

STUDY GUIDE



ISTANBUL OKAN UNIVERSITY
MODEL UNITED NATIONS

CO-UNDER-SECRETARIES-GENERAL
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camp david accords

camp david accords





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1. Letter from the Secretary-General

Dear Participants,

I'm delighted to point out that it is my utmost pleasure and honor to serve as the Secretary-General of OKANMUN'25. Throughout the three days of our precious conference, different matters on different committees shall be discussed and very important decisions shall be taken on various past and present events that have already or will have a major impact on our lives. From political controversies to social and daily life problems, we will be creating an active atmosphere for our participants to enjoy and remember every moment they will have during the conference and find efficient as well as prudent solutions by having heated and accurate debates.

Heated and accurate debates require a well-executed and ideally placed preparation process. Therefore, our talented academic team has prepared study guides for their committees so that our participants will have a proper document to get prepared for our conference and perform accordingly.

I believe OKANMUN'25 will be a conference where many first timers will discover their inner diplomats and politicians, who had to hold back and keep it hidden for several reasons that no one knows. Hope to see you dear participants to shape the United Nations and Model United Nations to a better and lasting effulgence. It is thanks to our ancestors who guided us to who we are today. Trust in yourselves and stand out for a better world for everyone. Therefore, I would like to remind everyone of a saying from our Great Leader Mustafa Kemal Atatürk,

“If one day you are helpless, don't wait for a savior. Be the savior, yourself!”

EZGİ AKPINAR

Secretary-General of OKANMUN'25

2. Letter from the Co-Under-Secretaries-General

Dear Delegates,

It is with utmost pleasure that we welcome you to the HCC: Camp David Accords Committee.

This is not an ordinary simulation. You will not be recreating a historical agreement, nor debating theory. You are here to design peace, draft the frameworks and a treaty that could, in another time, have decided the fate of an entire region. This committee has been structured for results rather than showmanship.

Throughout the three days, you will be expected to engage deeply with the documents, with each other and with the logic of negotiation itself. None of you are required to be experts in diplomacy or law, but you are expected to think clearly, speak with purpose and write with structure. Every speech, every directive, every clause must serve one goal: advancing the constitution of a coherent, credible and complete peace document.

This is a working body. You are here to contribute; actively, consistently and meaningfully. There is no room for spectatorship. Rhetorical skill is valuable, but only if it leads to concrete output. Disagreement is welcome; disruption is not. Above all, you will be judged not by how often you participate, but by the legacy you have constructed and left behind.

We trust that you will rise to the challenge, by obviously not mimicking history, but by demonstrating your ability to shape it.

If you have any questions in your mind regarding the committee that has not been clarified in the Study Guide and Rules of Procedure booklets provided, please do not hesitate to reach us via email.

Yours in conviction,

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3. Introduction to the Committee

This section serves as a prologue to the committee with a dual occupation: it equips delegates with a foundational understanding of both the procedural mechanics of the committee and the historical setting it is modeled upon.

The scope of the section extends beyond the outlining of what is to be simulated and how it will take place within the boundaries of a unified diplomatic cabinet; the section synchronously contextualizes the physical and symbolic space in which these negotiations are set to occur: the Camp David Compound, a site conceived with a divergent intention that was later reengineered for discretion and strategic dialogue.

Finally, to anchor the simulation within its geopolitical gravity, the section is concluded with a condensed yet vigorous overview of the historical outcome produced by statesmen in a high-stakes diplomatic environment, thereby granting delegates not merely a vantage point, but a commanding role over the architecture of Cold War Middle Eastern diplomacy.

3.1. Committee Structure and Purpose

The Camp David Accords committee constitutes an unusual convergence of circumspect dialogue and actionable diplomacy. The committee can be defined as a hybrid forum where debate and directives do not operate in a competitive manner against each other, but in symbiotic reinforcement. Additionally, the committee will be shaped through the presentation of complementary features, including a variety of mechanisms, occurrences and measures to participants.

Delegates will be immersed in an environment constructed by a single, indivisible and unified cabinet structure where stakeholders of each party converge in the light of the political beliefs, national security interests and gentile ambitions of their countries and their diplomatic entourage. The environment which delegates operate in will mirror the intensity, heat and negotiations of a real world summitry; which demands not solely the ability to exert influence but also rhetorical precision and strategic foresight.

The role attributed to debate is not the subsidiary kind, but rather a function that serves the purpose of a diplomatic instrument. Equal in value to directives, debate is the apparatus that enables delegates to shape the tone, tempo and trajectory of the negotiation process. In short, a delegate is given two blades to wield and find common ground for all respective parties: one forged from words and swung through voice, and one transcribed by their pens.



Throughout the path of negotiations, delegates will meet with, even discover, multiple diplomatic mechanics that enrich the process, intensify immersion and facilitate common ground determination. Each mechanic revolves around the primary principles of bilateral consultations, private mediation, clause drafting and treaty formulation.

While the committee stands as a theatre of historical reenactment, the scope of the ultimate goal is beyond a simulation. What participants must pursue is the construction of a plausible peace architecture; one that aspires to sow the seeds of stability in one of the world's most fickle geopolitical landscapes, secure durable bilateral reconciliation and most importantly, exit the halls of diplomacy as an improved individual.

3.2. Overview of Camp David



Aspen Lodge, Presidential House at Camp David
<https://theclio.com/entry/27465>



Map of Camp David
<https://theclio.com/entry/27465>

Formally known as the Naval Support Facility Thurmont, Camp David is situated in the wooded elevations of Catoctin Mountain Park in Frederick County, Maryland. It serves as the President of the United States' (POTUS) secluded command post for strategic diplomacy.

In spite of the camp's geographical proximity to Washington D.C. the compound subsists in prepen isolation, in a state inaccessible to the public and fortified through a tight security apparatus. Deeming it as a reliable means of high-level accommodation while preserving functionality in a siker manner.

The initial intention behind the compound's construction was to provide federal employees with a haven for a modest retreat by the Works Progress Administration during its first stages of structural erection in 1938. Later, under Franklin D. Roosevelt, the site evolved into a presidential sanctuary, which Roosevelt christened "Shangri-La" in homage to the mythical utopia of Lost Horizon. In 1953, the estate was rededicated by Dwight D. Eisenhower, 34th POTUS, in honor of his grandson, renaming it Camp David, a title that would root in the ever-expanding corridors of history and international diplomacy.

Functioning as a strategic funnel, Camp David serves a purpose beyond the scope of intellectual retreat. The compound is a location engineered in order to reflect statecraft, desolation and discretion, where foreign dignitaries can be hosted in intimate and controlled conditions rather than grand halls characterized by flamboyant decorations.

The compound's physical characteristics possess a single-word descriptor: tranquility. Its physical serenity has repeatedly stood as a counterweight to the volatile nature of geopolitics and diplomacy, deeming it as the ideal venue for emotionally disarming negotiations and for the most consequential peace negotiations witnessed in the 20th century.



3.3. Historical Context and Summit Background



Egyptian President Anwar Sadat, left, shakes hands with Israeli Premier Menachem Begin after meetings at Camp David with President Jimmy Carter in 1978.

<https://www.latimes.com/books/jacketcopy/la-ca-jc-lawrence-wright-20140914-story.html>

Initiated on 5 September and ceasing on 17 September 1978, the secluded woodland retreat of Camp David set the stage for one of the most audacious diplomatic undertakings in 20th century Middle Eastern history. It housed figures that determined the Middle Eastern political procedure. Boasting a history marked by historic visits from prominent political figures including Winston Churchill in 1943 and many more, the compound had long served as a venue for presidential leisure and confidential counsel. It was throughout these thirteen days of intense negotiations that the presidential hideaway had transformed into a geopolitical sculptor.

The space was utilized by successful administrators to govern, self-reflect and meditate, the compound had witnessed the zenith of its strategic potential when Jimmy Carter summoned the Egyptian President Anwar Sadat and the Israeli Prime Minister Menachem Begin in a last ditch effort to rupture the Arab-Israeli deadlock.

Per the Presidential Study Papers for the Camp David Talks written by Cyrus R. Vance, Secretary of State appointed by Jimmy Carter on 21 January 1977, Carter's objective stretched beyond the micromanagement of peace terms. Carter's intentions reached towards snapping the political impasse at the highest level, establishment of a foundation that could facilitate ministerial negotiation elaboration.

His vision existed simultaneously under two definitions, unambiguous and ambiguous: to hammer out a detailed Egyptian-Israeli agreement and avert the eruption of perpetual warfare in the region.

The resultative spawns of the summit would not be limited to shaping the politics of participating polities, but also the broader framework that set the course for American Middle Eastern diplomacy throughout the post-Cold War era.



3.4. Principal Terms and Diplomatic Outcomes of the Camp David Negotiations



Anwar Sadat, Jimmy Carter, and Menachem Begin (From left) Egyptian Pres. Anwar Sadat, U.S. Pres. Jimmy Carter, and Israeli Prime Minister Menachem Begin signing the Camp David Accords at the White House, Washington, D.C., September 17, 1978.

<https://www.britannica.com/event/Camp-David-Accords>

Camp David came, emerging from the signing of the Camp David Accords. The diplomatic entity composed of text that would eventually be codified into the Egypt-Israel peace treaty on 26 March 1979.

As stipulated in Article I, this treaty went down in history as the official termination of the state of war between the Arab Republic of Egypt and the Jewish State of Israel under a groundbreaking scope and exemplary. Peace was achieved upon the exchange of ratified

documentation. Under the same provision, Israel agreed to the restoration of Egyptian sovereignty and territorial integrity through the withdrawal of its military assets and civilians from the Sinai Peninsula.

While Annex I introduced a regime of security arrangements and developed mechanisms aimed at the achievement of sustainable de-escalation of tensions, including provisions for the establishment of demilitarized zones and the imposition of limitations on force deployment; Article III reinforced mutual recognition of sovereignty, territorial integrity and political independence.

Additionally, further provisions such as Article V validly safeguarded international water navigation freedom, most prominently the Suez Canal given its geographical location between pre-Camp David Accords Israel and Egypt, while Article VII committed both parties to a resolution process upon the emergence of disputes exclusively through negotiation, conciliation or arbitration.

Perhaps most importantly, among all the features that composed the Camp David Accords, Egypt was rendered the first Arab state to recognize Israel, thereby eradicating the diplomatic paralysis that had persisted for decades and reconstructing the Middle Eastern geopolitical architecture.

4. Introduction to the Topic: Camp David Accords

Signed on 17 September 1978, the Camp David Accords, formally titled the Framework for Peace in the Middle East, represent a milestone in Arab-Israeli diplomacy. Brokered under the direct auspices of the U.S. President Jimmy Carter, the agreements brought together Israeli Prime Minister Menachem Begin and the Egyptian President Anwar Sadat in what would become the first negotiated peace between Israel and any Arab state.

The summit was conducted at the secluded presidential retreat of Camp David in Maryland and transcended traditional shuttle diplomacy; producing a bilateral framework, eventuating in the Egypt-Israel Peace Treaty of March 1979. As a result, both Sadat and Begin were jointly awarded the 1978 Nobel Peace Prize in recognition of their statesmanship.

