



UNITED NATIONS HISTORIC SECURITY COUNCIL

AGENDA

**CHARTING THE COURSE:
REVISITING THE ARAB-ISRAELI
CONFLICT - SECURING STABILITY
FOR THE FUTURE**



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Letter from the Executive Board

Greetings, delegates.

It gives us immense pleasure to welcome you all to the tenth edition of the Welham Boys' School Model United Nations, 2024. As a simulation of one of the main six organs of the United Nations, we are looking forward to the three day session being engaging as well as a rich experience for each and every one of you. The Security Council is the United Nation's principal crisis-management body. It is empowered to impose binding obligations on the 193 member states and that is why the work done in UNSC is highly important for ensuring international peace and security. The Security Council's resolution is binding for the member states, unlike the other UN organs where the UN can only advise the members. It is also enforced by the UN peacekeeping forces and can deploy them to carry out their resolution.

This background study guide has been created to summarise the most basic of information pertaining to the agenda and should only serve as the starting point for your research. The Executive Board expects you to go beyond the scope of this guide and encourages everyone to study beyond. The agenda for UNSC at WELMUN this year revolves around the historical Israel-Palestine conflict and it is of grave importance that the Security Council is able to implement the proper plan of actions and resolutions to deal with the issue. Please note that this is a Historical Security Council and the freeze date is 6th Nov. 1995, two days after the assassination of the Israeli Prime Minister Yitzhak Rabin.

With the world at the stage it is in the present, we hope that every delegate recognizes the importance of the agenda and how much any resolution will affect the current situation, if passed. We look forward to fruitful and engaging sessions which are oriented towards constructive debate as well as solutions. We expect all delegates to be thorough in their research and be aware of the foreign relations and the intricacies that it holds. The Executive Board also strongly suggests delegates to be well-versed with the UN Charter as well as pre-existing resolutions regarding the same conflict, so that the flow of the committee is smooth, with limited interjection from us.

Documentation is strongly endorsed and along with lobbying and presence, will play an important role in the committee. We also recommend focusing on analysis as well as observing intricacies in each other's cases. Critical thinking is highly appreciated and a necessity. At the same time, we don't want it to be a burden for first time MUNers and we will try our best to make this a learning experience for all. Please also keep in mind that this committee is set in the past and any and all actions suggested by the committee will be implemented immediately. The situation is such which requires solutions and thorough debate on aspects, more than one. The conflict requires answers and it requires them fast so that it can be prevented from growing further.

We would like to conclude with hope that this three-day conference will be a learning experience and a fun one for all. Please free to contact us in case of a query at chair.unsc@welhamboys.org

Warm Regards & Best Wishes,

The Executive Board,

United Nations Historic Security Council.

Atharva Agarwal
(Chairperson)

Samarth Agrawal
(Vice Chair)

Chitraansh Chaudhary
(Director)

Harshil Bhatia
(Director)

Ahan Sparsh
(Rapporteur)

Arham Rizvan
(Rapporteur)



Accepted Sources

With the Internet being the major source of any information, the Executive Board would like to clarify which all sources are preferred in the formal functioning of the committee. These are sources accredited by The United Nations :

● REUTERS

- State-operated news agencies - Reports from these agencies can be used to support or question the credibility of the nation that owns them. However, since they are state-operated, other countries can deny their reports if they are not substantial.
- UN Reports - Reports published by the UN that are relevant to the agenda are considered credible.
- CIA World Factbook: The World Factbook is an authorised resource prepared by the Central Intelligence Agency which provides information about demographics, geography, communications, government, economy, etc of different countries around the globe. All the facts taken from here would be taken credible by the committee.

We do not encourage the use of sources such as Wikipedia, Quora, etc. where the information can be edited easily or the information shows personal biases or opinions rather than objectivity on the matter. Quotes and/or statements from individuals shall not be accepted as they do not express the views of the government but rather an individual who holds office.

About the Committee

The Security Council is the primary authority of the United Nations when it comes to dealing with international security issues and maintaining peace and stability. It has 15 members, five permanent and the other ten non-permanent, who keep changing in due course of time. It calls upon the parties to settle disputes and issues through peaceful means and recommends methods of adjustment to help with this peace. It also has the authority to impose sanctions, if necessary and authorize the use of force to maintain as well as restore international peace and security.

According to the UN Charter, the Security Council has four purposes

- To maintain international peace and security;
- To develop friendly relations among nations;
- To cooperate in solving international problems and in promoting respect for human rights;
- Act as a centre for harmonizing the actions of actions.

All members agree to accept and carry out the decisions of the Security Council. While other members can only make recommendations, only the resolutions passed by the Security Council are binding and the members are obliged to follow these decisions.

The procedure followed by the committee is simple, to first recommend parties to reach agreements by peaceful means. It can,

- set forth principles for such an agreement;
- undertake investigation and mediation, in some cases;
- dispatch a mission;
- appoint special envoys; or
- request the Secretary-General to use his good offices to achieve a pacific settlement of the dispute.



When disputes lead to hostilities, the focus shifts to bringing an end to these hostilities as soon as possible. The council may,

- issue ceasefire directives that can help prevent an escalation of the conflict;
- dispatch military observers or a peacekeeping force to help reduce tensions, separate opposing forces and establish a calm in which peaceful settlements may be sought.

Beyond this, the council also has the authority to adopt enforcement measures, such as -

- economic sanctions, arms embargoes, financial penalties and restrictions, and travel bans;
- severance of diplomatic relations;
- blockade;
- or even collective military action.

The main objective of the committee involves focusing on those parties responsible and minimising the impacts of these measures on the general populace and other countries. As this is the official mandate of the council, delegates are suggested to provide solutions and resolutions that follow this mandate and are suggested to keep in mind these as they move along with their research.



Introduction to the agenda

“Charting the course : Revisiting the Arab-Israeli conflict - Securing Stability for the future”

The Arab-Israeli conflict or more accurately, the Israel-Palestine conflict began in 1948 and is going strong even in the present times. Since this is a Historic Security Council, the freeze date will only focus on the events that happened up till 6th Nov. 1995. The agenda is one that affects the whole of the Middle East and is of utmost importance to every member present in the committee, therefore global support is required to resolve this conflict.

Starting from the Palestinian Nakba till the signing of the Oslo Accords, which acted as ignition to the assassination of the then-Israeli Prime Minister Yitzhak Rabin, there were many events in between which ended up shaping the politics, the social conditions and even the geography of the region.

