

Chapter 1 : A Century of Conflict - Jeremy Black - Oxford University Press

"A Century of Conflict is a clear, focused, and insightful survey of warfare since the outbreak of World War I. Black sets wars in their political, economic, diplomatic and social contexts, showing the relevance of military history for policy making and resource allocation."--Stephen Morillo, Wabash College.

Map of Israeli conquests in the Six Day War. Syria was governed by the radical Baathist Party, constantly issuing threats to push Israel into the sea. In the spring of that year, the Soviet Union had led the radical government in Damascus to believe that Israel was planning to invade Syria. Syria shared this misinformation with Nasser. He also ordered United Nations peacekeepers to leave the Sinai Peninsula. And he sent scores of tanks and hundreds of troops into the Sinai toward Israel. The seizure of the Temple Mount and the Western Wall in Old Jerusalem allowed Israelis to visit and worship at the holy sites for the first time in decades. Glubb Pasha, the Jews and Palestine, says "there was not just a sigh of relief that the threat of Arab attack had been dispelled, but there was also this outbreak of joy that at last the Israeli army had conquered the sites holiest to Judaism. It led to the emergence of a strong mythic movement that claimed the West Bank as part of greater Israel. The Palestinian National Movement, The Palestinians will stand up and fight for themselves. Born in mud-brick house in Alexandria, Egypt. Attended Royal Military Academy and entered Egyptian army. Helped found secret military organization, the Free Officers, whose goal was to oust the British from Egypt and overthrow the Egyptian royal family. Nationalized Suez Canal in Believed to have been born in Cairo, Egypt. Attended University of Cairo, becoming a civil engineer. In the late s he helped form Fatah, one of the Palestinian groups created to fight the state of Israel. Launched guerrilla operations against Israel in Spoke to the U. General Assembly on behalf of Palestinians in Established base in Beirut, but was ousted by Israeli invasion of Lebanon in Sent into exile in Tunisia. Returned to Gaza and was elected president of Palestinian Authority in Walked away from Camp David negotiations in Now under siege in Ramallah by Israeli army. Security Council Resolution , approved Nov. A Century of Conflict Part 5:

Chapter 2 : A Century of Conflict - Paperback - Jeremy Black - Oxford University Press

A Century of Conflict War, Jeremy Black. The centenary of the start of World War One in provides an opportunity to assess the role and impact of conflict in the history of the last century, and also to consider how warfare has changed.

In fact, this pledge, known as the Balfour Declaration, is not the only promise the British made during the First World War concerning the region then known as the Near East the term Middle East would come along later. They made many promises, among them the pledge to create a United Arab Kingdom in the Fertile Crescent. The Balfour Declaration one hundred years ago, the Partition Resolution seventy years ago, and UN Security Council Resolution fifty years ago each generated waves of conflict and peacemaking that the peoples of this region are still struggling with today. In , British promises were contradictory and, indeed, conflicting. This reality would appear in Resolution of November 22, that established the ceasefire lines of the June war of that year. The Balfour Declaration, with all its repercussions from resolutions to and beyond, started historical processes that no party has control over today. These processes have shaped a history that universities and research centers are still trying to understand and that poses such questions as whether it was inevitable that the parties involved had to endure all the sacrifices they made or whether there were other choices. Kennedy in , the Egyptian president summarized Arab opinion of the conflict by describing the Balfour Declaration as being made from those who do not own, the British, to those who do not deserve, the Jews, without the consent of those who own and deserve, the Palestinians. It was the clearest narrative that formulated the existential nature of the conflict which left little room for compromise. Lessons of History As we look back at the history of the conflict, there are lessons to be learned. The first lesson is that the creation of realities on the ground has always proven to be stronger than legal or moral arguments. This helps identify a basic difference between the Jewish and Palestinian political elites. The difference does not just reside solely in the fact that Jews managed to appropriate and settle on land that had not been theirs, and on which Palestinians were already living, but also in their ability to build political, economic, and social institutions. In those days, the Jews faced major obstacles toward realizing the Zionist project, including the rise of Nazism and fascist movements in Europe, which were vehemently anti-Semitic. Those were also times when Jews were unwelcome as refugees or as residents in many countries. By contrast, the Palestinians, who had Arab kin and cultural extensions in the region and were living in their own country and on their own land, did little to build the kernel of a Palestinian state. There were attempts, of course, but the difference in magnitude was great. Whether this was due to the British occupation of Palestine, the deeply rooted underdevelopment of the Arabs and Palestinians, or other factors, the result was that by the time of the partition resolution, the Jews were ready to run a state and to fight for its establishment. The Palestinians, for their part, were dependent on Arab countries, which had also suffered from colonial occupation and an array of problems of their own. Lesson two is that military might, however strong, has limits. It cannot, in and of itself, achieve the objectives of any of the parties of the Arab-Israeli conflict. The Arabs failed in and , but the Israelis failed in and Moreover, the Israelis failed to repress by force the first and second Palestinian intifadas that only subsided due to political and diplomatic efforts. Military victories sometimes proved to be counterproductive. In , Israel achieved one of its greatest victories when it invaded Lebanon, and occupied an Arab capital, Beirut. Regardless of its military victories, Israel has been unable to bring the Palestinian people to their knees and drive them out of Palestine. Some twelve million people are living in the area between the Jordan River and the Mediterranean. Half of them are Jewish Israelis, and the other half are Palestinians. They face each other down across the whole of Palestine and sometimes within a space as narrow as the Holy Mount that contains Al-Aqsa Mosque and the Wailing Wall. These demographic realities, plus the holy sites that embody history and religious passions, are also major realities on the ground. Despite the continuous victories of Israel from to , and the military advantage it has always held over the Palestinian and Arab side, it suffered from a lack of legitimacy in the Arab World. With a multilayered conflict state-to-state level, national liberation struggles, the popular revolt, revolutionary terrorism, conventional and guerilla warfare no side has been able to win a decisive victory over the other. The third lesson is that the Arab-Israeli conflict has a persistence and intrinsic impetus

