

Civilizations at Odds: The Persistent Conflict Between Israel and Palestine

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Abstract

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The question whether the issues in the Middle East stem from a clash of values or from Western imperialist intervention has long been a subject of scholarly discourse. This article posits around the discourse of 'clash of civilizations', which is an endeavor to uphold Western hegemony in the Middle East. Furthermore, it contends the narrative, that it functions as a self-fulfilling prophecy, exacerbating ongoing conflicts within the region. A complex interplay of factors encompassing ethnic, national, historical, and religious shapes the Israeli-Palestinian conflict. The degree to which religion influences non-religious players, the identities of conflicting parties, the practical issues at hand, the relevant legislation, and their attitudes are not well acknowledged. This paper explains why West uses a distorted portrayal of conflicting civilizations as a powerful political tool and the risk of this narrative becoming a self-fulfilling prophecy that reshapes modern politics.

Keywords: *Clash of Civilizations, Western Imperialism, Colonial Legacy, Palestinian Identity, Zionism, Self-fulfilling prophecy*

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Introduction:

The Arab world has experienced a pervasive presence of instability and bloodshed. During numerous intercontinental confrontations, a recurrent pattern emerged. The states sought aid from their neighboring counterparts. These regimes were able to secure public support by emphasizing a common culture and identity. The region played a significant role in fostering the proliferation of extremist ideologies. The aforementioned characteristics have a resemblance to the attributes expounded upon in Samuel P. Huntington's notion of the "clash of civilizations." According to Huntington (1993), the occurrence of conflicts is an inevitable outcome in a global context where two civilizations hold comparable levels of economic and military capabilities.

The prevailing civilization will face mounting challenges in maintaining its authority and safeguarding its values and interests. The issue of Sheikh Jarrah, more precisely traces its origins to the eighteenth century, when Jewish individuals who had fled the region that currently constitutes Israel started to repatriate and acquire land from indigenous Palestinian inhabitants, the region was under Jordanian occupation from 1948 to 1967 (Eva and Samuel, 2014). The Israelis have successfully regained control of the land. The battle in Sheikh Jarrah holds significant political importance due to its proximity to East Jerusalem, an area that many Palestinians aspire to establish as the capital of a prospective Palestinian state.

Irrespective of their perspectives about the establishment of a Palestinian state, a significant number of Israelis maintain the belief that the entirety of Jerusalem should stay under Israeli jurisdiction. At the heart of the Israeli-Palestinian conflict lies a territorial disagreement. Religion often serves as a symbolic element in the conflicts among various

nations and religious groups. The occurrence of tensions around Jewish and Muslim religious festivals is a common phenomenon (Khan et al, 2004). Contrary to Judaism, the focus of the discussion lies on Israel, a nation that exercises power over a region that Hamas perceives as inherently Palestinian.

The permanent status of Israel raises various concerns encompassing matters such as border delineation, security arrangements, mutual recognition, refugee issues, Jewish settlements situated in the West Bank, and the question of Jerusalem's ownership. The last two of these concerns hold particular significance in the context of Islam and Judaism as worldwide religious traditions. The contentious possession and sovereignty of Jerusalem stem from the presence of significant sacred sites revered by Christians, Jews, and Muslims. Throughout this protracted struggle, the city of Jerusalem has experienced a staggering number of invasions, amounting to a total of 52 occurrences. Furthermore, it has been subjected to capture and subsequent restoration on 44 separate occasions.

In addition, the city has endured the hardships of being besieged on 23 distinct instances. Most notably, Jerusalem has suffered the dire consequences of utter devastation on two occasions. Consequently, the historical narrative of Western intervention in the Middle East is deeply entangled with a seemingly straightforward conflict rooted in philosophical differences between the Western world and the Middle East. The purported ideological struggle between Israel and Palestine originated from the British implementation of three deals concerning the partition of Ottoman Palestine following the conclusion of World War II (Sayigh, 1997). In 1916, the League issued mandates, while the French presented the Sykes-Picot Agreement to Sharif Hussein, the ruler of Mecca. Additionally, in 1917, the British gave the Balfour Declaration to the Zionists (Wolff, 2006).

This implies that the ongoing struggle, initially perceived as a confrontation between different cultural groups, is rooted in a territorial disagreement that has been fueled by the British imperialists' construction of "imaginative geographies." The concept of a "clash of civilizations" serves as a fundamentally precise political prophecy. This phenomenon contributes to the progression of Western imperialism within Arab nations. Huntington's prognostication posited that the presence of insurmountable disparities among individuals of diverse racial and religious backgrounds will ultimately culminate in episodes of violent discord. Politicians who prioritize their interests have come to recognize the prophetic nature of Huntington's analysis.