What Caused the Conflict

While every individual event and incident has its own history behind it, there are a multitude of reasons that can be seen as precursors to all of them.

The United Nations Resolution 181 or more famously known as the Partition Plan was a document passed by the United Nations General Assembly in 1947. It authorized and called for the partition of Palestine into two distinct territories, Israel and Palestine with the city of Jerusalem being a corpus separatum (Latin for separate entity), which would be governed by a special international regime. Before this, the area was governed by the United Kingdom but due to the Balfour Declaration and the building pressure of World War 2, the issue was referred to the United Nations. To investigate thoroughly, a special committee, the United Nations Special Committee on Palestine (UNSCOP) was formed with members from 11 different countries.

The special committee gave two proposals - one of the majority which recommended the formation of two states joined economically. The other proposal, by the majority, supported the formation of a single binational state of autonomous Jewish and Palestinian areas. While the Jews were in favour of the first one, the Arabs disagreed with both. The proposal was put to vote on November 29, 1947 and after intense negotiation, the proposal was passed and put into action.

General History

The Israeli-Palestinian conflict dates back to the nineteenth century. In 1947, the United Nations adopted Resolution 181, known as the Partition Plan, which sought to divide the British Mandate of Palestine into Arab and Jewish states. On May 14, 1948, the State of Israel with David Ben Guiron as the Prime Minister, was created, sparking the first Arab-Israeli War (Palestinian Nakba). The war ended in 1949 with Israel's victory, but 750,000 Palestinians were displaced, and the territory was divided into 3 parts: the State of Israel, the West Bank (of the Jordan River), and the Gaza Strip.

Over the following years, tensions rose in the region, particularly between Israel and Egypt, Jordan, and Syria. Following the 1956 Suez Crisis and Israel's invasion of the Sinai Peninsula, Egypt, Jordan, and Syria signed mutual defense pacts in anticipation of a possible mobilization of Israeli troops. In June 1967, following a series of maneuvers by Egyptian President Abdel Gamal Nasser, Israel preemptively attacked Egyptian and Syrian air forces, starting the Six-Day War. After the war, Israel



gained territorial control over the Sinai Peninsula and Gaza Strip from Egypt; the West Bank and East Jerusalem from Jordan; and the Golan Heights from Syria.

Six years later (1973), in what is referred to as the Yom Kippur War or the October War, Egypt and Syria launched a surprise two-front attack on Israel to regain their lost territory; Egypt was able to recover the Sinai Peninsula. Egyptian President Anwar al-Sadat declared the war a victory for Egypt as it allowed Egypt and Syria to negotiate over previously ceded territory. Finally, in 1979, following a series of cease-fires and peace negotiations, representatives from Egypt and Israel signed the Camp David Accords, a peace treaty that ended the thirty-year conflict between Egypt and Israel. Even though the Camp David Accords improved relations between Israel and its neighbors, the question of Palestinian self-determination and self-governance remained unresolved. In 1987, hundreds of thousands of Palestinians living in the West Bank and Gaza Strip rose up against the Israeli government in what is known as the First Intifada (Stone Intifada). The 1993 Oslo I Accords mediated the conflict, setting up a framework for the Palestinians to govern themselves in the West Bank and Gaza, and enabled mutual recognition between the newly established Palestinian Authority and Israel's government. In 1995, the Oslo II Accords expanded on the first agreement, adding provisions that mandated the complete withdrawal of Israel from 6 cities and 450 towns in the West Bank. On 4th November of the same year, the Prime Minister of Israel, Yitzhak Rabin was assassinated.

Zionism

Zionism, or Jewish nationalism, is a modern political movement. Its core beliefs are that all Jews constitute one nation (not simply a religious or ethnic community) and that the only solution to anti-Semitism is the concentration of as many Jews as possible in Palestine/Israel and the establishment of a Jewish state there. The World Zionist Organization, established by Theodor Herzl in 1897, declared that the aim of Zionism was to establish “a national home for the Jewish people secured by public law.” Zionism drew on Jewish religious attachment to Jerusalem and the Land of Israel (Eretz Israel). But the politics of Zionism was influenced by nationalist ideology, and by colonial ideas about Europeans' rights to claim and settle other parts of the world.

Zionism gained adherents among Jews and support from the West as a consequence of the murderous anti-Jewish riots (known as pogroms) in the Russian Empire in the late 19th and early 20th centuries. The genocide carried out by the Nazis (The Holocaust) of European Jews during World War II killed over six million, and this disaster enhanced international support for the creation of a Jewish state. There are several different forms of Zionism. From the 1920s until the 1970s, the dominant form was Labor Zionism, which sought to link socialism and nationalism. By the 1920s, Labor Zionists in Palestine established the kibbutz movement (a kibbutz is a collective commune, usually with an agricultural economy), the Jewish trade union and cooperative movement, the main Zionist militias (the Haganah and Palmach) and the political parties that ultimately coalesced in the Israeli Labor Party in 1968. The top leader of Labor Zionism was David Ben-Gurion, who became the first Prime Minister of Israel.

A second form of Zionism was the Revisionist movement led by Vladimir Jabotinsky. They earned the name “Revisionist” because they wanted to revise the boundaries of Jewish territorial aspirations and claims beyond Palestine to include areas east of the Jordan River. In the 1920s and 1930s, they differed from Labor Zionists by declaring openly the objective to establish a Jewish state (rather than the vague



formula of a “national home”) in Palestine. They believed that an armed force would be required to establish such a state. Their pre-state organizations, which included the Betar youth movement and the ETZEL (National Military Organization) formed the core of what became the Herut (Freedom) Party after Israeli independence. This party subsequently became the central component of the Likud Party, the largest right wing Israeli party since the 1970s.

Although many Jews became Zionists by the early 20th century, until the rise of Adolf Hitler in Germany and the institution of a “Final Solution” to exterminate world Jewry, most Jews were not Zionists. Most orthodox Jews were anti-Zionist. They believed that only God should reunite Jews in the Promised Land, and regarded Zionism as a violation of God’s will. Some Jews in other parts of the world, including the United States, opposed Zionism out of concern that their own position and rights as citizens in their countries would be at risk if Jews were recognized as a distinct national (rather than religious) group. But the horrors of the Holocaust significantly diminished Jewish opposition or antipathy to Zionism, and following World War II most Jews throughout the world came to support the Zionist movement and demand the creation of an independent Jewish state.