5. Cabinets

At the Camp David Summit, three national cabinets were convened; the American, Egyptian and Israeli delegations. Each cabinet was composed of a carefully selected cohort of state officials entrusted with the representation of their country, protection of their national security interests and the articulation of the policy recommendations made by their state. Every statesman was assigned a role calibrated to their background, institutional expertise and diplomatic utility, therefore, optimizing internal delegational coherence and its capacity to engage in international negotiations. The duties corresponding to their roles were communicated to them through secure state-level messaging channels in order to maximize discretion and determine the course of their rhetoric throughout the summit.

Each individual within the following delegations serves a distinct and non-interchangeable function critical to the success of their cabinet's diplomatic mission. These roles were not assigned arbitrarily, but rather strategically curated to reflect unique expertise, institutional authority and the historical relevance each figure contributed to the summit. Through their collective presence, a comprehensive structure where negotiation, strategy, legal interpretation and policy formulation could be simultaneously pursued.

5.1. The American Cabinet



The American delegation, presided over by Jimmy Carter, operated as the apparatus of the summit's tempo and framework determination. With many prominent figures of the American government drawn from the Cabinet of Jimmy Carter and other departments, the U.S. delegation maneuvered both as a mediator and a guarantor. The American team was rendered as the structural backbone of American interest protection and the bridge of existential distrust between Egypt and Israel. In its hands lay not just the drafting proposals, but the very orchestration of process, pace and pressure.

5.2. The Egyptian Cabinet



Under the calculated vision of Anwar Sadat, the Egyptian delegation had made their entry into Camp David with a transformative agenda centered on three pillars: recover the Sinai Peninsula, break diplomatic paralysis and reposition Egypt as a sovereign regional actor. However, this ambition brought along the difficulties of navigating pan-Arab expectations, domestic resistance and ideological divergence within the delegation itself. With many political figures resisting rapid normalization and executing Sadat's vision, the Egyptian delegation swung between revolutionary initiative and careful reconciliation.

5.3. Israeli Cabinet



Prime Minister Menachem Begin's delegation embodied the ideological crumble of Israeli politics during a period of regional isolation and existential security paranoia. Flanked by the political maneuvers of some of his own cabinet's statesmen, Begin advanced on a vision revolving around territorial control and strategic guarantees. Internally, the cabinet was a reflection of fissures among maximalist objectives and the demands of realpolitik. At Camp David, the Israeli delegation was negotiating more than peace, it was redefining the limits of its ideological en-

durance.

In the end, Camp David was not defined by consensus, but the containment of internal fraction. Each cabinet operated as a fragile coalition that waged a simultaneous battle on two fronts: externally across the negotiation table and internally against its own ideological and political constraints. Unity was neither presumed nor stable, it was negotiated daily; figure by figure. The summit's continuity relied less on institutional structure than on the calibrated force of individual statesmanship. What held was not an agreement, but the temporary suspension of collapse, engineered through discipline and personal endurance.

6. Key Vocabulary

Camp David Accords - A trilateral framework that redefined Arab-Israeli diplomacy through structured normalization without resolving core ideological and territorial disputes. Framework for Peace in the Middle East - A negotiated baseline designed to institutionalize de-escalation via staged agreements, deferring final status issues for geopolitical manageability.

Egypt-Israel Peace Treaty (1979) - The first Arab-Israeli peace accord, exchanging Egyptian recognition for Israeli withdrawal and anchoring U.S. influence in the region.

Shuttle Diplomacy - A unilateral negotiation model stressing equantial bilateral talks over collective bargaining, engineered to maximize control and minimize compromise. Incrementalism - A strategy of phased diplomacy that privileges short-term stability over comprehensive resolution, often entrenching status quos.

Bilateralism - Direct state-to-state negotiation format that sidelines greater coalitions, enabling specialized agreements and asymmetric leverage.

Strategic Ambiguity - Controlled vagueness in language or terms, used to create interpretive space and defer confrontation over unresolved issues.

Conflict Management - The containment of hostilities through procedural means without addressing foundational causes or long-term justice.

Mediation and Arbitration - Third-party tools for dispute resolution; mediation eases, arbitration enforces. Both shaped by power asymmetries.

American Mediation Doctrine - U.S.-led diplomacy defined by control over process, strategic bias and selective enforcement of neutrality.



Disengagement Agreements (Sinai I & II) - Phased military withdrawals brokered post-193 to reduce hostilities, institutionalize separation and secure U.S. diplomatic primacy. **Ratification** - The formal legal endorsement of negotiated terms, transforming provisional agreements into binding commitments below international law.

Demilitarized Zones - Buffer territories stripped of offensive military presence, designed to limit escalation but often reinforcing spatial divisions.

Sovereignty - The recognized authority of a state over its territory and affairs, frequently invoked, selectively respected.

Territorial Integrity - The principle safeguarding existing borders from external violation, routinely upheld in rhetoric but fluid in practice.

Mutual Recognition - Bilateral acknowledgement of statehood and legitimacy, often achieved at the cost of deeper unresolved grievances.

Navigation Rights - Legal guarantees for maritime passage, especially through strategic arteries like the Suez and Tiran; central to regional leverage.

Ceasefire - A legally engraved pause in hostilities, typically fragile and politically engineered to reset than resolve conflict dynamics.

Treaty Clauses - Discrete legal articles defining the scope, sequence and obligations of an agreement; each a battleground for interpretation.

Dispute Resolution Mechanisms - Institutionalized pathways for addressing treaty violations, more symbolic in principle than effective in enforcement.

United Nations Security Council (UNSC) - Primary global authority on peace and security, often constrained veto dynamics and geopolitical self-interest.

Zionism - A political movement supporting the establishment and defense of a Jewish homeland in historic Palestine.

United Nations Emergency Force (UNEF II) - Peacekeeping mission deployed to monitor disengagement, symbolizing international presence without decisive enforcement power. **American Cabinet** - The executive core of U.S. policy formulation at Camp David, balancing mediation with rooted strategic imperatives.

Egyptian Cabinet - A delegation trying to find a way between pan-Arab expectation and national reclamation, internally split between ideology and pragmatism. **Israeli Cabinet** - A politically shattered body balancing existential security doctrines with international legitimacy and territorial calculus.

PLO (Palestine Liberation Organization) - The de-facto representative of stateless nationalism, structurally excluded from Camp David yet central to the broader conflict. **Arab League** - Regional coalition fractured by diverging national priorities, operating more as a forum than a unified diplomatic front.

Organization of Petroleum Exporting Countries (OPEC) - Economic bloc with geopolitical leverage, instrumental in post-war power realignment.

Strategic Depth - A military doctrine with a focus on buffer zones and extended frontiers as prerequisites for national survival and deterrence.

Regional Repositioning - A state's strategic reorientation within the international system, often involving realignment of alliances and ideological departure.

Confidence-Building Measures (CBMs) - Tactical steps -usually procedural or symbolic intended to reduce mistrust, stabilize perception and prolong diplomatic applicability. **Constructive Ambiguity** - An intentional tactic to leave important terms undefined, enabling agreement in principle while postponing contentious specifics.

Institutionalization - The process by which temporary arrangements or ad hoc measures are embedded into formal structures, solidifying power dynamics under the guise of procedural permanence.

7. Background of the Committee: Arab-Israeli Disputes (1919-1977)

The Camp David Accords were not a spontaneous triumph of diplomacy, but the distilled result of thirty years of cumulative tension, ideological antagonism and geopolitical paralysis. They surfaced as the visible tip of a submerged crisis iceberg -rooted in war, displacement and historical grievance- engineered not by reconciliation, but by exhaustion and necessity. Each delegation arrived not as moral equals, but as agents of their own belief and state ideology entrenched in the apparatuses of their governments; armed with instances, power and pain. What emerged at Camp David was not peace, but a controlled pause where words replaced weapons long enough to redraw the contours of regional confrontation.

To grasp the full weight of what was attempted at Camp David, one must trace the trajectory of the conflict and geopolitical implications that led there. A path sculpted by successive wars, violated treaties and ideological contradiction.

7.1. 1919: Faisal-Weizmann Agreement

On 3 January 1919, an agreement of mutual respect and cooperation between Arabs and Jews in the Middle East was reached by the son of Sharif Husayn of Mecca Emir Faisal and the Zionist diplomat and leader Chaim Weizmann. Concluded days prior to the Paris Peace Conference, the Faisal-Weizmann Agreement represented an improvised bid to fuse two competing visions of post-Ottoman sovereignty. Brokered in London, an agreement for Arab endorsement of a Jewish national home in Palestine under British guardianship in exchange for Zionist support for Arab independence was laid in a framework; a quid pro quo that both presumed good faith and British compliance with their wartime promises. It was rhetorically grounded in the Balfour Declaration. A fragile convergence was sought to be elevated to a shared political project through the agreement.



However, its language betrayed the asymmetries it masked. Casus “racial kinship” and “ancient bonds” were invoked through phrases that provided moral cover to articles that patronized large-scale Jewish immigration, agricultural colonization and infrastructural development. All were implemented in the light of the assumption that such ambitions could coexist with the political realities of an Arab-majority Palestine. Additionally, Faisal’s assent did not remain unconditional, a written reservation was appended by him declaring his obligations null should Britain fail to deliver Arab independence. The negotiations were pushed to be held in English regarding the agreement, a language Faisal did not command and filtered through the interpretive lens objective of T.E. Lawrence (Lawrence of Arabia). Lacking ratification from any Arab congress, it was later repudiated in Damascus, where it was denounced by the Syrian National Congress (المؤتمر السوري العام) al-Mu’tamar al-Sūrī al-‘Āmm) against the French mandate and Zionist transgression.



<https://blogs.timesofisrael.com/israels-first-step-as-a-modern-nation-appeasement/>

In the end, the agreement was subject to political sterilization before it could gain traction. The region’s dismemberment had already been predetermined by the Sykes-Picot Agreement while the Paris Peace Conference would proceed with little regard to Zionist politics and Arab declarations of independence. Control of Palestine was assumed by Britain, Syria and Lebanon were seized by France. Presented by Zionist representatives as evidence of Arab acquiescence, the agreement was reduced to a diplomatic artifact; referenced for legitimacy but stripped of operational authority. For Palestinians who remained entirely unrepresented in the proceedings, it symbolized an instance of geopolitical dispossession.

As the victors of The Great War assembled in Paris to determine the fate of the world, the fate of Palestine was already being brokered without its people. The Faisal-Weizmann Agreement, visionary in appearance but hollow in execution, collapsed beneath the weight of imperial focuses and incompatible national projects; its legacy not cooperation but contradiction.

7.2. 1919: Paris Peace Conference

The Paris Peace Conference was called to establish the terms of peace following the conclusion of World War I. The conference was convened in January 1919-1920 just outside Paris, uniting the representatives of nearly 39 nations. In spite of the high participating nation count, the representatives of the United Kingdom, France, Italy and the United States would emerge as the principal navigators of debate, claims and negotiations which led to the formulation of the Treaty of Versailles, eventually attaining the title “The Big Four.” The Treaty of Versailles was an articulation of the compromises reached at the conference. It proposed a process that encompassed a planned formation of the League of Nations, intended to serve as an international forum and an international collective security arrangement. It was a treaty which the U.S. president Woodrow Wilson stood as a strong advocate of, believing the League would avert future conflict. Whether that ambition was fulfilled, history would later determine.