Therefore, it may be argued that the notion of the clash of civilizations functions as a tool of deception employed by Western powers, while simultaneously acting as a self-fulfilling prophecy that perpetuates a cycle of deceit and animosity (Lee, 2017). Huntington's claim regarding the impact of Western supremacy on current politics was characterized by an understatement. The perceived challenge of incorporating non-Western nations into the authorship and shaping of historical narratives alongside renowned Western people was simultaneously emphasized. Although the conflicts in the Middle East are multifaceted, it is plausible that certain elements of Huntington's theory may be discernible. This highlights the importance of providing support for the historical narratives of these nations.

Samuel P. Huntington's thesis posits that the Israeli-Palestinian conflict does not meet the criteria to be classified as a fault-line war. The exact and concise delineation of civilization is a matter of concern (Huntington, 1996) while considering the stipulated criteria for civilization. While this issue can be observed to a certain degree in Islamic culture, African culture, and other civilizations, it is particularly prominent within Western society. The

current inquiry pertains to the extent to which states affiliated with particular civilizations fulfill all of Huntington's criteria. The second question is about the potential of his theoretical ideas to ascertain the categorization of certain groups within distinct civilizations.

The classification criteria proposed by Huntington for fault line conflicts give rise to a pertinent issue: the proximity of two distinct civilizations, each characterized by its unique cultural, religious, social, and historical attributes (Huntington, 2011). Upon examination of the Israeli-Palestinian conflict, it becomes evident that the aforementioned criteria exhibit ambiguity, necessitate additional elucidation, and afford considerable latitude for varying interpretations among writers. From a geographical standpoint, the opposing factions are nearby. However, as said before, it remains uncertain if this proximity would inevitably lead to the commencement of the fight.

The findings suggest that elements like as nationalism and Palestinian discontentment with the prevailing circumstances hold greater significance in comparison to geographical factors. Egypt and Jordan, both Muslim nations, have maintained peaceful coexistence with Israel for a significant period, despite a historical backdrop of enmity and violence (Schechla, 2001). The Israeli-Palestinian conflict encompasses various dimensions, including political, nationalistic, and religious aspects. The Huntington hypothesis endeavors to provide a rationale for Western imperialism. This study argues that the narrative of the "clash of civilizations" serves as a means to uphold Western hegemony in the Middle East, consequently fostering a continuous cycle of instability and violence within the region.

The Israeli-Palestinian conflict is further intensified by the interplay of ethnic, national, historical, and religious elements. This study focuses on the theological dimension of the war, which has been identified as the primary underlying reason based on historical data and contemporary occurrences. The relevance of religion in shaping the identities of individuals engaged in conflicts, as well as the practical aspects, legal structures, and non-religious actors on both sides, is often undervalued. The primary objective of this analysis is to offer a thorough elucidation of Huntington's theoretical framework and to establish correlations between the Israeli-Palestinian conflict and the concept of a 'clash of civilizations.'

To illustrate the present-day prevalence of Western hegemony stemming from a clash between these two societies, it is imperative to elucidate how conflicts have been influenced by ideological disparities between the Western world and the Middle East. In conclusion, it is imperative to examine the fundamental factors that contribute to the utilization of distorted depictions of adversary civilizations by Western societies as a powerful instrument in the realm of politics. Furthermore, considering the possible manifestation of this deceitfulness and its subsequent influence on the present political atmosphere, it is crucial to remain cognizant of the inherent hazards involved.

Clash of Civilizations Theory and The Remaking of World Order

In his scholarly publication entitled "The Clash of Civilizations and the Remaking of World Order," Huntington provides an extensive analysis of the battle of civilizations and its consequential effects on the reconfiguration of the global order. In the post-Cold War era, it is anticipated that cultural differences will have a more prominent role in comparison to ideological, fundamentalist, or economic inequities (Huntington, 1996). The future

trajectory of global politics is anticipated to be marked by the clash of civilizations; wherein geopolitical divisions will align along fault lines that demarcate distinct civilizations. Considering the characteristics of the modern era, Huntington, despite acknowledging the presence of uncertainty, tends to concur with the notion of dividing the world into nine prominent civilizations.