Although orthodox Jews continued to oppose the creation of a Jewish state for several more decades, they supported mass settlement of Jews in Palestine as a means of strengthening and protecting the community. Following the 1967 Arab-Israeli War, most orthodox Jews who previously had resisted Zionism adopted the belief that Israel’s overwhelming victory in the war was a sign of God’s support, and a fulfillment of God’s promise to bring about the Messianic era. The areas captured and occupied in 1967, especially the West Bank, were important to religious Jews because they are the core of the biblical Land of Israel (Judea and Samaria). Consequently, Israel’s victory in 1967 gave rise to a more religious variation of Zionism. Some existing political parties representing orthodox Jews came to embrace religious nationalism, and new parties and movements formed to advocate Israel’s permanent control and extensive Jewish settlement in the West Bank and Gaza.

While the study guide does mention a brief history as well as the important factors that led to the genesis of this conflict, the Executive Board expects all delegates to delve deeper and use all information carefully and with consideration. Since the historical factors are provided, linking them with the present scenario and then finding solutions as well as constructively debating on them will help the council as a whole move forward. Try to keep details about the history limited in your actual speeches and focus more on the present developments and the more recent events to make sure that the committee does not stray off-track. History is an important part to understand and take into consideration when researching a particular agenda and we hope that you all will use this information considerably.

Jerusalem

For decades Jerusalem’s status has been among the most contentious issues of the Israeli-Palestinian conflict. The city is home to hundreds of thousands of people who belong to either nationality, Israeli or Palestinian, and both Israelis and Palestinians want the historic city to serve as their capital.

Some proponents of a two-state solution have proposed splitting the city in two: it was divided after the first

Arab-Israeli war (1948–49) into a western portion under



Israeli rule, called Jerusalem, and an eastern portion under Arab (Jordanian) rule, called East Jerusalem. Israel occupied East Jerusalem in the Six-Day War (1967) and applied Israeli law and administration there shortly afterward. In 1980, Israel declared East Jerusalem part of its “complete and united” capital, and since then Israeli development in East Jerusalem has complicated the practicality of splitting the city once again. But, at the same time, the eastern portion is heavily populated by Palestinians who want it to return to Arab rule, and their communities retain a central place in the Palestinian economy. Jerusalem is claimed by two peoples: Israelis and Palestinians. The city has held a central role in Jewish identity and literature for thousands of years. The Western Wall is a remnant of the Temple of Jerusalem, which was destroyed when the Romans forced the Jews into exile nearly two thousand years ago.

Arabs, both Muslim and Christian, have lived in Jerusalem since the 7th century. The city is home to some of the holiest places in Islam and Christianity, including the Al-Aqsa Mosque and the Church of the Holy Sepulchre.

Even after the division in 1947, it was “united” once more during the Six-Day War when East Jerusalem was under de facto Israeli control. The people of Jerusalem, however, remained starkly divided, not just in terms of religion, language, culture, and ethnicity, but also in terms of citizenship, infrastructure, and municipal services.

Israel has declared the whole of the city—both western and eastern portions—as its capital, and Israelis, who now live on both sides of the city, make up most of its population. The nation has continuously settled people of its own creed in the territory, who were followed not shortly behind by their military men. As a result, Palestinians were forced out of their homelands, estranged on a territory they believe to be their own.

Jerusalem is Palestinians’ largest population center apart from Gaza. The city is difficult to divide as the Israeli neighborhoods have interwoven with the Palestinian neighborhoods.

Arab Israeli Wars

Given the multitude of conflicts that have arisen between Israel and a number of Arab states, the Executive Board has compiled a few of the most significant wars and conflicts between the countries. These wars are not the only ones that have occurred and the information present here is not the extent to which the information is limited. All delegates are advised to follow through using these conflicts as the starting point for their research. The Executive Board expects that delegates will refer to these conflicts as to establish their stances in the actual committee and that the examples of these conflicts will help broaden the perspective on the agenda as a whole, to enrich and improve the level of the debate in the committee.

1948–49: Israel’s War of Independence /Palestinian Nakba/ First Arab-Israeli War

On November 29, 1947, the United Nations (UN) voted to partition the British mandate of Palestine into a Jewish state and an Arab state (United Nations Resolution 181). Clashes broke out almost immediately between Jews and Arabs in Palestine, beginning with the Arab ambush of a bus carrying Jewish passengers from Netanya to Jerusalem on November 30. As British troops prepared to withdraw from



Palestine, conflict continued to escalate, with both Jewish and Arab forces committing hostile acts. On the eve of the British forces' withdrawal (May 15, 1948), Israel declared independence. The fighting intensified immediately: Egypt launched an aerial assault on Tel Aviv and, the next day, Arab forces from Egypt, Transjordan (Jordan), Iraq, Syria, and Lebanon occupied the areas in southern and eastern Palestine not apportioned to the Jews by the UN partition of Palestine and then captured East Jerusalem, including the small Jewish quarter of the Old City. The Israelis, meanwhile, won control of the main road to Jerusalem through the Yehuda Mountains ("Hills of Judaea") and successfully repulsed repeated Arab attacks. By early 1949 the Israelis had managed to occupy all of the Negev (desert in Israel) up to the former Egypt-Palestine frontier, except for the Gaza Strip.

Between February and July 1949, as a result of separate armistice agreements between Israel and each of the Arab states, a temporary frontier was fixed between Israel and its neighbors. In Israel, the war is remembered as its War of Independence. In the Arab world, it came to be known as the Nakba ("Catastrophe") because of the large number of refugees and displaced persons resulting from the war.

Suez Crisis/Second Arab-Israeli War

Tensions mounted again when Egyptian President Gamal

Abdel Nasser, a staunch Pan-Arab nationalist, rose to power. Nasser took a hostile stance toward Israel. In 1956 Nasser nationalized the Suez Canal, a vital waterway connecting Europe and Asia that was largely owned by French and British concerns. France and Britain responded by striking a deal with Israel—whose ships were barred from using the canal and whose southern port of Eilat had been blockaded by Egypt—wherein Israel would invade Egypt; France and Britain would then intervene, ostensibly as peacemakers, and take control of the canal.