Although the Faisal-Weizmann Agreement on 3 January 1919, prior to the formal opening of the conference, its symbolic resonance hung over the diplomatic theater as an improvised workaround to the exclusion of Arab and Zionist voices from high-level negotiations. Yet, in the face of such gestures, the geopolitical disposition of Palestine had never been truly laid on the table; it was shelved beneath the weight of European self interest and Anglo-French imperial rivalry. This marginalization was only institutionalized through the League of Nations as former Ottoman provinces were reconfigured into spheres of Western influence under the guise of trusteeship.



“Palestine” claimed by the World Zionist Organization, 1919
<https://www.palestineremembered.com/Acre/United-Nations-The-Palestine-Problem/Story/12.htm#ANEX%2017>

When Chaim Weizmann presented the Zionist proposal on 3 February 1919, calling for the creation of Jewish national home under British protection, it was framed in the language of civilizational uplift and legal formalism, while pointedly minimizing the legal formality of the Arab majority. No Palestinian representative was summoned, none were heard. This pattern of legitimacy construction in absentia of the governed by external powers became the structural instance that would later culminate in the 1947 UN Partition Plan in the General Assembly, where the fate of

Palestine was once again adjudicated without Palestinian consent.

7.3. 1948: UN Partition Plan (Resolution 181)

In the aftermath of the First World War, the dismembered Arab provinces of the Ottoman Empire were subject to reclassification by the League of Nations as “Class A” Mandates; provisionally recognized as independent-nations-in-waiting, to be shepherded to sovereignty through little administrative oversight. Inscribed in Article 22 of the League’s Covenant, the framework demanded that “the wishes of these communities” be paramount in determining the identity of the Mandatory Power. Yet, this principle was conspicuously disregarded in the case of Palestine. Palestine became the sole exception, unlike its sister mandates that had attained full independence in accordance with the League's vision; its mandate was weaponized as a vehicle for the implementation of the 1917 Balfour Declaration.

Britain was explicitly tasked with the establishment of a “national home for the Jewish people” rather than lightly advising towards self-rule within a land whose indigenous population was never consulted. Palestine’s demographic composition was drastically altered throughout 1922 and 1947, through the large-scale Jewish migration that originated from Eastern Europe and swelled by the flight from the wrath of Nazi persecution and the Holocaust under this unique mandate; increasing the Jewish share from 10% in 1922 to 30% in 1947. Indigenous resistance erupted into the long-continued cycle of violence due to unfulfilled national aspirations in 1937. While no diplomatic inertia was yielded from Britain’s fluid motion between partition, provincial autonomy and unification. In 1947, as British imperial authority disintegrated beneath the weight of administrative paralysis and colonial fatigue, the Palestine question was thrust onto the docket of the United Nations as a geopolitical burden Britain could no longer contain nor conclude rather than a matter of consensus.



UN Partition Plan for Israel and Palestine, 1947

<https://www.britannica.com/topic/United-Nations-Resolution-181>

In 1947, Resolution 181 was adopted by the United Nations General Assembly, proposing the partition of Palestine into independent Arab and Jewish states with Jerusalem under international administration. 56.47% of the territory was allocated to the Jewish state while the remaining 43.53% was allocated to the Arab state under the plan, despite the Jewish population composing one third (1/3) of the local populace at that time. While the Jewish Agency perceived the resolution as a legal validation of their national aspirations and welcomed it, Palestinian Arabs and the wider Arab world argued that it is a violation of regional demographic realities and the foundational principle of self-determination as it was categorically rejected. The resolution's adoption, though celebrated by Zionist leadership, represented not a consensus but a fracture; exposing the geopolitical fault lines between colonial legacies and indigenous resistance. As

such, the formal internationalization of the Palestine question was initiated through Resolution 181, opening the gates of a new era in which competing sovereignties would be contested on assemblies under the aegis and limitations of the United Nations itself rather than being subject to negotiations that were shaped by imperial desires of colonial powers.

7.4. 1948-1949: Israel's War of Independence and the Palestinian Nakba

In the immediate aftermath of the UN General Assembly Resolution 181 that had been adopted on 29 November 1947, the political texture of Palestine was divided into intransigent camps. The recommendation of unequal territorial distribution -56.47% of land to the Jewish population and 43.53% to the Palestinians- with disregard to the ethnic composition of the local populace and the designation of Jerusalem as a corpus separatum under international control were the primary columns that shaped the resolution.



Following the resolution's adoption, Palestine descended down to a state of internal warfare. What initially emerged as intercommunal skirmishes among armed Jewish and Arab militias spiraled down to a full-scale civil war. The underplanned and poorly organized United Nations, ill-prepared to enforce its own plan, watched helplessly as hostile consumed the territory. As dates neared May 1948, the deadline for British withdrawal approached, Zionist forces positioned most prominently in the Haganah, Irgun and Lehi, initiated the execution process of coordinated operations not only to secure the boundaries allocated to the Jewish state, but also to expand beyond them. Arab population centers were systematically targeted through these offensives, precipitating a mass exodus. By the time the British exit took place and Israel declared independence on 14 May 1948, an estimated 300,000 Palestinians had already fled or been expelled.

The following day, May 15, a joint military intervention effort by five Arab states: Egypt, Transjordan, Syria, Iraq and Lebanon took place. However, as a result of insufficient command unit and coordination, their forces were repelled with ease by the newly declared State of Israel that had been augmented by experienced leadership and weapons procurement; which had enabled it to not only hold its ground but expand it. By the time Israel had seized 77% of historic Palestine, significantly above the threshold it had been allotted under the partition plan, the armistice agreements were signed. The Arab state envisioned under Resolution 181, had failed to materialize. Their properties confiscated, their return denied and their political identity forced into liminality, more than 750,000 Palestinians became refugees.



Israel along its 1949 postwar borders
<https://www.britannica.com/event/1948-Arab-Israeli-War>



A map illustrating Arab military assault directions
<https://www.gov.il/en/pages/the-war-of-independence-1948>

As articulated in the official record, the war was not the consequence of a failed diplomatic initiative, it was the violent un-making of the international community's first major post-war peace initiative from the UN's perspective. What was envisioned as a two-state solution mediated by law became an example for asymmetry exalted through force. Institutionalization of the refugee crisis, territorial division and the Palestine question entrenchment occurred through the 1948 war. The war's legacy, as acknowledged by the UN, was not demographic, nor territorial; it was structural: a blow in the structure of justice itself, suspended between the idealism of UN Charters and the hard calculus of strategic control.

7.5. 1949: Armistice Agreements and Resolution 194

The 1948 Arab-Israeli war reached a conclusion with a parade of Armistice Agreements that upheld the surface calm of diplomacy while ossifying the deeper structures of displacement and convenient imbalance. Under the stewardship of UN Acting Mediator Dr. Ralph Bunche these agreements were orchestrated and signed sequentially throughout 1949 between Israel and Egypt, Lebanon, Jordan and Syria. A ceasefire had been constituted rather than settlement, explicitly describing the agreements as a military apparatus with no bearing of territorial sovereignty. Despite its presence on maps, the Armistice Lines -which were later misidentified as borders- were not designed to bestow legal legitimacy. Instead, it was a display of Arab exhaustion regarding military campaigns along with the initiation of Israeli geopolitical consolidation efforts over nearly 77% of historic Palestine, far exceeding the pre-allocated 56.47% under the UN Partition Plan.

On 11 December 1948, in the shadow of these agreements, Resolution 194 (III) was subject to adoption by the UN General Assembly, a political act that sought the re-injection of justice principles into the equation of post-war diplomacy. The United Nations Conciliation Commission for Palestine (UNCCP) was established through the resolution, and affirmed -with striking clarity- the right of Palestinian refugees to return to their homeland “and live at peace with their neighbors.” For those choosing not to return, compensation was to be provided in light of the principles of international law and equity. In the meantime, the militarization and internationalization of Jerusalem was insisted upon within the resolution, proposing a model of shared custodianship with the aim of multi-faith character and political neutrality preservation of the city. Yet, even as the ink dried, the core clause concerning refugee return met with Israeli rejection, receiving a label framing it as a demographic threat rather than a legal obligation. Simultaneously the UN’s vision of an internationally governed city was obliterated as Israel seized control of Western Jerusalem while its Eastern counterpart was absorbed by Jordan.

Thus, the Armistice Agreements and Resolution, while diplomatically hailed for their success in de-escalation and humanitarian concern, ultimately culminated in the institutionalization of the disjunction between political processes and accountability throughout history. For the Palestinians, their marginalization was systematized rather than witnessing closure while their homeland was redefined by ceasefire lines, their exile was rearticulated as a “refugee problem” and their right of return was condemned to a legal limbo; recognized on paper, denied in practice.

7.6. 1956: Suez Crisis

By 1956, the fissures of the post-mandate Middle East had congealed into a geopolitical flashpoint, catalyzing a confrontation that transcended its nominal catalyst. Though ignited by Egypt's nationalization of the canal -an artery of imperial trade- on the surface, in its core architecture, it was a reactive spasm of declining colonial powers and a planned by maneuver by Israel to recalibrate the strategic balance of the region. Britain and France, haunted by the specter of decolonial disclosure, conspired with Tel Aviv in a tripartite orchestration of aggression engineered to both restore hegemonic access and blunt the ascendant tide of Arab nationalism crystallized in the figure of Gamal Abdel Nasser. The casus belli was territorial, but its subtext was unmistakably ideological.

The Suez Campaign functioned as an operational rehearsal in territorial fluidity and unilateral pre-emption. Ostensibly justified as a retaliatory measure against Palestinian fedayeen incursions and the closure of the Straits of Tiran, the invasion of Sinai in fact represented an exercise in geopolitical cartography: an assertion of mobility, deterrence and irreversibility. Due to Palestine's informal inscription into the military objective, the crisis was permeated through its unresolved trauma. Cairo positioned itself as the gravitational center of anti-Zionist settlement by Nasser's public embrace of the Palestinian cause and Egypt's rhetorical posture as custodian of Arab dignity. Thus, deeming Israeli actions against Egypt as symbolic: a strike against the envisioned unity of Arab political consciousness.



The international response was swift and dissonant. While immediate success was achieved through the operation, it later unraveled the obsolescence of imperial coercion in the postwar order. Diplomatic censure was imposed through a rare alignment between Washington D.C. and Moscow, compelling withdrawal and signaling the functional demise of Anglo-French geopolitical authorship in the region. However, the crisis did not end in resolution, it metastasized into political prejudication. The establishment of the United Nations Emergency Force (UNEF), the first armed peacekeeping mission in UN history, was a symbolization of a tentative gesture toward collective custodianship but also a deferral of sovereignty. Palestine was suspended in a judicial limbo; neither forgotten nor redressed, but permanently inhabiting a theater where sovereignty is simulated, displaced and externally rationed. The Suez Crisis thus stands as a catalytic juncture in the Arab-Israeli conflict, one where the unanswered question of Palestine was neither fought for nor spoken of, yet remained the absent center around which the entire spectacle turned.