The aforementioned civilizations encompass the African, Buddhist, Sinic, Hindu, Islamic, Japanese, Latin American, Orthodox, and Western civilizations. This study will focus on Islamic civilization, acknowledging the undeniable inclusion of Palestinians within this civilization. Additionally, Western civilization will be examined, encompassing the modern State of Israel within the broader context of the Christian-Jewish cultural tradition (Schnell, 2005). The crux of Huntington's argument revolves around the prediction of an impending world battle in which non-Western civilizations will engage in combat with the Western alliance. The author posits the assumption that Western civilization has already attained its pinnacle and is destined to undergo a subsequent collapse.

The process of decline has the potential to span multiple millennia; yet, the anticipated future scenario is readily discernible. Two dominant alliance blocs will fight in the upcoming conflict between civilizations. In general, Huntington anticipates that Latin American and Orthodox civilizations, whose cultural traditions are rooted in Christianity, will align themselves with the Western alliance. The Sino-Islamic alliance is widely seen as the most likely challenger to this particular partnership. The establishment of the Palestinian nation can be attributed to a shared collective experience of hardship, which ultimately led to the displacement of its people from their homeland.

The extent to which Israel can be considered a secular state is occasionally subject to scrutiny due to the impact of Judaism on the country's political landscape. It is evident that religious political groups, such as Shas or United Torah Judaism, wield significant influence within the Israeli Parliament, and their perspectives frequently play a key role in the formation of political alliances. Simultaneously, it is imperative to note that the predominant legislative factions, namely Likud, Kadima, Yisrael Beiteinu, and the Labor Party, exhibit a secular orientation (Katz, 2008). Upon careful examination of the historical trajectory of the Israeli political system, it becomes evident that the heritage of pluralism and representative democracy is unquestionably ingrained.

The inclusion of Israel within Western culture is occasionally attributed to the political, social, and cultural legacy of Ashkenazi Jews, whose significant impact on the nation's framework during its initial years is believed to be a contributing factor. Huntington posits that the primary predictors of future conflicts between civilizations are what he refers to as fault-line wars, which are presently observable in specific places across the globe. Regional wars are characterized as conflicts that originate from internal issues inside a specific state or region. The characteristics of conflicts arising from fault lines encompass the proximity of distinct civilizations, faiths, and cultures, as well as the presence of independent social structures and divergent historical recollections on both sides (Herzl,1946).

In light of the aforementioned requirements about fault-line warfare, it becomes feasible to analyze Huntington's thesis in the context of the Israeli-Palestinian conflict. To begin with, it is evident that the ongoing conflict between the State of Israel and the Palestinians is predominantly rooted in the ideals of nationalism. Palestinians will engage in resistance against any individuals seeking to establish settlements within their territorial boundaries.

Simultaneously, the Jewish community's resolve to form an independent state provided a compelling impetus for them to vigorously pursue their objectives. Hence, it can be reasonably anticipated that regardless of whether contemporary Israel's location was within Palestine or not, it would have encountered opposition from the indigenous population, leading to a similar outcome.

Both nations aspire to establish independent states while acknowledging the presence of ethnic minorities from both sides. The crux of the conflict lies in the challenge of partitioning the land of historical Palestine between the Jewish and Arab populations (Qumsiyah, 2011). If the two-state option ultimately succeeds, there is a lack of actual evidence to support the notion that the conflict between these two nations would persist due to their belonging to distinct cultures. The diplomatic ties between Israel and Egypt, as well as Jordan, saw fluctuations over the latter half of the 20th century. However, following the establishment of peace agreements, a lasting state of tranquility appears to have been achieved among these nations.

The existing relationships can occasionally be described as rather distant, yet not overtly antagonistic. The contentious matter of utmost concern within the conflict, from a religious perspective, pertains to the status of sacred sites in a broader context, with a particular emphasis on Jerusalem. The initial United Nations Partition Plan of 1947 suggested that Jerusalem should be designated as *corpus separatum*, subject to international governance (The Avalon Project, 1947). Following the unsuccessful proposal, Jerusalem was subsequently partitioned between the nations of Israel and Jordan. When Israel started the Six-Day War in 1967, the situation changed because of the perception that it needed to defend itself from an impending Arab aggression.

Consequently, Israel achieved territorial gains by capturing Jerusalem, the West Bank, the Gaza Strip, the Golan Heights, and the Sinai Peninsula. Despite numerous attempts at negotiation, the current status remains unchanged up to the present day (Hagee,2006). Currently, the status of Jerusalem represents a significant impediment to the progress of the peace process. Religious officials on both sides adamantly refuse to entertain any form of compromise over the status of local sacred sites. The role of religion is significant in the conflict. The historical recollections of Israeli and Palestinian societies significantly contribute to the dynamics of the conflict.