In October 1956 Israel invaded Egypt's Sinai Peninsula. In five days the Israeli army captured Gaza, Rafah, and Al-'Arīsh—taking thousands of prisoners—and occupied most of the peninsula east of the Suez Canal. The Israelis were then in a position to open sea communications through the Gulf of Aqaba. In December, after the joint Anglo-French intervention, a UN Emergency Force was stationed in the area, and Israeli forces withdrew in March 1957. Though Egyptian forces had been defeated on all fronts, the Suez Crisis, as it is sometimes called, was seen by Arabs as an Egyptian victory. Egypt dropped the blockade of Eilat. A UN buffer force was placed in the Sinai Peninsula.

Six-Day War/Third Arab-Israeli War

Arab and Israeli forces clashed for the third time on June 5–10, 1967, in what came to be called the Six-Day War (or June War). In early 1967 Syria intensified its bombardment of Israeli villages from positions in the Golan Heights. When the Israeli Air Force shot down six Syrian MiG fighter jets in reprisal, Nasser mobilized his forces near the Sinai border, dismissing the UN force there, and he again sought to blockade Eilat. In May 1967 Egypt signed a mutual defense pact with Jordan.

Israel answered this apparent Arab rush to war by staging a sudden air assault, destroying Egypt's air force on the ground. The Israeli victory on the ground was also overwhelming.

Israeli units drove back Syrian forces from the Golan Heights, took control of the Gaza Strip and the Sinai Peninsula from Egypt, and drove Jordanian forces from the West Bank. Importantly, the Israelis were left in sole control of Jerusalem.



Yom-Kippur War

The sporadic fighting that followed the Six-Day War again developed into full-scale war in 1973. On October 6, the Jewish holy day of Yom Kippur (thus, “Yom Kippur War”), Israel was caught off guard by Egyptian forces crossing the Suez Canal and by Syrian forces crossing into the Golan Heights. The Arab armies showed greater aggressiveness and fighting ability than in the previous wars, and the Israeli forces suffered heavy casualties. The Israeli army, however, reversed many of its early losses and pushed its way into Syrian territory and encircled the Egyptian Third Army by crossing the Suez Canal and establishing forces on its west bank. Still, it never regained the seemingly impenetrable fortifications along the Suez Canal that Egypt had destroyed in its initial successes.

The fighting, which lasted through the Islamic holy month of Ramadan, came to an end on October 26. Israel signed a formal cease-fire agreement with Egypt on November 11 and with Syria on May 31, 1974. A disengagement agreement between Israel and Egypt, signed on January 18, 1974, provided for Israeli withdrawal into the Sinai west of the Mitla and

Gidi passes, while Egypt was to reduce the size of its forces on the east bank of the canal. A UN peace-keeping force was established between the two armies. This agreement was supplemented by another, signed on September 4, 1975.

On March 26, 1979, Israel and Egypt signed a peace treaty formally ending the state of war that had existed between the two countries for 30 years. Under the terms of the treaty, which had resulted from the Camp David Accords signed in 1978, Israel returned the entire Sinai Peninsula to Egypt, and, in return, Egypt recognized Israel’s right to exist. The two countries subsequently established normal diplomatic relations.

Lebanon War

On June 5, 1982, less than six weeks after Israel’s complete withdrawal from the Sinai, increased tensions between Israelis and Palestinians resulted in the Israeli bombing of Beirut and southern Lebanon, where the Palestine Liberation Organization (PLO) had a number of strongholds. The following day Israel invaded Lebanon, and by June 14 its land forces reached as far as the outskirts of Beirut, which was encircled, but the Israeli government agreed to halt its advance and begin negotiations with the PLO. After much delay and massive Israeli shelling of west Beirut, the PLO evacuated the city under the supervision of a multinational force. Eventually, Israeli troops withdrew from west Beirut, and the Israeli army had withdrawn entirely from Lebanon by June 1985.

First Intifada

On the night of 8 December 1987, an Israeli army car drove into a Palestinian car, killing four. At the funeral, protests broke out in a refugee camp. While the first Intifada (also known as the Stone Intifada) is known for being non-violent, it was actually quite the contrary. The first year of the protests were actually very violent. After the protests spread to other places in the region, it became a coordinated movement against the occupation. (Intifada; uprising in Arabic). It started with rocks, which were traded for guns, which were traded for grenades and much much more. The six year long movement lasted till 13 September 1993, during which around 1282 Palestinians died and more than 130,000 were injured. It was estimated that for every three Palestinians that died, less than one Israeli was killed. The



conflict ended with the signing of the Declaration of Principles, which was signed by both the parties and marked the start of the Oslo Accords, which were held between 1993 and 1995.

Religious Implications

The social aspect of the conflict largely revolves around the religious beliefs and faiths of the parties directly involved and also of those indirectly involved. It plays a fair role in the dynamics of the issue, and thus is something to be considered in your research. The religious implications for the three major sects that are involved in this conflict are mentioned below in brief. However, please deliberate upon them through your own research. The Executive Board would like to clarify that since this is a formal United Nations procedure, religious statements will be valued less than statistics as they do not speak for the nation or the world at large. This section has been provided to give a clearer understanding of where religion and this conflict are interwoven and what are the sensitive nuances that one needs to keep in mind when heading towards the solutions.

Judaism

Closely related to the concept of Israel as the chosen or the covenant is the role of the land of Israel. In the patriarchal stories, settlement in Canaan is an integral part of God's fulfillment of the covenant. The goal of the Israelites who escaped from Egypt and of those who returned from the Babylonian Exile is the same land.

Following the two revolts against Rome (66–73 CE and 132–135 CE), the Jews of the ever-widening dispersion continued, as they had before these disasters, to cherish the land. Once again it became the symbol of fulfillment, so that return to it was looked upon as an essential part of messianic restoration. It was not, however, until the 19th century that the land began to play a role other than the goal of pilgrimage or of occasional settlement by pietists and mystics. At the end of the 19th century the power of the territorial concept was released in eastern Europe in a cultural renaissance that focused on a return to the land. The coming together of these strains of thought gave rise to Zionism. This predominantly political movement reflected dissatisfaction with the overall status of the Jewish people in the modern world.