Troop movements in the 1956 Suez Crisis involving Israel, Britain, and France against Egypt

http://news.bbc.co.uk/2/hi/middle_east/5195068.stm

7.7. 1964: Founding and Development of the Palestine Liberation Organization (PLO)

The PLO was established in 1964 as a product of inter-Arab orchestration. Conceived under the vanguardship of the Arab League, following its 1963 Cairo Summit, the PLO was among the columns of a larger strategy under Nasser's Egypt: to centralize and regulate the increasingly combustible energies of Palestinian nationalism. Its foundation was laid on a diplomatic calculus to contain and co-opt Palestinian aspirations within the Arab geopolitical world structure. In May 1964, at its inaugural Palestinian National Council (PLN) meeting in Jerusalem led to the adoption of the Palestinian National Charter. The struggle was framed in absolute terms: a rejection of Israeli legitimacy, a call for armed liberation of all historic Palestine and an unyielding assertion of Palestinian right to national self-determination.

Institutionally, the PLO was bestowed with the trappings of statehood: an executive committee, a legislative PLN and the creation of a military wing, the Palestine Liberation Army (PLA). However, this was a state-in-form more than substance. Instead of getting elected, its first chairman, Ahmad Shuqayrī, was appointed. Its parliament was populated by diaspora elites rather than popular representatives while its armed forces lacked independent command due to being subordinates of host states: Egypt, Lebanon, Syria and Jordan. Far from being a unified Palestinian force, the PLO was a bureaucratic apparatus under Arab tutelage, with rhetorical functionality but operational paralysis. While it carried the mantle of Palestinian representation, it was structurally dependent and constrained.

This equilibrium collapsed in the aftermath of the 1967 Six Day War, a military and psychological defeat for Arab regimes and a catastrophe for Palestine. The already-dispersed Palestinian population turned further dislocated following Israel's occupation of the West Bank, Gaza Strip, Sinai and the Golan Heights while the Arab states -already humiliated ceded their nationalist aura. Fedayeen actors surged into this vacuum, specifically Fatah, which had adopted an autonomous operation structure since the 1950s. These groups galvanized popular support and embodied a more radical, bottom-up Palestinian agency. By 1969, the PLO went under an internal power realignment. The co-founder of Fatah, Yasser Arafat, ascended to the chairmanship of the Executive Committee, symbolizing organizational transformation from an Arab proxy into a vehicle of Palestinian nationalist self-assertion.

A metamorphosis from nominal representation to revolutionary infrastructure followed. Under Arafat's lead, the PLO conducted self-consolidation into a de-facto government in exile; with an expanding bureaucracy encompassing departments of foreign affairs, healthcare, military and education. The organization straddled the spectrum between diplomatic maneuver and guerilla militancy, positioning itself into global forums while simultaneously upkeeping armed resistance efforts. It attained observer status in the UN and formal recognition from a growing number of states in international forums. However, its increasing autonomy and military force also brought difficult times regarding their presence in host states, often getting entangled in violent ruptures such as the Black September (1970-71) in Jordan and in the Lebanese Civil War throughout the 1970s.



The PLO in the 1970s Kamal Nasser, the spokesman for the Palestine Liberation Organization (PLO), and Yasser Arafat, the PLO's chair, speaking at a press conference in Amman in 1970
<https://www.britannica.com/topic/Palestine-Liberation-Organization>

By the end of the decade, the PLO operated as a transnational political entity standing under permanent siege; unmoored from territorial sovereignty but endowed with institutional complexity, diplomatic consequence and revolutionary legitimacy. It had transcended to a position of accessing the representation of Palestinian political identity, statehood discourse and resistance infrastructure. Despite lacking a homeland, it had forged a state-like apparatus from exile, an enduring paradox that would shape both its ascendancy and its contradictions in the decades to follow.

7.8. 1967—Six Day War

The Six Day War of June 1967 stands as a violent fulcrum in the modern political history of the Middle East, a swift but seismic compression that compressed decades worth of unresolved territorial disputes, nationalist mythologies and ideological polarization into six cataclysmic days of armed conflict. This was a meticulously layered result of regional antagonisms and military brinkmanship, exacerbated by a fickle constellation of miscalculations and coercive diplomacy. Tensions had accumulated along the fault lines of Egypt, Syria, Lebanon and Jordan; resulting in the closure of the Straits of Tiran -a chokepoint foundational for Israeli maritime access- by the Egyptian President Gamal Abdel Nasser. This act, coupled with the amassing of Egyptian divisions in the Sinai and the forceful removal of UNEF forces functioned as a casus belli that was interpreted by Israel as an existential encirclement demanding immediate neutralization.

In response, Israel wiped out the air forces of Egypt, Syria, and Jordan through air strikes, thereby achieving total air superiority and deeming its adversaries militarily inert. Air strikes were followed by a series of mechanized advances that redefined regional geopolitical topography. Within a week, Israel seized the Sinai Peninsula and the Gaza Strip from Egypt, East Jerusalem and the West Bank from Jordan and the Golan Heights from Syria; tripling its territorial holdings and placing over a million Palestinians under direct military occupation. The war's brevity belied its magnitude, it both shattered the perceived invincibility of Arab military coalitions and irrevocably shifted the axis of regional power in Israeli favor.



Yet, a paradox of power was endangered in the aftermath of the war. While the conflict embroiled the Israeli state in a protracted dilemma of governance, occupation and international legitimacy it also offered immense strategic gains. In the meantime, the Arab world plunged into a collective trauma as its ideological structure was decimated, its political elites were discredited and its narrative of inevitable victory over Zionism was deemed untenable. The diplomatic residue of the conflict materialized in Resolution 242, which -briefly- called for Israeli withdrawal from territories occupied in the recent conflict and the acknowledgement of every state's right to live in peace within secure and recognized boundaries.

In sum, the Six Day War redrew borders, retailored the Middle Eastern geopolitical fabric and ushered a new era defined by militarized occupation, cyclical wars of attrition and a suspension of international negotiations in a semantic deadlock. Middle Eastern political focus was pivoted from Arab military confrontation to Palestine-centered resistance while positioning the question of restitution. In every respect, it was less a resolution than a historical accelerator; compressing time, geography, and ideology into a compact mold whose reverberations still shape the region's unstable peace.



Red: Territory Occupied by the IDF during the Six Day War

Blue: State of Israel

<https://israelpolicyforum.org/1967/06/01/june-1967-israel-occupies-the-gaza-strip/six-day-war-1967-scaled/>

7.9. 1967: UN Security Council Resolution 242

The adoption of Resolution 242 by the UN Security Council (UNSC) on 22 November 1967 contextualized an act of post-war political triage, an attempt to superimpose juridical order on the fragile state of Arab-Israeli diplomacy. Emerging from the geopolitical debris of the Six Day War, the resolution was engineered as an architecture of calibrated uncertainty. Crafted under the duress of Cold War polarities and regional asymmetries, the resolution's language was contoured to ensure unanimity through imprecision. Central to this linguistic design was the call for the "withdrawal of Israeli Armed Forces from territories occupied in the recent conflict;" a clause deliberately deprived from the definite article "the." This syntactic sleight of hand transformed what might have been a categorical demand into a negotiable abstraction, inaugurating a new epoch of semantic contestation that would persist across decades of diplomatic stagnation.

Resolution 242 inscribed two ostensibly coequal pillars into the post-war order: the inadmissibility of the acquisition of territory through war and the right of every state in the region to live within secure and recognized boundaries. However, this binary construction simultaneously legitimized Israel's demand for secure frontiers while abandoning the occupied Arab territories juridically undefined. Territorial integrity to states was granted, but denied national recognition to a people; the Palestinians, whose very name was entirely foreclosed. Their reduction to a non-entity was further entrenched by the resolution's implicit invocation of a "just settlement of the refugee problem," a formulation that erased political identity in favor of a demographic technicality. Therefore, the document engraved a diplomatic grammar in which sovereignty - not self-determination- was the axis of consultation; an omission that would come along each and every negotiation from Madrid to Oslo.



Israeli acceptance of the resolution was predicated on its interpretive elasticity, mainly in the absence of a language that required the withdrawal from “all” occupied territories. Following initial hesitation, Egypt and Jordan would later absorb it into the judicial scaffolding of their peace agreements with Israel in 1979 and 1994. Structurally excluded from the construction of the resolution and diplomatically disenfranchised by its content, the PLO, would only later adopt under the duress of realpolitik in the 1993 Oslo Accords, thereby retroactively adopting a framework that had once negated its very existence. Resolution 242, in effect, institutionalized paradox. It served both as a foundation and a crack. It only froze and encased the conflict’s core under the guise of international diplomacy, only requiring an exposure to the slightest friction before unfreezing. Territorial questions went into abeyance within a legal vacuum and the Arab-Israeli conflict was rendered a theater of perpetual renegotiation.

7.10. 1969: Golda Meir Becomes Prime Minister of Israel

On March 7, 1969, a veteran of Zionist institution-construction and one of the original signatories of Israel’s Declaration of Independence, ascended to the premiership of the state of Israel, making history in a singular moment as both the nation’s first female prime minister and the second woman globally to serve as a prime minister in the 20th century. Her appointment followed the sudden death of Prime Minister Levi Eshkol and was engineered through an intricate political negotiation within the Labour Party, which sought a figure of consensus in the midst of potential factional discord. As head of Histadrut’s Political Department, Minister of Labour, Foreign Minister and member of the Jewish Agency Executive positioned her as the institutional embodiment of Mapai-era continuity. In spite of initial characterization as a transitional or “caretaker” prime minister due to her advanced age and declining health, Meir subverted such designations through a tenacious and highly centralized style of leadership while governing an additional 2 million hostile people inhabiting the territories acquired during the Six Day War, witnessing the explosion of a bomb in the Hebrew University cafeteria and a confrontation with Egypt at the Suez Canal.



Her premiership commenced during a period of recalibration in the aftermath of the 1967 Six Day War, as Israel tussled with the military, political and diplomatic consequences of vast swaths of Arab territory occupation. Meir projected a persona defined austere pragmatism and ideological clarity, often inlaying her political perspective within a civilizational dichotomy of survival against annihilation. It was a rhetorical strategy that resonated deeply within a society conditioned by both the Holocaust and continual regional hostility. Internationally, U.S.-Israel strategic alignment was advanced during her reign, appealing directly to the President Richard Nixon for persistent arms transfers, including “a specific request for twenty-five phantoms and eighty Skyhawk jets” along with a request for a \$200 million low-interest loan for five years per year. Domestically, she presided over expanded investments in health infrastructure-doubling its budget,- , agricultural modernization and social services. Her administration also faced spiraling inflation, lack of economic growth and ideological schisms within Israeli society.

The crisis that defined her tenure erupted following Egypt’s acquisition of SAM-3 missiles and MIG jets from the Soviet Union with the Yom Kippur War of October 1973, when a coordinated Arab offensive orchestrated by Egypt, armed by the Soviet Union, from the Sinai and Syria from Golan Heights caught Israeli forces unprepared on two fronts. Despite ultimately ensuring the reacquisition of military initiative and repelling the incursions through securing an arms airlift from the U.S, the early failures in intelligence, mobilization and command responsiveness inflicted extensive psychological and political harm. The post-war Agranat Commission, though absolving Meir of direct blame, fueled a legitimacy crisis within the Israeli polity. Beset by eroding public trust and internal cabinet dissension,

Meir concluded her resignation in April 1974, completing a premiership shaped by dualities, resolute leadership under existential pressure and an inability to anticipate the seismic consequences of strategic complacency. To this day, her legacy remains a contested combination of pioneering political symbolism, hegemonic Labour governance and the burdens of wartime administration.