In the context of contemporary Jewish history, particularly the nation's historical trajectory, it becomes evident that a pervasive sense of enduring existential peril persists. The aforementioned sentiment is evident across the realm of Israeli politics as a whole, with a specific focus on the approach towards the Palestinian matter. There exists a premise that asserts the indispensability of an autonomous Jewish state in ensuring the complete preservation of the Jewish nation, hence necessitating its defense regardless of the associated sacrifices. The historical experience also holds significant importance for Palestinians. While acknowledging the historical presence of Jews in the Holy Land predating the arrival of Arabs, Palestinians regard Jewish assertions of territorial rights stemming from this early settlement as inconsequential and illogical (Kramer,1993).

The historical experiences of oppression and violence have significantly influenced the formation and development of the Palestinian nation. Before the establishment of Israel, the indigenous Arab population did not identify themselves as Palestinians, but rather as Arabs. In conclusion, the aforementioned indicators provide evidence of the enduring strength of historical memory among both nations. The Israeli-Palestinian conflict is deeply

influenced by past experiences of pain and oppression, which both nations frequently invoke in their discourse (Tilley, 2012). Consequently, this aspect has become an essential component of the ongoing conflict between Israel and Palestine.

The establishment of Israel may be traced back to a colonial endeavor that has undergone modernization, while persistently subjecting Palestinians to military occupation, land dispossession, and unequal rights. The narrative of Palestine, spanning from its inception to the present day, can be characterized as a straightforward account of colonialism and dispossession (Avelar and Ferrari, 2018). However, it is noteworthy that the global community often perceives this narrative as intricate and intricate, posing challenges in comprehension and resolution. Edward Said, a renowned Palestinian-American thinker and literary critic, extensively discussed the link between imperialism and Zionism.

In his 1979 essay titled "Zionism from the Standpoint of its Victims," the author asserts a clear correlation between the encounters of Arab Palestinians under the influence of Zionism and the ordeals faced by individuals of black, yellow, and brown ethnicities who were deemed inferior and subhuman by imperialists in the nineteenth century. It is crucial to bear in mind that although aligning with the prevailing Western fervor for acquiring foreign territories, Zionism did not explicitly identify itself as a Jewish liberation movement, but rather as a Jewish organization focused on establishing colonies in the Orient (Dana & Jarbawi, 2017).

According to Said, it is evident that the policies of segregated isolation and violent attacks, which were historically imposed on Indigenous communities and served as the foundation for American nationalism and imperialism, have played a crucial role in shaping the Zionist approach towards the displacement and eradication of Palestinians (Guesmi, 2021). In the

present era, considering the prevailing global influence of the United States, it is widely acknowledged that Zionism, and consequently Israel's settler colonialism, can be perceived as an outgrowth of American imperialism.

Research Methodology

This study employs a qualitative research methodology to explore the underlying causes and elements of the Israel-Palestine conflict and its extensive global implications, particularly in the Middle East. Qualitative research is chosen for its ability to provide a deep, nuanced understanding of complex social phenomena.

The research is grounded in the "clash of civilizations", which seeks to uncover power dynamics and ideological structures that shape societal issues. This framework is particularly relevant for analyzing the narrative and its role in perpetuating Western hegemony.

The study utilizes existing research papers, journal articles, textbooks, and other scholarly works focused on the Israel-Palestine conflict. This comprehensive literature review helps to contextualize the conflict within broader historical, political, and social frameworks. A systematic analysis of texts to identify recurring themes, narratives, and discourses. This technique is used to examine how the "clash of civilizations" narrative is constructed and propagated in academic and popular literature.

The "clash of civilizations" narrative is a strategic tool used to justify and maintain Western hegemony in the Middle East. The perpetuation of the Self-Fulfilling prophecy narrative exacerbates conflicts and shapes modern political dynamics in the region. The Israeli-

Palestinian conflict is influenced by a complex interplay of ethnic, national, historical, and religious factors, often oversimplified by Western narratives.

By employing this qualitative methodology, the study aims to provide a comprehensive understanding of the Israel-Palestine conflict and challenge the dominant narratives that shape Western perspectives on the Middle East.