The political emphasis of Zionism aroused considerable opposition from three competing views of the status of the Jewish people. The first opposition came from some traditionalist Jews (now called "Orthodox" or "ultra-Orthodox") who were convinced that the Jewish nation must remain a solely religious community in the Diaspora and even in the land of Israel. The second opposition came from acculturated Jews in Western Europe and North America who believed that Jews are part of larger secular polities and that their role in them should be that of a communion of like-minded religious believers, similar to that of the Catholic and Protestant denominations. The third opposition came from some Eastern European Jews who maintained that Jewish people should seek their own national status in the territories in which they were presently living.

It was not until the Nazi Holocaust in the middle of the 20th century that the vast majority of Jews regarded Zionism as the solution to the "Jewish question," as something the Jews could not very well survive without. After this time, Jewish opposition to Zionism was confined to peripheral groups on the



right who still saw Zionism as pseudo-messianism and to peripheral groups on the left who still saw Zionism as isolating Jews from more important universalist goals.

While Judaism may have influenced much of the conflict, the relationship goes both ways because the overall conflict has also affected the religion of Judaism in many ways. The establishment of a Jewish state in the Middle East, an area dominated by Islam has had its impact on the geography as well as the geopolitics of the world. The conflicts that have arisen between Israel and Palestine can also be rooted back to the question of Jerusalem. It is also these conflicts which put Judaism on the map (quite literally), and gave the Jews a haven after the Holocaust.

Christianity

Though both Christianity and Islam are considered Abrahamic religions, in that they have their roots in Judaism, the Christian connection to Israel is especially strong. Christians cherish both the Old and New Testaments, in which God has made promises to the Jewish people that He still plans to fulfill and has graciously included the Church in His covenants with Israel. Even today, Judaism is the root which supports Christianity, and Christians are to be grateful toward our Jewish friends and neighbors for their contributions to the Christian faith.

Christians believe that Jesus is the promised Messiah foretold in Scripture.

He began his earthly ministry at 30 years old, a Jewish rabbi (teacher) teaching in Judea and Galilee. For three years, He traveled the land of Israel preaching repentance and the arrival of the kingdom of God. He chose a small band of disciples, all Jewish, who followed Him wherever He went. After He died, was resurrected, and ascended into heaven, the disciples received the Holy Spirit and began to preach the “Good News” that Jesus is the promised Messiah.

Thousands of people came to faith in Jesus. At first, Christianity was seen as a Jewish sect or an offshoot of Judaism (see Acts 11:26, 22:4). However, as more and more Gentile (non-Jewish) believers came to faith in Christ, they were themselves persecuted locally and also by the state. The Church began to break away from its Jewish roots and eventually even began to persecute Jews in many cases. The Apostle Paul warned about the potential for Christians to forget their Jewish roots in Romans 9-11.

The first followers of Jesus were Jewish people living in the Jewish homeland. They heard Jesus teach in the temple in Jerusalem, on the hills of Judea and Samaria, on the shores of the Galilee, and on the banks of the Jordan.

Originally called “Followers of The Way,” these early believers were seen as a sect of Judaism and still worshiped in the temple in Jerusalem (e.g., Acts 3:1). These first believers in Jesus began relocating throughout the region in response to persecution. Because of this, the teachings of Jesus were shared with Gentiles (non-Jews), and Christianity quickly spread throughout the Greek-speaking world. In 70 A.D., following the First Jewish Revolt, future Roman Emperor Titus besieged Jerusalem, destroying both the city and the temple. Later, during Emperor Hadrian’s reign between 117 and 138, he renamed Judea (from which the word “Jew” is derived) to Syria



Palaestina after the ancient enemy of the Israelites, the Philistines. Though the Philistines no longer existed in 70 A.D., the renaming of the Jewish homeland was meant as a final insult to the now forcibly expelled Jewish people.

In Jerusalem, Christians, as believers were now called, did not join in either of the two Jewish revolts against the Roman Empire. After the Second Jewish Revolt 132-135 A.D., Christians were seen as disloyal for evacuating Jerusalem before its destruction. This led to a physical parting of the way between early believers in Jesus and the Jewish community.

In 313 A.D., Roman Emperor Constantine issued the Edict of Milan that ended the persecution of Christians, paving the way for the acceptance of Christianity and, later, the declaration of it as the official religion of the Roman Empire by Emperor Theodosius I in 380 A.D. Gradually, Christianity, though viewed as a sect of Judaism in its beginnings, was now considered a Gentile religion. With little experiential knowledge or connection to the Jewish roots of their faith, and with false doctrine regarding the Jewish people creeping into the church, each new generation of Christians grew further away from an understanding of their relationship and responsibility to the Jewish people as outlined by Paul in his letter to Roman Gentile believers.

Islam

Islamic roots in Israel are deeply linked to their roots in Jerusalem. Indeed, Jerusalem's multifaceted meaning stands behind the interest of Muslims all over the world in the land of Palestine as a whole. The city has strong evocative and emotional associations and has its own place in the hearts of Muslims. It is considered the third-holiest city in Islam after Mecca and Medina in Saudi Arabia. It derives its religious prominence from being the first Qibla, the initial direction toward which the Prophet Muhammad and the early Muslim community turned their faces in prayer. The direction was changed a year and a half later to Mecca by "divine command."

Jerusalem also derives significance from its association with Prophet Muhammad's miraculous nocturnal journey to the city and then his ascension to Heaven. This event is mentioned in the Koran in the first verse of chapter 17, "Glory be to Him, who carried His servant by night from the Holy Mosque to the Further Mosque (al-Masjid al-Aqsa), the precincts of which We have blessed, that we might show him some of our signs."

In the nocturnal journey (al-isra wal Mi'raj) , according to Muslim tradition, Muhammad was transported one night on a winged horse from Mecca to Jerusalem where he led Abraham, Moses, and Jesus in a prayer. Afterwards, Muhammad ascended to heaven accompanied by the archangel Gabriel. In this journey of ascension, Muhammad passed through the seven heavens where he encountered earlier prophets. The Dome of the Rock is the site from which Muhammad ascended. Although some critics argue that Muhammad's journey was spiritual and not physical, this journey has a three-fold significance:

First, it linked the city of Jerusalem with Islam in its very early days in addition to the sura which refers



to Jerusalem as the first Qibla. Second, it inspired the Muslims with a bulk of lore, so much so, that Muslims all over the world celebrate that occasion every year. Third, it ushered in a new era in the life of the city because, from then on, the Muslims considered it their holy duty to protect it from the encroachment of the Byzantines and the Persians who were non-Semitic people.