7.11. 1970: Black September in Jordan

In the geopolitical aftershock of the Six Day War the Hashemite Kingdom of Jordan evolved into the site of a combustible friction between militant statelessness and sovereign statehood, finalizing in the internecine violence of Black September. Far from a localized insurrection, the conflict was the materialized form of a broader ideological fissure within the Arab world: a clash among the entrenched monarchic order and the ascendant, transnational ethos of armed Palestinian resistance. What erupted in 1970 can be defined as the brutal dismantling of a parallel authority that had embedded and rooted itself within the institutional, territorial and administrative fabric of the Jordanian State. Over 300,000 Palestinians flooded into Jordan following Israel's annexation of the West Bank, contributing to an already sizeable refugee base. As a consequence, Jordan came to house the densest concentration of Palestinian political and military activity within the Arab world. In the meantime, following its restricting under Yasser Arafat's leadership after the 1969 Arab League Summit in Rabat, the PLO acceleratedly evolved into a de-facto state-within-a-state. Its constituent fedayeens conducted armed operations, imposed local taxation laws and exercised political autonomy in defiance of Amman's authority. Their actions from sporadic gun skirmishes to rhetorical claims of sovereignty equivalence increasingly and rapidly exposed the Hashemite monarchy to a direct existential adversary on its very own soil.

This unstable dual sovereignty collapsed into open confrontation in 1970. A terminal breakdown of Jordanian-fedayeen relations surfaced following the attempted assassination of King Hussein by presumed Palestinian guerillas. In September, matters escalated immensely when multiple international airliners were hijacked by the Popular Front for the Liberation of Palestine (PFLP), diverted to Jordan and detonated in full view of international media. As a result, martial law was declared in Jordan on 16 September 1970 and a military campaign aimed towards the eradication of Palestinian militant infrastructure across Amman and other strategic locations was initiated since the events had been interpreted as the impending collapse of Jordanian statehood fueled by eroding authority in the eyes of King Hussein. The operation, intended to serve as an apparatus for sovereignty recalibration, was executed under extensive planning and severity. The Jordanian Armed Forces, employing artillery and armored divisions, launched systematic assaults against entrenched Palestinian positions. The ensuing urban warfare yielded nothing but catastrophic devastation, civilian casualties and massive displacement. By the end of the campaigns, thousands of Palestinians lay dead, the PLO's operational infrastructure was dismantled and its leadership-now in exile, reconstituted in Lebanon. In spite of threatening Egyptian and Syrian postures and limited military mobilization in response, no sustained Arab intervention materialized to alter the outcome.

Thus, Black September engraved an inflection point in modern Middle Eastern politics, deeming visible the strategic incompatibility between state-building monarchies and borderless revolutionary movements. The Hashemite regime's consolidation came at the expense of pan-Arab ideological unity, exposing the inherent fragility of supranational solidarities when confronted with national interests. For the Palestinian national movement, Black September constituted a foundational rupture, expelling its command from a territory it had effectively colonized and projecting it to the fluid sectarian mosaic of Lebanon, where its operational cohesion would be entangled in the rival ambitions of militias and regional patrons. The violence inaugurated a doctrinal case within the Arab system, where -in moments of existential crisis- the rhetoric of pan-Arab interdependency would be summarily subordinated to the priorities of regime preservation and monopolized sovereignty.

7.12. 1972: Sadat's Expulsion of Soviet Military Advisors

In the strategic volte-face that stunned policymakers in Washington and sent tremors through the Soviet Politburo, President Anwa el-Sadat unilaterally expelled approximately 20,000 Soviet military advisors from Egyptian soil on 19 July 1972, an act of graduated political tear and geopolitical realignment. Widely termed “The Great Divorce,” this expulsion was the terminal response to a protracted erosion of trust, unmet expectations and perceived foreign detournement rather than a spontaneous burst outburst. What had begun in the 1950s as a pragmatic Cold War alliance, born of post-colonial necessity and ideological convergence under Nasser, had by the early 1970s office into a suffocating entanglement. The Soviet Union's persistent refusal to furnish Egypt with offensive weaponry, mainly for use in a renewed confrontation with Israel, increased the severity of Cairo's diplomatic paralysis. In Sadat's calculus, the USSR had become an obstacle to war, dignity and regional leadership rather than being Egypt's arsenal of liberation.

Sadat's decision to expel Soviet military presence on Egyptian soil was a performative assertion of sovereign primacy. Soviet personnel, deep rooted in the very substrata of Egyptian military infrastructure - from battalion command posts to naval operations- had evolved into representatives of foreign domination. Soviet behavior was often described as overbearing, culturally ignorant and institutionally condescending by Egyptian officers. Their micro management, surveillance and dismissive attitudes aggravated an already unstable partnership. Allegations that even President Sadat was denied unencumbered access to Soviet-operated facilities struck at the heart of Egyptian nationalist sentiment. The Soviet contempt for Islamic traditions and their perceived arrogance in policy discussions further estranged them from their hosts. These interpersonal frictions were exacerbated by the USSR's open critique towards Egyptian military efficacy, which were broadcasted publicly through outlets such as Radio Moscow, effectively undermining Egyptian leadership and morale.



Beyond military disenchantment, the Soviet presence had evolved into economic and symbolic subjugation. Economic arrangements tethered Egypt to an asymmetric dependency, bartering cotton for arms under rigid bilateral terms and reinforcing the perception of neo-imperialist patronage. Soviet personnel isolated themselves within closed compounds, visually reinforcing their detachment from Egyptian society. Sadat seized upon these tensions to reassert strategic autonomy in an environment defined by thick nationalist resurgence. His proclamation that “all decisions taken must emanate from our own free will” was the doctrinal pivot of an emerging Egyptian grand plan. While archival evidence reveals that American officials had long anticipated, and quietly nourished, the severance, Washington expressed surprise. The Americans perceived it as a political maneuver aimed at undermining Soviet political influence in the Middle East. The expulsion thus became a reconfiguration of Egyptian political stance, liberating itself from the Soviet yoke and inaugurating its pivot toward the United States, a trajectory that would later redound in the Sinai II Disengagement at the Camp David Accords.

7.13. 1973: Yom Kippur War

The Yom Kippur War, unleashed on 6 October 1973, was less a spontaneous military conflagration than a tectonic recalibration of Middle Eastern geopolitics, a strategic detonation planned to dismantle the post-1967 status quo. Egyptian President Anwar Sadat and Syrian President Hafez al-Assad orchestrated a fastidiously timed bi-front offensive against Israel, selecting the convergence of Yom Kippur, the holiest day on the Israeli calendar, and Ramadan for psychological provocation and military advantage. Over 600,000 men were mobilized in the Egyptian army and breached the formidable Bar Lev Line with a phalanx of Soviet armor across the Suez Canal, under the cover of air and artillery barrages. Simultaneously, Syria's tank-heavy assault on the Golan Heights outnumbered Israeli defenders nearly tenfold in tanks. What unfolded was a declaration of epistemic resistance, a direct refutation of the myth of Israeli invincibility birthed in the Six Day War.

The opening salvo of the war exposed the brittle overconfidence rooted within Israeli intelligence doctrine. Caught in a strategic stupor, the Israeli Defense Forces (IDF) scrambled to initiate the mobilization of reserve units. Within days, however, Israeli battlefield inertia gave way to offensive dynamism. In the North, Israeli advancement reversed Syrian gains and trapped Damascus within its artillery range. In the Sinai, a dramatic counteroffensive commanded by General Ariel Sharon resulted in a bold crossing of the Suez Canal, the encirclement of Egypt's Third Army and the reversion of early Arab advancements. The trajectory of the conflict was reoriented from Arab ascendancy to Israeli dominance at the price of super-power imbroglio. As a massive rearmament airlift to Egypt and Syria was conducted by the Soviet Union, the United States retaliated with Operation Nickel Grass, delivering an estimated 22,325 tons of material to Israeli forces. In the meantime, Washington escalated to DEFCON 3, signalling the possible approach of thermonuclear annihilation.

Yet, the belligerent tactical maneuvers were ultimately subordinated to diplomatic choreography. A UN-brokered ceasefire, inscribed through the intercession of U.S. Secretary of State Henry Kissinger, was secured on October 24. Despite ceasefire violations by both sides, the hostilities were halted just short of all-out escalation. Immense costs were exacted from the war: nearly 2,700 Israeli soldiers were killed, with Arab fatalities surpassing 15,000. These figures concealed a deeper trauma, specifically for Israel, where the war precipitated a full-blown crisis of national confidence. The Agranat Commission, established in the aftermath of the conflict, excoriated the Israeli intelligence establishment for systematic failures, triggering the resignations of high-ranking military officials and ultimately that of Prime Minister Golda Meir. However, the war operated as a symbolic catharsis. Egypt, in particular, emerged with a restored sense of national dignity, enabling Sadat's pivot towards Western-oriented diplomacy.

At a structural level, the war reshaped military doctrines and the structure of global energy politics. In response to Western support for Israel, Arab members of OPEC initiated a full-scale embargo, precipitating a global oil crisis that induced surging inflation rates, fiscal contraction and the reconfiguration of Western foreign policy around the terrain of petroleum. Thus, the war functioned both as a local turmoil and a global accelerator, compressing the distance between battlefield violence and economic disorder. Simultaneously, the war's outcome compelled both Israel and Egypt to reevaluate their long-term strategic doctrines. While Israel shifted towards fortified defensive measures and intelligence doctrine recalibration, Egypt - under Sadat- embarked on an ideological and geopolitical reorientation that would come to an end in the 1978 Camp David Accords.

In historiographical retrospect, the Yom Kippur War was a hinge in the regional narrative of occupation, diplomacy and resistance. It dismantled the binary of Arab defeatism and Israeli omnipotence, replacing it with a new dialectic of attrition and negotiation. Cold War superpowers were challenged to strike a balance between proxy reinforcement and mutual thermonuclear annihilation. And above all, the limits of deterrence in a region where history was relived with blood were determined. Aftershocks of the war still reverberate, within the negotiation structures of international diplomacy, in the doctrines of asymmetric warfare and over the unresolved core question of sovereignty over land consecrated by competing histories.

7.14. 1973: UN Security Council Resolution 338

Adopted at the apex of Cold War brinkmanship on 22 October 1973, in the final stages of the Yom Kippur War, the UNSC Resolution 338 was less a call for peace than a diplomatically coded maneuver tailored to stabilize a combustible geopolitical theatre without the disruption of the foundational power asymmetries that had been responsible for its fueling. The resolution functioned as an urgent recalibration tool having been crafted in the face of a nuclear escalation threat and rapidly shifting battlefield momentum. It promised de-escalation while inadequately answering the problems that were emitted from the core of the conflict. The brevity of the resolution -compromising solely three clauses- belied its conceptual density and enduring implications for the architecture of Middle Eastern diplomacy.