Analysis and Discussion:

The Palestine Conflict: Zionism and Imperialism in the Middle East

Daily, we engage in the pursuit of comprehending the underlying causes and factors contributing to the prevalence of violence in the Middle East. Does this represent the highly regarded clash of civilizations? The historical confrontation between Islam and the West spans several centuries. The dichotomy between civilization and horror, or the contrast between the modern and the archaic, is a topic of academic inquiry. The resolution of our perplexity can be achieved by situating the issue within the historical context of decolonization movements. Colonialism is commonly perceived as a phenomenon of the past by the majority of individuals in contemporary society.

A significant portion of the global populace lacks direct personal exposure to such circumstances, and a considerable number struggle to conceptualize the realities associated with residing under complete external dominance. In contemporary society, there exist museums dedicated to the study and exploration of colonialism. These institutions offer individuals the opportunity to acquire knowledge regarding the impact of this particular mode of governance on the indigenous populations, specifically in terms of their liberties about residence, mobility, expression, employment, and even the ability to pass away in a

tranquil manner (Kayyali,1997). It is widely acknowledged that contemporary society exists within a postcolonial framework.

Museums devoted to colonialism play a significant role in facilitating a temporal journey for their visitors, enabling them to gain an understanding of the profound impact this form of administration inflicted upon Indigenous cultures. What if, though, there was a tangible location in contemporary society where the coexistence of colonialism and post-colonialism was observed? Understanding the intricacies and suffering that define the contributions of Palestinian museums might be a significant challenge. When museums that center their attention on colonialism engage in the task of constructing historical narratives in a modern setting, the situation of Palestine emerges as a multifaceted amalgamation of historical and current elements.

The statement made by Finkelstein (2008) highlights the presence of both colonial and postcolonial elements within the context of reality. The establishment of a colonialism museum in Palestine may not be seen as necessary, as the remnants and manifestations of colonialism may be witnessed over the entirety of the country. When visiting a museum, one can anticipate the opportunity to explore several areas dedicated to different thematic subjects. Similarly, Palestine has a comparable pattern wherein distinct segments are evident, each representing a distinct stratum of colonial influence. The West Bank is characterized by the presence of unauthorized Israeli settlements, land expropriation, a separation barrier, and strict supervision over the movement of its inhabitants.

Gaza is a unique juxtaposition of an open-air museum and an open-air jail, as a population of two million Palestinians has endured an Israeli embargo for almost 15 years. For those interested in exploring a unique instance of colonialism, one may choose to visit Israel and

examine the living conditions of Palestinians who remained in historic Palestine after the establishment of the state of Israel (Khalidi, 2010). In that setting, one will acquire knowledge about instances of property theft, the destruction of communities, the marginalization of some individuals, and the systemic presence of racial discrimination. The reevaluation of the Palestinian-Israeli conflict via the lens of perceiving 21st-century Palestine as an open-air museum of colonialism introduces a novel perspective.

During the recent conflict in Gaza, several proponents of Israel justified its utilization of military action by asserting that any independent nation would have responded similarly to safeguard its security if subjected to rocket attacks from another sovereign state (Khalifa, 2021). According to this line of reasoning, Hamas initiated the firing of missiles into Israeli territory, hence justifying Israel's subsequent military response. This recurrent contention fails to acknowledge a fundamental aspect of the situation: Gaza does not possess the status of a sovereign state. The West Bank does not possess the status of a state. Indeed, the existence of a Palestinian state is currently absent. The ongoing conflict between Israelis and Palestinians does not pertain to a dispute between two fully recognized sovereign entities.

Instead, the situation might be understood as a confrontation between a subjugated population and the entity that has exerted colonial control over them. The conceptualization of Palestine as a colonial issue is crucial to comprehending the unique nature of the Palestinian situation. Palestine remains a perplexing subject for numerous individuals all over the globe. To what extent can the protracted and seemingly unalterable predicament of Palestinians be explained? The terms statelessness, displacement, refugeehood, and resistance have become enduring descriptors of the Palestinian population (Fieldhouse,

2018). The ongoing conflict between Palestinians and Israelis has become a significant and enduring aspect of our contemporary societal fabric.

It is characterized by a consistent state of activity, however, the events that unfold within this conflict seldom lead to substantial alterations in the prevailing circumstances. The perception of Palestine as an enduring predicament with a protracted need for resolution is mostly attributed to its status as an anomaly rather than a perplexing puzzle. The Palestinians have not experienced a history comparable to that of the majority of individuals throughout the colonial era. Typically, the narrative of former colonies tends to adhere to a sequential trajectory encompassing colonialism, subsequent anti-colonial resistance, and ultimately culminating in the attainment of independence, thereby establishing a novel nation-state (Halwani and Kapitan, 2007).