In addition, it is believed that a Koranic verse (v. 44 of chapter 43) was revealed in Jerusalem: “Ask those of our messengers We sent before thee - Have We appointed apart from the All-Merciful, gods to be served?”

Omar Ibn al-Khattab, the second Muslim caliph, accepted in person the capitulation of Jerusalem which was under Byzantine rule. Omar had also located the Rock, the place hallowed by the Prophet’s nocturnal journey, and before leaving Jerusalem, he built a mosque close to the Rock. Furthermore, a number of the Prophet’s companions visited the city and at least one of them resided and died in it.

From this humble beginning to the rise, some fifty years later, of great monuments of Muslim architecture, Jerusalem’s place as the third holy city in Islam was finally established. Its Roman name was dropped and it became al Bait al-Muqaddas (the Holy House), in apposition to al-Bait al-Haram (the Sacred House), the appellation of Mecca. A variant of the name was Bait al-Maqdis or simply al-Quds (the Holy City). Later still it became al-Quds ash-Sharif (the Holy and Noble City).

The religious significance of Jerusalem and its function as a source of religious legitimacy were also highlighted during both the Umayyad and Abbasid rule. Mu’awiyah, the first Umayyad caliph, for example, proclaimed himself caliph in Jerusalem, rather than in Damascus, his capital.

Under Mu’awiyah’s successor, Jerusalem became virtually the religious capital, since Mecca and Medina were in the hands of his rivals. Even when Mecca and Medina came under their control, the Umayyad caliphs continued to pay equal respect to Jerusalem. The Abbasid caliphs paid Jerusalem a similar regard, and the city remained equally significant to successive Muslim rulers, up to the Mamelukes and the Ottomans who also accorded the city’s religious status equal to that of Mecca and Medina. But despite its religious significance, Jerusalem was never the capital of Islam. The selection of the seat of the Islamic Caliphate was a matter of strategy, otherwise Mecca should have been the choice.

International Measures

Oslo Accords (1993)

The Oslo Accords were generally a package of deals penned together by and between Israel and the Palestinian Liberation Organization (PLO) in the 1990s. These peace talks were a pioneering approach that aimed to solve the disputes and settle the structure of living together in harmony. The key elements of the Oslo Accords were:

- **Transfer of Palestinian Land:** Such an agreement was based on the notion of selected regions being gradually transferred by Israeli control in Palestine towards the Palestinian Authority. The period of 1994–1995 was crucial as it signified the Palestinian move toward self-administration and areas they controlled.
- **Creation of Palestinian Institutions:** Among the institutions in accordance with the Oslo Accords were the Palestinian Authority and the Committee of the PLO. This power of the PLO was assigned to manage the Palestinian territories and the representation of the Palestinian government in the negotiations with Israel.
- **Peace Process Framework:** In addition, the Oslo Accords were supplemented with a series of work



plans that stipulated matters, such as borders, refugees, and the status of Jerusalem, that were planned to be dealt with later during the peace talks. They laid the groundwork for the next round of peace proceedings and diplomatic initiatives around the world.

Camp David Accords (1978)

The signature of the Camp David Accords in 1978 heralded a paramount diplomatic breakthrough in the Middle East that was particularly prominent in the relationship between Israel and Egypt. The main features of the Camp David Accords include:

- **Comprehensive Peace Agreement:** Appearing as a culmination point of the process of negotiation, the accords led to the Peace Agreement of 1979 between Israel and Egypt, which put an end to hostilities spanning many years and opened the door for better mutual understanding and cooperation.
- **Withdrawal from the Sinai Peninsula:** As part of the agreement, Israel promised to remove all of its forces from the Sinai Peninsula, one of the regions Israel occupied during the Six-Day War. One of the most important steps for reestablishing stability, peace, and trust in the area is the withdrawal of NATO forces from Afghanistan.
- **Bilateral Cooperation:** The Camp David Accords also had a major impact on bilateral cooperation in areas including security, economic growth, and cultural ties between Egypt and Israel.

Israel-Jordan Peace Treaty (1994)

The 1994 Israel-Jordan Peace Treaty, which was also a landmark in Middle East diplomacy, is another key milestone. Key aspects of this treaty included:

- **Diplomatic Relations:** The treaty was an essential agreement that set up diplomatic relations on a formal basis between Israel and Jordan. A new chapter in the history of friends was started then.
- **Border Clarification:** It delineated boundaries and security plans between Israel and Jordan apart from suicide attacks along the border. This indeed reduced existing clashes and established peace in the region.
- **Security and Economic Cooperation:** The treaty set up established plans for military cooperation, information exchange, and economic ventures between Israel and Jordan that are of mutual benefit and conducive to neighborly cooperation.

United Nations Security Council Resolutions

UNSC resolutions undeniably served as a key point in resolving the Arab-Israeli conflict and the search for peace in the heart of the Middle East. Two key resolutions are:

- **Resolution 242 (1967):** This resolution stresses that Israelis should get back documents that came into their possession according to the Six-Day War; it emphasizes the fact that all states in the region have the right to live in peace within secure and recognized boundaries; and it refers to a solution to the refugee question.
- **Resolution 338 (1973):** It demands a complete cease-fire and talks between the belligerents in order to achieve a Jewish and a non-Jewish one over the region, which emphasizes the 242 resolution principles.
- **Resolution 313 (February 28, 1972):** The latter, "UNSC Resolution 1559," envisages a future of peace with the condition of pulling out Israeli forces from Lebanon and their storming zones. Through the admonitory singular "demand," the very nature of the task set for Israel is succinctly described, and the gravity of the UN ultimatum to Israel is emphatically conveyed. On the contrary, it was a peace plan that has been drawn in tandem with the peace talks that are stressed on the UN-broke ceasefire. The peace plan came along a path when there were very few positive developments between the two countries, particularly the strong and well-trained Israeli military actions against the Lebanese.



- Resolution 316 (June 26, 1972): The resolution will express its rejection in the form of “condemnation” of Israel for causing the violation in Lebanon. Here comes the phrase ‘condemns’ that expresses shock and disapproval as well as formal prohibition from the international community. It seems to say that Israel’s actions were not legal or exactly what was required of it by the United Nations.
- Resolution 317 (July 21, 1972): As the resolution promises “condemnation,” it justifies Israel’s “kidnapping” of Lebanese Arab citizens who were supposedly seized as a kind of counteraction against the government in Beirut. The term ‘deplores’, is used to reveal that the person feeling the emotion of disapproval is intensely angry or saddened over something. While the UN voiced its disagreement that Israel still remained non-compliant with the demand to free prisoners as earlier requested, the primary purpose of that passage was to show the irritation of the UN towards the disrespect to human rights by Israel, which may influence its future appraisal of international regulations concerning prisoners.