An “immediate cessation of all military activity” was demanded on the first clause, a legal indispensability drafted in the abstract yet applied to a battlefield still saturated with kinetic ambition. The spectral language of Resolution 242 was resurrected through the second clause, mandating its implementation “in all of its parts.” Thus, reintroducing unresolved semantic fault lines regarding “withdrawal from territories,” “secure and recognized boundaries” and the recognition of sovereign legitimacy. Through rooting 242 within the structure of 338, the resolution institutionalized interpretive obscurity, which enabled each actor to project its own jurisprudential reading while forestalling a conclusive legal settlement. Most prominently, the third clause called for “negotiations to start immediately and concurrently under appropriate auspices,” thereby initiating an era of externally mediated, bilateral diplomacy dominated by American wardship. Through this maneuver, Soviet influence was strategically and effectively marginalized at the zenith of the détente, converting cease language into a vessel for geopolitical realignment.

In spite of its formal adoption by Egypt and Israel within hours of birth, and Syria shortly thereafter, Resolution 338 emerged as a failure in the arrest of hostilities in practice; prompting follow-up resolution (339 and 340) to enforce its nominal aims. However, its long-term utility was not diluted through this enforcement deficit, institutionalizing a new doctrinal axis wherein peace would be pursued as a transactional process between warring states brokered by great power intermediaries rather than a collective international necessity. The resolution’s juridical consciousness was thus a calculated act of planned vagueness, an apparatus of diplomatic containment aimed at both conflict resolution and the exertion of national security interests by certain powers. Following its adoption, 338 reconfigured the battlefield into one of procedural ambiguity and controlled negotiation rather than extinguishing the flames of war; opening the gates of a peace process engineered less for justice than for equilibrium. As such, it remains a masterclass until today in juridical minimalism deployed in service of strategic maximalism.

7.15. 1973-1975: Henry Kissinger's U.S. Shuttle Diplomacy

In the disordered proceedings following the Yom Kippur War, traditional diplomacy proved insufficient for a region marred by acute mistrust, entrenched territorial grievances and superpower entanglements. Into this combustible matrix entered Henry Kissinger as more than a diplomat, as a tactician of geopolitical sequencing. Executed between 1973 and 1975, his shuttle diplomacy, in the form of 29 relentless missions across Egypt, Israel and Syria was a predetermined path that led to the reconfiguration of regional architecture by controlled engagement. Conducted in the immediate aftermath of Resolution 338, which called for the implementation of Resolution 242 topped with a ceasefire, Kissinger's movements operationalized that intangible structure into a dynamic, and pointedly American, process of phased stabilization.

The essence of Kissinger's diplomatic calculus lay in its embrace of incrementalism and unilateral mediation. Through the rejection of the brittle symmetry of multilateral conferences, he supplanted it utilizing a system of compartmentalized bilateral dialogues that privileged strategic timing over ideological finality. While his disengagement agreements -between Egypt and Israel (1974) and Syria and Israel (1974)- proved ineffective in resolving the disputes that laid in the nucleus of the problem but imposed a freeze upon them, institutionalizing an architect of non-war rather than comprehensive peace. He replaced maximalist rhetoric with carefully crafted obscurity, appealing to the core security anxieties of each party while extracting concessions couched in tactical vagueness. This was diplomacy as a modulated disaggregation: isolating contentious issues, deferring their resolution and focusing instead on immediate gains in stability and geopolitical positioning.

What Kissinger accomplished, however -not limited to the cessation of active hostilities- was the re-drawing of the very operational grammar of Middle East diplomacy. His process intentionally marginalized Soviet participation, repositioned the U.S. as the sole viable interlocutor and reoriented Arab-Israeli negotiations to revolve around U.S.-controlled vectors of progress. Under Sadat, Egypt capitalized on the dynamic to lean westward and regain the Sinai, while Israel secured tactical disengagement and strategic reassurance from Washington. In spite of additional reluctance, Syria acquiesced to a monitored separation of forces in the Golan. The result was a new modality: the conflict was not resolved, but it was contained; caged within an American-mediated system of phased commitments, verifications mechanisms and implicit guarantees. If the Geneva Conference had symbolized post-war paralysis, Kissinger's shuttle diplomacy imposed movements; measures, conditional and anchored in the logic of superpower stewardship.

Thus, Kissinger's diplomatic offensive achieved more than the displacement of the specter of renewal war; it inaugurated a new epoch wherein American credibility and coercive diplomacy evolved into the structural pillars of Arab-Israeli conflict management. His shuttle diplomacy, scrupulously layered within obscurity, pressure and incrementalism, remains one of the most studied case studies of post-conflict negotiations: not because it solved the conflict but because it imposed a functional grammar upon chaos and averted diplomatic collapse, turning it into an instrument of geopolitical orchestration.

7.16. January 1974- September 1975: Sinai I-II Agreements

The Sinai Agreements, signed among Egypt and Israel in 1974 and 1975, constituted climacteric diplomatic watersheds that tempered the immediate fallout emerging from the aftermath of the Yom Kippur War and inaugurated a delicate but unparagoned disengagement phase between two historically adversarial states: Egypt and Israel. Brokered with strategic dexterity by the United States, a recalibrated armistice -one structured to provide a breathing space for future negotiations below American tutelage- was represented rather than conclusive peace while simultaneously de-escalating superpower brinkmanship within the region.

The initial Sinai disengagement agreement (Sinai I), concluded in January 1974 under the patronage of Henry Kissinger's shuttle diplomacy, secured the phased withdrawal of Israeli forces from portions of the Sinai Peninsula. It demarcated buffer zones to be monitored by the recently established UNEF (II), thus substituting direct military confrontation with internationally sanctioned separation lines. This arrangement engraved mutual disengagement as a condition for future diplomacy to exist and thrive. Egypt was provided with symbolic restitution; restoring limited sovereignty over segments of the Sinai while allowing Israel to maintain a defensible posture for common ground positioning and severe entanglement avoidance.

The second agreement (Sinai II), signed in September 1975, expanded this architecture. Confidence-construction mechanisms were nestled: including limitations on military deployments, the establishment of early-warning stations and a U.S.-guaranteed commitment to refrain from force in dispute resolution, extending beyond further Israeli withdrawals. Crucially, a tacit Egyptian pivot westward was implied through the agreement in exchange for notable American military and economic assistance. Through the birth of this agreement, the regional posture of Cairo became subject of a gradual recalibration from Soviet dependence toward a strategic partnership with Washington. In spite of the technically continual state of war between Jerusalem and Cairo, the accords forged the procedural and psychological conditions required for the breakthrough at Camp David three years into the future.

In essence, the Sinai Agreements rebuilt the post-1973 regional order into the orbit of incrementalism, deterrence and external mediation. They could not be contained within the definition of ceasefire, they were instruments of strategic reorientation; anchored in reciprocal concession, third-party enforcement and the diffusion of hostility through procedural diplomacy. The Sinai, once a proving ground of Arab-Israeli confrontation, was carved into a geopolitical testing ground for the feasibility of territorial compromise and phased conflict resolution. They served as both a harbinger of the Camp David Accords and an enduring testament to diplomacy's ability to transmute battlefields into bargaining tables.

7.17. 1974: Rabat Summit and the Recognition of PLO as the “Sole Legitimate Representative of the Palestinian People”

The Rabat Summit of October 1974 functioned both as a definitive inflection point in the cartography of Palestinian political agency, wherein the PLO was no longer a peripheral claimant to national representation but was institutionally enthroned by the Arab League as the “sole legitimate representative of the Palestinian people.” This declaration, ratified unanimously by twenty Arab heads of state, was a formalized split with decades of Hashemite custodianship over the Palestinian cause, mainly regarding claims to the West Bank. Convened in the aftermath of the Yom Kippur War and in the midst of the ascendancy of PLO Chairman Yassar Arafat onto the international stage, the Rabat Summit recalibrated the axis of legitimacy in Arab diplomacy. A new political ontology was canonized: the Palestinian cause would be articulated by the PLO as a singular and autonomous representative structure rather than mediation by Arab capitals.

The resolution emerged through a combination of consensus, a fraught choreography of ideological contestation, state-level rivalry and political necessity. Jordan's King Hussein entered the summit imposed by regional skepticism and the disclosing credibility of Jordanian custodianship, a claim increasingly perceived as anachronistic in light of Palestinian grassroots mobilization and Arafat's rhetorical ascendancy; amplified just weeks prior in his historical address to the UN General Assembly, long disintegrated over the procedural locus of the Palestinian issue, aligned as a calculated act of strategic adaptation topped with fraternal sentiment. The outcome of the summit was as much a recognition of the PLO's militarized legitimacy as it was a tactical reorientation of Arab diplomacy in the wake of failed territorial restitution via conventional warfare. The PLO was henceforth mandated, rather than endorsed, to operate and confined within scaffolding of collective Arab decision-making, affirming both its singular representational role and its future responsibility in any peace process.

However, the core contradictions that had rooted themselves within Palestinian-Arab relations were not solved through this repurposing. The Rabat consensus, while publicly unanimous, masked international dissonance regarding the operational authority, territorial jurisdiction and ideological breadth of the PLO's mandate. Jordan, in spite of diplomatic sidelining, remained as a structural shareholder in regional security architecture and continued to enjoy favor with Western interlocutors, thereby complicating the PLO's recently acquired legitimacy among the Arab world with practical geopolitical friction. Moreover, the recognition bestowed upon the PLO did not entail the conforment of sovereign status nor the resolution of statehood's juridical boundaries; it was instead a strategic concession, a gesture of institutional inclusion without the endowment of complete autonomy. Yet, despite these obscurities, the Rabat Summit indelibly reconfigured the architecture of Arab consensus, inscribing into the diplomatic record a foundational recognition that would dominate subsequent decades of international negotiation: Palestine was not perceived as a problem of dispossession in the eyes of the Arab community, but a people with representative voice. That voice, for better or worse, was nor irreversibly vested in the PLO.

7.18. 1977: Sadat's Visit to Jerusalem

On 19 November 1977, a geopolitical rupture of historica magnitude has been executed by the Egyptian President Anwar al-Sadat that defied the entrenched pan-Arab Orthodoxy through embarking on an official state visit to Israel; an adversary with whom his nation had fought four wars in under three decades. His arrival at Ben Gurion Airport was greeted by Israeli Prime Minister Menachmen Begin and President Ephraim Katzir amid a 21-gun salute. This visit constituted an unparagoned act of Arab-Israeli political recognition and was the first time an Arab head of state had set foot on Israeli soil. The visit arrived ten days following Sadat's stunning announcement in the Egyptian Parliament that he would "go to the ends of the earth" to prevent another war. In a region where the recognition of Israel remained tantamount to capitulation and a taboo, Sadat's move was interpreted alternately as visionary statesmanship or political apostasy. Immediate reactions emerged: Foreign Minister Ismail Fahmy tendered his resignation in protest, while Syria, Iraq, Liba and the PLO denounced the visit as a betrayal of Arab solidarity and Palestinian national aspirations.