The aforementioned pattern exhibited considerable strength, and the triumph over colonialism proved to be highly effective, leading to the subsequent rise of a robust academic discipline known as "postcolonial studies" in recent years. Paradoxically, a prominent figure in this particular domain was Edward Said, a Palestinian scholar who has since passed away. However, this is not the case for Palestinians. In contrast to neighboring nations in the Middle East, such as Jordan, Iraq, and Syria, Palestine did not experience the termination of a British or French Mandate, resulting in the establishment of an autonomous nation-state (Khalifa, 2021). Conversely, the conclusion of the British Mandate of Palestine in 1948 resulted in what Palestinians perceive as an additional manifestation of colonialism.

The Zionist movement, which led to the establishment of Israel and the displacement of Palestinian society, has significantly impeded the Palestinians' trajectory towards self-

determination, as documented in Palestinian historiography as the Nakba, or Catastrophe. Both before and following the year 1948, Palestinians have been engaged in a persistent struggle against British colonialism first and, subsequently Zionist colonialism (Navorro, 2021). Their primary objectives have been to achieve self-determination by establishing a sovereign state and to overcome the various complex manifestations of imperialism that have shaped their unique historical experiences. In straightforward terms, it may be stated that Palestinians have not yet transitioned into the postcolonial global framework.

As individuals, they exist within the contemporary era of the 21st century. However, as a stateless nation, they are still subject to the colonial-dominated historical context that existed before 1948. As explained by Joseph Massad, a professor affiliated with Columbia University, the occurrence observed in the context of Palestinian time may be characterized as an anomaly (Khalifa, 2021). Palestine can be conceptualized as a "postcolonial colony," representing a geographical area where two distinct periods, worldviews, and eras intersect and clash with great intensity (Linfield, 2021). This characteristic enables it to operate as an open-air museum that showcases the historical and contemporary aspects of colonialism, where the exploitative policies and practices associated with colonialism are continuously exhibited.

The perception of Palestine should not be limited to a human rights matter, since it encompasses a significantly broader scope. The Palestinians serve as a tangible manifestation of the characteristics and effects associated with colonialism. They possess a dual status of both belonging and not belonging within the framework of the postcolonial order. For the individuals in question, the year 1948 holds significance beyond mere recollection. It represents an enduring actuality, a temporal juncture that has been extended

to shape their identity, delineating both their self-perception and their differentiation from others. Palestine has undergone a transformation characterized by a severe and enduring manifestation of colonialism, resulting in its current state as a museum that persists beyond its anticipated closure.

Israel's Settler Colonialism, an Extension of American Imperialism.

The Zionist nationalist march, commemorating the anniversary of Israel's 1967 occupation of East Jerusalem, exhibited striking resemblances not only to historical Nazi rallies in Europe but also to contemporary instances of racial animosity observed in the United States. An illustrative instance can be observed in the recent "March of the Flags" that took place in Jerusalem, wherein parallels to the 2017 white supremacist rally in Charlottesville, Virginia become apparent. During the aforementioned event, American white nationalists brandishing tiki torches were heard chanting slogans such as "You will not replace us" and "The South will rise again" (Guesmi, 2021). The sole distinction between these two instances of expressing racial animosity and genocidal intent may lie in the absence of any repercussions or penalties incurred by the Israeli individuals espousing racist views, in contrast to their American counterparts.

In occupied Jerusalem, amidst the proliferation of genocidal slogans, the Israeli police exhibited a notable lack of intervention in curbing the actions of settlers. However, they proceeded to apprehend 17 Palestinians who were engaged in protests against this overt provocation, citing the grounds of "disturbing the peace." The observed parallels between white supremacists in the United States and Zionist settlers in Israel are not only fortuitous (Rothman, 2015). The relationship between the two groups extends beyond a mere mutual dislike for individuals outside of their respective groups. The Israeli settlers embody the

principles and strategies of United States imperialism in the Middle East and North Africa (MENA) region.

American White Supremacy: Manifestations of Israel

In May 2021, Muna al-Kurd, a Palestinian individual, made allegations against an Israeli settler named Jacob, asserting that he had unlawfully appropriated her family's residence situated in the Sheikh Jarrah neighborhood of East Jerusalem. She communicated to Jacob in English, expressing her awareness that the current location was not his place of residence. The settler responded in a pronounced American accent, stating, "Indeed, if I were to depart, it would imply that you would not be able to return. Consequently, what is the underlying issue?" May I inquire as to the reason for your raised vocal tone directed towards me? Yaakov Fauci, a Trump supporter hailing from New York and associated with the US-based settler organization Nahalat Shimon, achieved global notoriety after the widespread circulation of a video capturing the aforementioned encounter (Guesmi, 2021).