Madrid Conference (1991)

The Madrid Conference, a serious diplomatic conflict that brought together the most influential actors in this process in the Middle East, happened. Its main features include:

- Multilateral Dialogue: The conference created an atmosphere of multilateral dialogue and negotiation among Israel, Arab states, and Palestinian authorities, which was focused on the discussion of a few critical issues that were holding the processes back and the building of trust between the sides.
- Structure for Further Negotiations: Although there was no immediate breakthrough from the meeting, it did lay the foundation for later discussions and eventually made it easier for the parties to the dispute to make contact for the first time, which finally led to the Oslo accords.

Peace Treaty between Egypt and Israel (1979)

As part of the Camp David negotiations, Egypt and Israel negotiated the historic Treaty of Egyptian and Israeli Peace, which set the stage for their future peaceful coexistence. Its essential elements were:

- Normalization of Relations: The pact opened embassies and regular channels of contact between Egypt and Israel, putting an end to a protracted diplomatic spat.
- Sinai Peninsula Return: Israel decided to remove its military units from the Sinai Peninsula, which Egypt acceded to during the Six-Day War.
- Security Arrangements: The treaty was not only facilitated by security cooperation arrangements and confidence-building measures but also cemented in the peaceful relationship between Egypt and Israel, hence no risk of conflict.

United Nations General Assembly Resolutions

UNGA resolutions have not only helped the Palestinians to get their rights back but also provided peace through initiatives. Notable resolutions include:

- Resolution 194 (1948): Whether Palestinians of refugee status or not, the resolution stipulates that they have the right to return to their own homes and properties put them as an integral part of a comprehensive solution to the Arab-Israeli conflict.

Bloc Positions

The matrix for the committee is balanced between countries that support Israel and countries that support Palestine, along with countries that have a neutral stance on the agenda. The bloc positions are provided in brief so that the delegates are able to have an understanding where they should start regarding the research as well as are clear on what their allies want in this conflict. Since the committee is broadly divided into two broad blocs, the Executive Board expects the blocs to engage with each other and the solutions that they propose, should not be too synonymous to each other given their very obvious differences on the matter.



Pro-Israel Bloc

While in formal agreements and constraints, there is no “pro-Israel” bloc as such, there are a lot of countries who are bound to propose solutions that are in favour of Israel more than they are in the favour of Palestine. These countries would also be good allies with the United

States of America, given the long and deep-rooted history between the USA as well as Israel.

However this bloc is also characterized with nations that prefer peace and therefore are willing to support a two-state solution in the best interests of the people of the region. The delegates should focus on lobbying once they are part of the committee and their research should also revolve around the diplomatic relations that their country has as well as how their close allies have historically reacted to this conflict.

Since this bloc would also comprise many Western nations, their perspective should also talk about the importance of democracy in emerging republics as well as the growth of the economy. The solutions that the delegates provide should also revolve around these certain aspects.

Pro-Palestine Bloc

Unlike the other bloc, there is a particular “pro-Palestine” bloc that exists. The countries that have constantly supported Palestine since 1948 are part of this bloc, and a majority of them are Islamic nations who are proximal to the nations in question. These countries are characterized by a strong leaning towards conservatism and this can be seen in their beliefs as well as the legalities present in their country. The delegates should focus on the emergence of Palestine as an important nation in the area as well as the international recognition of the region and its people. The delegates should also focus on the de-escalation of anti-Arab movements and the independence which is required by many countries.

Given the geographical circumstances as well as historical evidence, proxy warfare is also an aspect which the delegates should focus on and tackle in the committee. The countries should condemn Israel for its emergence and criticize the other bloc for their involvement in the emergence of a state which has hampered their geographical as well as political scenarios.

Neutral Bloc

Unlike other agendas, the neutral bloc is important in this agenda as the neutral bloc does have the possibility of affecting the course of the committee as well as influencing the geopolitical scenario of the whole conflict. The countries which are part of this bloc are in support of a two-state solution with relation to the refugees as well as the problems which the other bloc members might look at from a hinging perspective.

Given the necessity of neutrality in the agenda, we strongly suggest lobbying as well as documentation to establish your presence and making the committee follow your ways towards a more rational, albeit insensitive resolution.

Why the Freeze Date ?

The delegates to please note that the freeze date for the committee is 6th November, 1995. Any information or event that is mentioned will not be taken into consideration by the Executive Board. Any sources, events, speeches, important moments must not be mentioned in the committee and every information should be double checked, specially for its date and time to avoid negative marking.

The signing of the Oslo 2 Accords as well as the assassination of the-then Israeli Prime Minister Yitzhak Rabin served as very pivotal moments in leading the conflict where it actually is today. The



time was one of turmoil, but also of possibility. It was a time where if everything had gone right, the conflict could have ended then and there. If the situation had not worsened, then the world might have been a better place today.

The Executive Board hopes that the flow of the committee will be engaging and that delegates will question each other on their historical as well as their prospective plans. The board expects that during a time of conflict, which has been overshadowing peace for too long, the delegates will be able to come to conclusions which help the citizens of Israel as well as Palestine and the world at large.

The Historic Security Council gives us all an opportunity to explore that world and to hold power in our hands to steer the world away from where it stands today and hence why the freeze date is important for the council to ponder upon.

Timeline of Events

November 2, 1917 Balfour Declaration

1930-1945 Start of Holocaust; Jews seek to flee Nazi Regime

May 14, 1948 Formation of Israel

May 15, 1948 Nakba/The First Arab-Israeli War

Summer 1954 Lavon Affair/ Failure of Israeli Operatives

29 October, 1956 -7 November, 1956 Suez Crisis/ 2nd Arab-Israeli War

5 June 1967 – 10 June 1967 6-Day War/ 3rd Arab-Israeli War

5th September, 1972 - 6th September 1972 The Munich Olympic Massacre

6 October 1973 – 25 October 1973 Yom-Kippur War/ 4th Arab-Israeli War

June 1982 – September 1982 1st Lebanon War/ 5th Arab-Israeli War

8 Dec 1987 – 13 Sept 1993 1st Intifada

September 13, 1993 Signing of The Oslo Accords

4th November, 1995 Assassination of Israeli Prime-Minister Yitzhak Rabin

Expected Flow

As the Executive Board, we want this committee to be a rich and enriching experience for each and every delegate. However, as the executive board, we also hold some expectations which we hope are met with to ensure smooth flow and functioning of the committee and so that we are also able to provide a memorable experience to all. Please do not hesitate to contact us in case of any query at

chair.unsc@welhamboys.org .