The orchestration of Sadat’s 36-hour diplomatic sortie was purposely saturated with political symbolism. His visit to Yad Vashem, the Holocaust memorial in Jerusalem, constituted a gesture that struck toward collective Jewish trauma. While his prayers at the Al-Aqsa Mosque and the Church of the Holy Sepulchre embedded his itinerary within the multifaith sanctity of the contested city. Yet, it was his address to the Knesset on 20 November and that most profoundly reconfigured the language of Arab-Israeli diplomacy. Delivered in Arabic and simulcast across the globe, the speech fused ethical exhortation with precise political populism: Sadat asserted the right of every people -including the Palestinians- to live “in their own land, under their own flag” while simultaneously extending an olive branch to the Israeli society, imploring them to “live among us in peace and security.” The address was not devoid of diplomatic conditions; it demanded total Israeli withdrawal from all occupied territories and an equitable resolution to the Palestinian question while refraining from revanchist rhetoric. Begin’s reply, carefully measured and rooted in historical and security claims, signaled guarded receptivity, thus initiating a precarious thaw in what had previously been an unbridgeable chasm.

This visit detonated both geopolitical aftershock and jubilation. Over 2,000 foreign correspondents descended upon Jerusalem, transforming the Israeli capital into an epicenter of global media attention. Western capitals lauded Sadat’s overture while Arab regimes convulsed in strategic disarray. Emergency consultations were convened by the Arab League and the visit was denounced as a unilateral rupture of collective diplomacy by the PLO. And yet, more nuanced Palestinian sentiments were reported by the Israeli intelligence within the West Bank; while the official line from Beirut castigated the gesture, many Palestinians perceived Sadat’s gambit with cautious optimism, viewing it as a potential inflection point. Strategically, the Arab-Israeli peace process from multilateral paralysis was wrestled by Sadat’s unilateralism and deep-graved it within the framework of bilateral negotiations, recentering diplomacy around sovereign agency rather than collective decree. In retrospect, the Jerusalem visit was neither an act of surrender nor triumph, but rather a calculated gamble that reimaged diplomacy as a form of strategic courage. It shattered the notion that recognition must follow resolution and suggested instead that recognition could be the mechanism through which resolution is ultimately achieved.

8. The Road to Camp David

8.1. 1977: Ismailia Summit

In the immediate aftermath of Sadat's audacious descent upon Jerusalem -a moment of strategic theatre that reshaped the Arab-Israeli diplomatic lexicon- the Ismailia Summit of December 1977 materialized as an inflection point at the interstice of symbolism and substance. Convened in the canal-side presidential compound of Ismailia, this bilateral engagement between President Sadat and Israeli Prime Minister Menachem Begin was conceived as a diagnostic apparatus: a structured confrontation intended to test the elasticities of ideological commitment and the feasibility of procedural consensus. Set against backdrop of cascading regional estrangement, wherein Egypt found itself suspended between pan-Arab denunciation and Western approbation. The summit unfolded beneath the shadow of extraordinary expectations. Sadat, encircled by Arab censure yet emboldened by international attention, sought to channel the momentum of his Jerusalem gambit into a pragmatic framework. Begin, ideologically unyielding yet strategically astute, recognized the importance of engagement preservation without acceding to paradigms he considered inimical to Israeli national security.

The principal ambition of the summit was the drafting of a Declaration of Principles, a foundational diplomatic apparatus that would encode a shared trajectory toward peace. However, the endeavor was hampered with swiftness by terminological incompatibility. Articulated through the language of "self-determination" for the Palestinians, Egypt's position was met with unequivocal resistance from the Israeli delegation, which advanced counter-framework premised on "autonomy;" a formulation intended to preserve functional Israeli authority while nominally acknowledging Palestinian administrative presence. The lexical dissonance between sovereignty and sub-sovereignty proved insurmountable. Confronted with the impossibility of semantic convergence, both parties adopted a posture of strategic equivocation: an agreement to delineate irreconcilable positions in parallel rather than to mask discord in artificial consensus. Yet, substantive tectonics stirred amidst the performative deadlock. For the first time, Israel acknowledged the legitimacy of Egypt's international borders in the Sinai Peninsula, a conceptual concession pregnant with implications for future territorial restitution. Furthermore, the Cairo Conference, initially labeled as an exploratory forum, was elevated to ministerial gravitas, bifurcated into a Political Committee charged with the Palestinian question, Israeli settlements and structure of peace; and a Military committee tasked with phased withdrawal, demilitarization schemas and the disposition of strategic infrastructure in the Sinai.

Perhaps most emblematic of the summit's repurposing of diplomatic norms was the establishment of a direct communications conduit -a symbolic "hotline" between the Egyptian presidency and the Israeli premiership- intended less as a tactical device than an emblem of mutual recognizability. In subsequent debriefings with American diplomats, Sadat conveyed a tempered optimism, articulating his perception of Begin as principled and direct, though circumscribed by domestic constraints and ideological rigidity. He registered disappointment with the Israeli position on Palestinian sovereignty but refrained from polemics, instead rooting for channeled U.S. pressure to guide Israeli policy evaluation. Seen in aggregate, the Ismailia Summit as a procedural foundation of diplomacy. It institutionalized dissent within a framework of cautious engagement, operationalized disagreement as a legitimate mode of discourse and transitioned the Arab-Israeli dialogue from performative antagonism to iterative negotiation. In historical retrospect, Ismailia occupies a prominent juncture: it neither resolved the conflict nor reified division but rather inaugurated a model of structured obscurity; where recognition, sovereignty and peace were deemed as variables to be continually contested and reinterpreted within the sanctum of bilateral diplomacy rather than binary absolutes.

8.2. 1978: U.S. Consideration of a Trilateral Summit

By mid-1978, the scaffolding of Middle Eastern diplomacy, hastily erected in the wake of Sadat's historic pilgrimage to Jerusalem, had begun to show signs of structural fatigue. Enthusiasm ebbed into inertia and bilateral overtures were increasingly trapped in the thickets of legalistic disputes and ideological rigidity. Sensing the perilous drift toward diplomatic paralysis, Jimmy Carter resolved to stage an intervention of exceptional magnitude: the orchestration of a trilateral summit at Camp David. Far from an impulsive act, this initiative represented a carefully conceived recalibration; a last-resort maneuver to salvage the decaying architecture of peace. Following the inconclusive Leeds Castle Talks, Carter issued a discreet directive via National Security Advisor Zbigniew Brzezinski, confirming the assent of Both Sadat and Begin to convene on American soil. Scheduled to commence on 5 September 1978, the summit was framed as a pot in which the very formula for regional reconciliation would be recast. Carter's personal involvement - rare in both intensity and intentionality- was designed to transmute positional rigidity through the alchemy of seclusion, gravitas and presidential proximity.



While official channels advanced the logistical architecture, a parallel choreography occurred within the inner sanctums of Washington’s diplomatic instruments. The conceptual design of the summit was carefully delimited: its objective was not immediate peace, but the articulation of mutually endorsed “framework” that could scaffold future negotiations. This narrowing of scope afforded both leaders the political insulation required to participate without appearing to capitulate. In Cairo, Ambassador Hermann Eilts privately reaffirmed to Sadat the summit’s strategic constraints and its potential utility. Sadat, neither naive or idealistic, foresaw a confrontation with Begin, however reaffirmed his alignment with Carter, whose role he explicitly envisioned as that of an empowered co-negotiator rather than a neutral facilitator. Meanwhile, Brzezinski offered an internal prognosis: Sadat would pursue substance; Begin, procedure. Cognizant of this asymmetry, Carter engineered the summit’s architecture accordingly, scheduling distinct bilateral engagements and reserving plenary sessions for moments of conceptual convergence. The president’s anticipation of ideological congruence did not temper his resolve, it refined it.

Thus, the Camp David summit was defined as a product of geopolitical necessity, executed against the backdrop of regional instability and superpower competition. In summoning Sadat and Begin to the wooded seclusion of Camp David, Carter reimagined the paradigm of American mediation. He became a principal, curating a psychologically immersive environment in which trust was engineered, expectations managed and concessions extracted through channeled pressure. His strategy was neither passive nor ornamental; it was architectural. With moral resolve and poise, the summit was transformed into a controlled chamber of high-level engagement, where discord was not suppressed but sculpted by Carter. In doing so, the traditional boundaries of shuttle diplomacy were transcended and the topology of peace-making itself was redefined; no longer linear but iterative; no longer reactive but designed.

8.3. 1978: Invitation to Camp David

By August 1978, the appearance of Arab-Israeli diplomacy had ossified. The procedural detritus left in the aftermath of the Leeds Castle talks in England had reaffirmed what the Carter administration had long suspected: that technocratic diplomacy had reached its ceiling and only direct intervention at the zenith of political authority could rescue the process from inertia. Therefore, the initiative to convene a summit at Camp David was an act of planned elevation; an executive insertion into the vacuum of progress. The process was triggered by President Carter himself, who, following extensive consultations with Secretary of State Cyrus Vance and national Security Advisor Zbigniew Brzezinski, resolved to summon both president Anwar al-Sadat and Prime Minister Menachem Begin to a trilateral summit under his personal stewardship. The mechanism was as discreet as it was deliberate: through a secure backchannel, Brzezinski transmitted a directive to the U.S. Ambassador Samuel Lewis at Camp David beginning 5 September 1978. The communication, concise yet momentous, defined the point at which the U.S. transformed from a facilitator to the main engineer of the negotiating environment.

The invitation itself was enveloped in a rhetorical strategy of solemnity and strategic modesty. In formal demarches to prominent regional actors -including Syrian President Hafez al-Assad and Saudi King Khalid- Secretary Vance clarified that the summit's objective was to construct a "framework for peace" rooted in UN Security Council Resolution 242 rather than the imposition of a predetermined outcome. Two purposes were served with this lexical precision: reassuring skeptical parties that America was not abandoning multilateral legitimacy and it insulated the invitees -specifically Begin and Sadat- from the perception of capitulation. Parallel to these external communications, internal memoranda reveal Carter's obsessive attention to psychological tuning. The president immersed himself in the personal profiles of the two leaders, devouring every available intelligence assessment and preparing to engage them as individuals with distinct political psychologies and national mythologies. Thus, the summit was not conceived as a table for bargaining but as a controlled dramaturgy, in which Carter would direct tempo, tone and terrain.

The acceptance of the invitation by both Sadat and Begin was not inevitable, but strategically coerced by conditions they were unable to refuse. For Sadat, the Camp David setting offered an American guarantee of parity and global exposure; for Begin, it promised security interlocution under the guardianship of the U.S.; a buffer against overextension. Both men were aware that to decline would risk the alienation of Washington and forfeiting of the battlefield. Therefore, their assent was a mutual recognition of necessity. Carter, through leveraging his equilibrium of vulnerabilities, elevated the invitation into a political apparatus; as a moment of irreversible diplomatic geometry. In choosing Camp David, a site imbued with executive sanctity yet shrouded in media seclusion, Carter designed a sanctum; a space insulated from performance, consecrated to confrontation and engineered for historical consequence.

9. What Happened Throughout The Camp David Summit?

When the delegations of Egypt and Israel arrived at Camp David in the early days of September 1978, they entered a secluded retreat, meticulously choreographed to exert psychological compression, logistical constraint and presidential...

Oh, for God's sake what am I saying? Delegates, look below.

While the Camp David Summit of September 1978 remains a milestone in the path towards peace within the Middle East and in the historiography of Arab-Israeli diplomacy, the granular details behind its closed doors -though well-documented- are ultimately subordinate to the task at hand. The historical summit, for all its symbolism and procedural ingenuity, concluded with frameworks that fell short of resolving the deeper contradictions rooted in the regional matrix.