The revelation that the individual who has emerged as a prominent figure representing violent settler colonialism in Palestine is an Israeli American with purported connections to white supremacist ideologies in the United States did not come as a surprise to many (Ukashi, 2018). Israeli-American settlers have played a prominent role in spearheading initiatives aimed at displacing Palestinians from their residences and territories, receiving backing from both the Israeli Supreme Court and the Israeli government. The justifications employed by settlers to rationalize their acts of violence, such as their perceived entitlement to the land, cultural superiority over the Indigenous population, and self-defense claims, bear striking resemblance to the ideas espoused by white supremacists in the United States.

One may get valuable insights into the evident similarities between the objectives and approaches of Israeli settlements and US white supremacists by examining the life and political ideology of Naftali Bennett, the recently appointed prime minister of Israel. Bennett, who was born to American parents who relocated from San Francisco following the 1967 Six-Day War, previously held the position of leader inside the Yesha Council, an organization dedicated to the preservation of Israel's key territories spanning from the Jordan River to the Mediterranean Sea. The individual established his political trajectory by aligning himself with Benjamin Netanyahu, positioning himself as a protégé.

Furthermore, he proudly proclaimed his ideological stance as surpassing that of the former prime minister, known for his hawkish policies. Presently, the individual in question maintains a steadfast endorsement of the one-state resolution and the incorporation of the West Bank into Israeli territory. He once proclaimed, "I have caused the demise of numerous individuals of Arab descent throughout my lifetime, and I perceive no ethical or moral quandaries associated with such actions" (Guesmi, 2021). Similar to the white supremacists in the United States, Bennett holds a firm belief that the Indigenous individuals residing in the territories his community seeks to appropriate are to some extent inferior, and he exhibits a readiness to incarcerate, mistreat, and maybe harm them to accomplish his objectives.

The ethno-nationalistic themes in the story serve as symbols of the Palestinian people's struggles and aspirations, who have suffered significant loss and displacement. Israeli settlers, including prominent figures such as Naftali Bennett and Yaalov Fauci, can be seen as exemplifying the ideology of aggressive ethno-nationalism and the influence of American white supremacy within the context of Israel (However, they possess other

characteristics and qualities that extend beyond their initial description. Currently, Israeli settlers can be seen as representing "Jewish identity" within the context of US imperialism in the Middle East and North Africa (MENA) region.

The 'Jewish face' of American Imperialism

Edward Said, a renowned Palestinian-American scholar and literary critic, extensively discussed the intricate relationship between imperialism and Zionism. The author claims that there is a clear connection between the experiences of Arab Palestinians under the influence of Zionism and those of people of African, Asian, and Latin American descent who underwent ordeals during the nineteenth century as a result of imperialists' perceptions of inferiority and dehumanization (Trabulsi, 1969). It is crucial to bear in mind that although participating in the prevailing Western fervor for acquiring foreign territories, Zionism did not explicitly identify itself as a Jewish liberation movement, but rather as a Jewish organization focused on establishing colonies in the Orient.

Said argues that the policies of segregated confinement and violent attacks experienced by Indigenous peoples, which formed the foundation of US nationalism and imperialism, are closely intertwined with the Zionist approach to dispossessing and eradicating Palestinians (Said, 1978). In the present era, considering the prevailing global influence of the United States, it is widely acknowledged that Zionism, and consequently Israel's settler colonialism, can be perceived as an outgrowth of American imperialism. This issue has an impact on both Jews and Palestinians worldwide.

Jews as 'Middle Agents' of U.S. Imperial Oppression

In her widely recognized pamphlet published in 2007, titled "The Past Didn't Go Anywhere," Jewish activist April Rosenblum posited the notion that the purpose of anti-Jewish discrimination is to maintain a visible Jewish presence as the primary object of societal discontent, diverting attention from ruling elites (Guesmi, 2021). The speaker elucidated the historical practice wherein the upper echelons of society employed individuals of Jewish descent in intermediary roles, thereby facilitating their direct interaction with the marginalized and dissatisfied rural population. This strategic employment arrangement served to insulate the ruling classes from potential repercussions arising from their inequitable policies.