Communication between delegates and lobbying is highly advised so that the delegates are able to reach consensus when it comes to things such as moderated caucuses and other formal procedures. While the Executive Board is present to help with any issues you may face, we would prefer to not intervene unless absolutely necessary.

Documentation is also a key element, however the only document accepted before the actual beginning of the committee are the position papers. No other document will be accepted before the committee actually begins on the 8th of October.

As the Executive Board, we hope that you are able to engage with each other, be it in the form of chits or Points of informations (POIs). Engagement is highly required when it comes to diplomacy and as diplomats of your respective nations, engage with the other delegates whenever you have the opportunity.



As delegates and firstly students, please think of it as a learning experience and maintain courtesy with each other. Unparliamentary language or foul behaviour towards anyone will not be tolerated and will be penalized accordingly. It is a moral conduct which should not be broken in any scenario.

Solution-oriented debate as well as constructive arguments which help the council move forward are highly looked upon as they drive the committee forward and help us all reach a conclusion.

Lastly, as we ourselves are yet to witness the level of debate in the committee, no particular suggestions. However, please try to make the committee engaging for everyone. The Executive Board will intervene indirectly, only if necessary.

We expect every delegate to be well versed in their research and be vocal if they face any problems in the committee such as recognition issues and logistical issues. The delegates are free to express their concerns as well as their problems during the committee. We hope that it is a rich and fulfilling experience for everyone.

QARMAS

Delegates, these are some of the questions as well as the points which we wish are brought up in the committee and that the draft resolution consists of solutions to these questions :

- What measures should be taken to safeguard the territorial integrity in the region ?
- What measures should be taken to counter the problem of the refugees ?
- What measures should be taken to cull down the civil unrest in the region ?
- What framework can be provided to safeguard the religious as well as the social rights of the people of both the regions ?
- How can a spillover be avoided in the neighboring nations ?
- How can the United Nations Security Council ensure that Israel and Palestine are not exploited by foreign nations and lose their self autonomy ?
- How can the question of Palestine be dealt with ?
- What are the measures that can be taken to avoid the use of weapons of mass destruction and to avoid the possibility of large-scale warfare ?
- How can non-involved countries help ?
- How can involved countries slowly be taken out of the loop to deal with the problem efficiently ?
- How can the economic effects of the crisis be dealt with and how can the economy of the two regions be stabilized ?
- What framework should be drafted to deal with the region of Jerusalem ?
- What framework should be passed to provide the people of Jerusalem with a national identity and recognize them as citizens of the modern world .
- How can the regions be reconstructed and disengaged from violence so that the citizens are able to prosper and live in a free world ?
- During a time of proposed peace, how will this peace be carried out so that the effects of any events do not hinder these achievements.
- How to avoid the emergence of extremist and militant organisations such as HAMAS and how to prevent them from gaining power.

While these are some questions and problems which the Executive Board would like you to answer, these are not the only complexities of the problem at hand. We expect delegates to come prepared with some of their problems which they would like discussed in the committee.



Position Paper Policy

What is a Position Paper?

A position paper is a brief overview of a country's stance on the topics being discussed by a particular committee. Though there is no specific format that the position paper must follow, it should include a description of the position your country holds on the issues on the agenda, relevant actions that your country has taken, and potential solutions that your country would support.

Purpose:

Keep in mind the recent decisions taken by your own country and major events that have taken place after the war and your foreign policy regarding the same. The Position papers should include the following details:

- The delegate's preliminary understanding of the topic and what it entails
- Allocation of the delegate and your stance on this agenda
- Your proposed plan of action and effective solutions
- Any information regarding your portfolio that you think that the Executive Board members should know
- Furthermore, your expectations as to how this committee should progress and what are your expectations from the debate.

Each position paper should not exceed two pages, and should all be combined into a single PDF format per delegate (other formats will not be accepted.)

Formatting

Position papers should include the name of the delegate, his/her country, and the committee, along with the agenda —

- Be in a standard font (e.g. Times New Roman) with 12-point font size and 1- inch document margins

Due Dates and Submission Procedure

Position papers for this committee must be submitted by midnight of July 25, 2024. Once your position paper is complete, please save the file as your country and position paper and send it as an attachment in an email to your committee's email address, with the subject heading as your country name and position paper. (File should be saved as a country position paper) The subject of the mail should be: Country Name - Position Paper. Each position paper will be manually reviewed.

The email address for this committee is chair.unsc@welhamboys.org

Documentation

For documentation guidelines, please refer to the following link

<https://drive.google.com/file/d/1EAihksWXLIPaUWDJm-fTaBhg76kTmY1P/view>

Please note that the Executive Board will be stringent in the formatting as well as the foreign policies that you mention in the document. Also any particulars, regarding the types of documents accepted and when the window will be open will be shared to the delegates during the actual working of the committee. Delegates are advised to focus on quality rather than quantity of any documentation that they send through and are highly suggested to not prepare any document other than the Position Paper beforehand, because documentation will only be accepted during a particular window and it should be relevant to the working of the committee.



Conclusion

We look forward to hosting you all at the tenth edition of the Welham Boys' School Model United Nations'24. We hope that this background guide has now provided you with the direction to follow in your research. Please keep in mind the points that we have mentioned while proceeding with your research. Note - The background guide is not the only source which should be followed to research about the agenda. It is only to provide everybody with the equal framework to stand and to find a common point to start.

We look forward to meeting you all and to a fruitful and a fun session ahead !

Please contact us in case of any emergency or any query at chair.unsc@welhamboys.org

Warm Regards and the very Best Wishes ,

The Executive Board,

United Nations Historic Security Council.



Bibliography

Along with the footnotes that have been provided wherever necessary, these are some links which the Executive Board has used to compile the study guide. Delegates are free to go through these sites and are highly advised to broaden their scope while researching.

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