This committee, by contrast, is not confined to interpretation. It is tasked with authorship. The delegates convened here are not and will not be inheritors of history; they are its next inscription. Accordingly, the operational nuances of Camp David will not be reproduced in exhaustive detail. For this chamber, it is not the ghosts and spirits of 1978 that will define the outcome, but the choices made by those present. The summit was a prologue. What follows is the reckoning.

So: take the weight of words between your lips, the strength of pens in your palms and the might of intellect within your skulls delegates. **Get up there and make history!**

10. Drafted Agreements

Camp David functioned as an insulated theater of political engineering, where three sovereign entities locked themselves into an arena of forced proximity to reformat the trajectory of modern conflict. This was more than a dialogue in pursuit of mutual understanding; it was crowned with the intentional compression of incompatible imperatives into a finite space, under temporal pressure and strategic surveillance. There was no room for sentiment, only calculation. Within the paneled walls of the presidential retreat, diplomacy ceased to be a communicative act and became a form of bureaucratic combat. Every gesture indexed, every silence recorded and every word sharpened until it was fit for ratification. The resulting atmosphere rewarded discipline. And from this discipline, text was born.

The documents that emerged were not the products of necessity sublimated into legal form. They were written to obscure, to suspend, to defer. What appears as structure is, in fact, containment. Each clause functions less as a commitment than as a pressure valve. In their very composition, the agreements taught participants a new diplomatic grammar; one in which obscurity is an asset, contradiction is preserved and language serves durability rather than the truth. Every provision was built with thresholds in mind: of tolerance, of interpretation, of collapse. What passed as negotiation was, in effect, a mutual acknowledgement that history could no longer be confronted directly, it had to be administered.

What delegates now inherit is an unfinished algorithm designed to operate indefinitely under conditions of strategic discomfort. These documents do not serve an inspirational purpose, they are engineered to constrain. What they leave behind cannot even approach conclusion, but a system: of nested ambiguities, tethered sovereignties and negotiated silences. To engage with them is to enter its operation system, an act that calls for the invocation of courage within one. Delegates would do well to remember: these texts were authored by men who understood that endurance, not clarity would define legitimacy and it is precisely within these cracks, hesitations and unresolved meanings that power now waits to be reassembled.

Through these calls, conventions, debates, negotiations, drafts and deliberations three textual architectures were ultimately exhumed from the pressure of the summit: The Framework for Peace in The Middle East, Framework for The Conclusion of a Treaty Between Egypt and Israel and The Treaty of Peace Between the Arab Republic of Egypt and the State of Israel. Each was shaped by the weight of what could no longer be avoided and the diplomatic imagination required to delay what could not yet be resolved. To articulate, document and implement such a system, demanded the construction of political interdependence, where the termination of one mechanism was engineered to activate the next, and no agreement could fully exist outside the scaffolding of another.

10.1. The Framework for Peace in The Middle East

Concluded at Camp David Signed on 17 September 1978, in Washington, D.C. Formulated as a multilateral foundation, it is declared in this framework that the purpose is to achieve “peace and good-neighborly relations” through treaty-based normalization. It explicitly positions itself as a procedural base for comprehensive regional engagement, not remaining limited to Egyptian-Israeli reconciliation; inviting “each of [Israel’s] other neighbors...prepared to negotiate peace” to adhere to its structure. The document itself has been established as the juridical launch point for a region-wide reordering of relations under the conditions of mutual negotiation, legal parity and adherence to the totality of UNSC Resolution 242 and 338. It offers no illusions of exclusivity; its architecture is engineered to extend beyond the bilateral axis, functioning as a generalized model for lawful coexistence.

10.2. Framework for The Conclusion of a Treaty Between Egypt and Israel

Concluded at Camp David Signed on 17 September 1978, in Washington, D.C. Its singular objective has been self-identified by this bilateral instrument with clarity: “to achieve peace” through the negotiation of a final treaty “within three months of the signing.” It was not a philosophical reconciliation or aspirational harmony prescription, only the expedited conclusion of a legally binding peace accord. The purpose is executorial: to establish the contractual mechanics through which sovereign relations between Egypt and Israel are to be deconflicted, formalized and regulated. Its phrasing deems diplomacy an obligation.

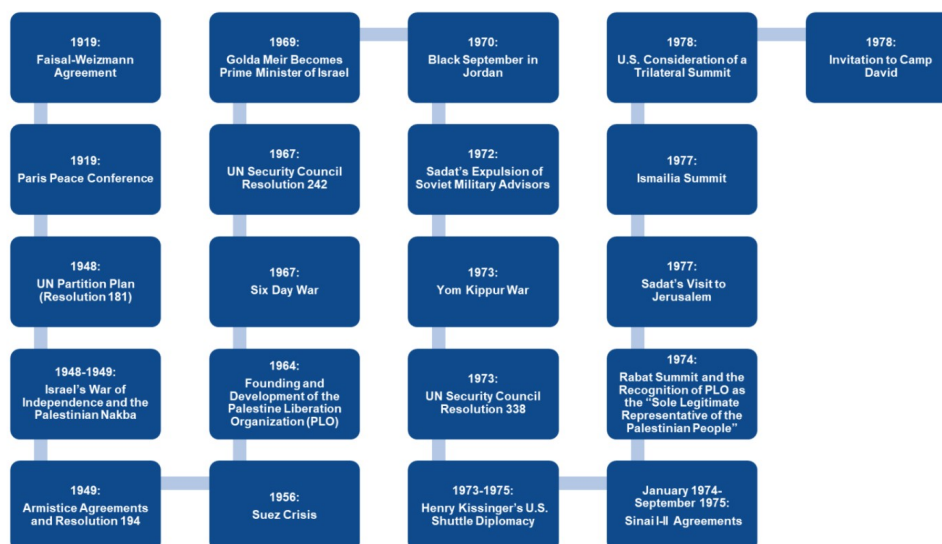


10.3. The Treaty of Peace Between the Arab Republic of Egypt and the State of Israel

Concluded at Camp David Signed on 26 March 1979, in Washington, D.C. The Treaty announces itself with juridical finality as the document “establishing peace” between the Arab Republic of Egypt and the State of Israel “in accordance with the provisions of this Treaty.” Its purpose is set, clear and absolute: to extinguish the condition of war and exalt its replacement through defined obligations. No conditionality precedes its declaration. It constitutes the legal manifestation of a state of peace; proclaimed and rendered enforceable through annexed articles and mutual ratification. It is the treaty-defined installation of peace below international law.

As a reminder to delegates: in this committee, we endorse exercising your minds, testing the boundaries of your intellectual capabilities and authenticity. Therefore, any attempt to directly plagiarize the aforementioned papers will be met with negative consequences of unprecedented scale. In this committee, you will be tasked with drafting a document that differentiates from the aforementioned papers named “The Middle Eastern Concord of 1978-1979,” which will be further detailed in the Rules of Procedure.

11. Timeline of Important Events



12. Embarkation of the Committee

The HCC: Camp David Accords Committee has been structurally engineered to reflect historical fidelity at its highest attainable resolution; within the operational constraints of available resources, logistical bandwidth and institutional infrastructure. Its trajectory is governed by a single objective: the maximization of experiential, analytical and procedural immersion through historically grounded immersion.

Therefore, to materialize such ambitions and form a connective bond between the surreal dimension of intellect and reality, the committee is set to be initiated on 5 September 1978.

13. Negotiation Subjects to be Addressed

1. By what formulation shall the termination of the state of war be ensured, and under which assurances can peace be deemed legally binding rather than rhetorically declared?
2. What phased procedures, international verification protocols, and jurisdictional boundaries must be constructed to engineer a complete Israeli withdrawal from Sinai into enforceable motion?
3. How will Egyptian sovereignty over Sinai be operationally restored; and what administrative, legal, and territorial frameworks must be synchronized to secure its uninterrupted reconstitution?
4. Shall a third-party force -most plausibly under UN mandate- be deployed to monitor compliance, and if so, under what composition, authority, and restrictions will such a mechanism be legitimized?
5. How can both parties establish a binding commitment to mutual non-aggression, and what mechanism should be included to deter and address violations?
6. What security zones or military restrictions, if any, should be imposed along the Egypt-Israel border, and how can these be verified and enforced without disintegrating sovereignty?
7. Should the treaty include binding guarantees for freedom of navigation through the Suez Canal, Gulf of Aqaba and Strait of Tiran, -and if so- what should enforcement look like?

8. In what procedural cadence and conditional phasing shall normalization -diplomatic, economic and cultural- among Egypt and Israel be initiated and to what extent shall it apply to its pace and scope?
9. What bilateral or multilateral institutional frameworks (such as joint commissions, liaison offices, etc.) should be established to oversee treaty implementation and prevent escalation?
10. What dispute resolution mechanisms -such as arbitration, conciliation or third-party mediation- should be formalized to resolve treaty violations or interpretive disagreements?
11. How should financial claims between Egypt and Israel (property, settlements, compensation, etc.) be addressed, and what structure should manage resolution of these claims?
12. What should be the status of shared or disputed infrastructure -including ports, airfields, railways and highways- and how can both parties regulate cross-border usage and connectivity?
13. Should telecommunication and broadcasting channels between Egypt and Israel be restored, and what safeguards or limits should accompany such cooperation?
14. How should the treaty interact with each state's existing regional obligations, and should clauses be included to clarify its status relative to third-party treaties or Arab League positions?
15. Should the treaty include mutual commitments to uphold human rights, religious access and right to free movement through territorial and maritime zones, and if so, how should these be framed?
16. What role -if any- should the treaty assign to the question of Palestinian autonomy in the West Bank and Gaza, and how should Egypt and Israel commit to supporting or facilitating negotiations on this front?

14. Expectations

1. This committee does not tolerate spectatorship. Every delegate present is here to engage in the rigorous act of diplomatic construction. No individual may retreat into observation or posture behind procedural rhetoric.

2. Participation is not defined by the frequency of speech, but the quality, precision and structural value of contribution.

3. Delegates are expected to negotiate, construct and resolve; not to debate for the sake of appearance or assert rhetorical dominance divorced from document advancement.

4. This simulation is not a theater, it is a reconstruction of high-level negotiations and diplomacy. Delegates are expected to behave as negotiators tasked with the establishment of peace, not theatrical envoys.

5. Personal attacks, purposeless disruption or dismissiveness are not forms of dissent, they are forms of derailment. Such behavior will not be entertained. Strategic disagreement, on the other hand, is encouraged. Conflict, when wielded properly, becomes architecture.

6. Fluency in legal language is not obligatory, but clarity in structure is non-negotiable.

7. Every intervention must exist to propel the drafting process forward. Speeches, directives and clauses must serve function over decoration. Decorative language, tangents or abstract commentary without actionable linkage will be regarded not as intellectual flourish, but as obstruction.

8. Delegates are expected to maintain sustained focus, narrative discipline and structural awareness from the opening session to final submission.

9. All documents produced by this committee must adhere strictly to the formatting protocols outlined in the Rules of Procedure. That includes document symmetry, clause hierarchy, paragraph structuring and typographic standards.

10. Directives carry equal diplomatic weight to speeches; they are not supplementary. 11. It is presumed that all delegates have read, internalized and fully prepared to implement the structural expectations provided herein.

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