Currently, there is a utilization of Jews by the US imperialists and Zionists as an intermediary to protect themselves from potential repercussions related to their imperialistic and ethno-nationalistic aspirations in the Middle East. Throughout history, the ruling elites in Europe and other regions have consistently permitted the proliferation of anti-Semitism, facilitating the scapegoating of Jews as a means to divert attention from their oppressive acts and policies (ZahZah, 2021). Presently, there is a continuation of efforts to politically and culturally promote the notion that Israel's brutal settler colonialism is representative of the whole Jewish community, while simultaneously asserting that opposition to Zionism equates to anti-Semitism.

The anti-BDS legislation in the United States, which remains in force throughout the Biden administration, has significantly influenced political and institutional choices in the Western world, discouraging any form of critique towards anti-Zionism. Furthermore, it is commonplace for the mainstream media in Western societies to consistently propagate anti-Semitic narratives in conjunction with arguments that endorse Israel and its aggressive

practices of settler colonialism (Guesmi, 2021). The act of frequently associating the Israeli state with Jews, in general, is being observed, which has the potential to provide a foundation for holding Jews accountable for the genocidal actions and wrongdoings committed by aggressive imperial powers, specifically the United States and its Zionist allies.

In summary, notwithstanding its professed dedication to safeguarding the Jewish population in Israel, the United States' efforts in Israel mostly revolve around safeguarding its imperial interests and aspirations. Israeli settlers, who have a striking resemblance to America's domestic white nationalists, are assuming the role of the empire's ground troops. It is crucial to acknowledge and address the ongoing discriminatory violence that Israeli settlers are committing today. This violence is perpetuated by individuals who align themselves with US imperialists and Zionists, and seek to associate their pogroms and genocidal acts of oppression and dispossession against Palestinians with a "Jewish face."

Conclusion:

This paper has analyzed the intricate dynamics of conflicts in the Middle East, with a particular emphasis on the Israeli-Palestinian conflict, and has also explored the influence of religion on these conflicts. The notion of a "clash of civilizations" functions as an explicitly accurate political forecast. The aforementioned issue plays a significant role in the advancement of Western imperialism within Arab states. According to Huntington's prediction, the existence of significant differences among people from different racial and religious backgrounds will eventually lead to instances of violent conflict. Politicians who place a high value on their interests have increasingly acknowledged the prophetic qualities inherent in Huntington's argument.

Hence, one may contend that the concept of the clash of civilizations serves as a means of deceit utilized by Western powers, while also functioning as a self-reinforcing prediction that sustains a cycle of dishonesty and hostility. Huntington's assertion concerning the influence of Western dominance on contemporary politics was marked by a tendency to downplay its significance. After analyzing the Israeli-Palestinian conflict, it becomes apparent that the aforementioned. This study posits that the rhetoric surrounding the concept of the "clash of civilizations" serves as a strategic initiative to legitimize Western hegemony in the Middle East. Consequently, it perpetuates a recurring pattern of conflict and instability in the area.

The Israeli-Palestinian conflict involves a multifaceted interaction of ethnic, national, historical, and religious elements. According to historical records and current events, which collectively point to it as the main fundamental reason for the struggle, this study focuses on the theological aspect of it. The extent to which religion impacts the identities of individuals involved in the conflict, the practical problems at hand, the applicable legal frameworks, and the viewpoints of non-religious players on both sides are aspects that have received comparatively less attention. The purpose of this analysis is to provide an explanation of Huntington's thesis and to highlight the elements within the Israel-Palestine conflict that demonstrate similarities to a "clash of civilizations."

It is crucial to illustrate the misrepresentation of conflicts as originating from differences in Western and Middle Eastern ideologies, which in turn justifies Western hegemony as the outcome of a clash between these two societies. The presence of erroneous portrayals of other civilizations not only engenders scholarly discourse but also carries significant political ramifications. The utilization of intervention serves as a powerful tool for Western

interests in safeguarding their influence and upholding control inside the Middle East region. Furthermore, the formulation of policies grounded in this particular narrative might lead to a self-fulfilling prophecy, thereby exacerbating instability and unrest within the region.

In light of the persistent difficulties faced by the international community in the Middle East, it is imperative to refrain from employing overly simplistic rationales and instead embrace a more intricate perspective that acknowledges the multifaceted dynamics at work. The establishment of conditions conducive to true communication, partnership, and long-term peace within this intricate and historically conflict-ridden region can only be anticipated through the adoption of a comprehensive approach.

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