that has enabled it to keep going even as the whole world changes. Along the way the combatants had to adjust to changing realities and try to take advantage of new developments. Examples are to be found in the Camp David talks and the Egyptian-Israeli peace treaty that ended the Israeli occupation of Sinai in 1982, which was followed by a Jordanian-Israeli peace agreement in 1994. Between these two landmarks were the Oslo Accords that led to the establishment of the first Palestinian National Authority on Palestinian land, creating a Palestinian reality on the ground. The fifth and last lesson is that the prolongation of the Arab-Israeli conflict has reduced the ability of Arab countries to meet developmental challenges, as well as confront strategic perils from within or from without the region. In the present decade, the anatomy of the Middle East has shown how far Arab-Israeli contradictions can bring marked challenges to both sides. A look at the Middle Eastern contemporary experience brings six dimensions to the fore. The first dimension of the current chaos of the Middle East is the decline of unitary actors and the increased number of failed states. The second dimension involves the number of different kinds of conflicts going on simultaneously. Some are primarily a struggle for power, the most salient of which is that between Saudi Arabia and Iran. Other conflicts are primarily about identity, whether ethnic or confessional. Clearly, the Shia-Sunni divide is tearing apart much of Iraq and Syria. Finally, there are conflicts over the control of natural resources, whether oil in northern Iraq and Libya or water between Egypt and Ethiopia. The third dimension of the chaos concerns the many different types of actors battling one another. In some corners of the Middle East, the armed forces of external powers are employed against local forces. In other corners, regular forces of Middle East states are fighting non-state actors like when the Jordanian air force was deployed against ISIS in Iraq, or when the UAE conducted air operations against jihadists in Libya, Syria and Iraq, or sent ground forces to fight in Yemen. A fourth dimension is the mutations we see in armed conflicts—the transformation of conflicts from one type to another. This takes place when non-state actors branch out across state borders as when ISIS has established a territorial base across the Iraqi-Syrian border thus transforming itself from an internal to a regional player. A similar phenomenon took place when an internal group pledged allegiance to a larger entity as when Beit Al-Maqqdis in the Sinai Peninsula announced that it has joined ISIS. A third mutation took place when an internal or regional conflict was internationalized as when the United States began to fly sorties against ISIS targets in Syria and when Russia began to do the same against other opponents of the Bashar Al-Assad regime. This new complexity is manifested in a number of aspects: Second, semi-state economic entities now cross previously recognized national borders. Third, to wage their fights, sub-state actors no longer depend on external financing; instead they self-finance by trafficking and selling captured humans, natural resources like oil, and art and archeological artifacts. Finally and amazingly, many of the ungovernable parts of the Middle East have seen an increase in the price of basic commodities—especially food—while the price of drugs has dropped. The number of dead is estimated to have reached 1.5 million, the number of wounded to have reached 2 million.

Arabs and Jews Share the Same Future The one hundred years since the Balfour Declaration, the seventy years since the partition resolution, and the fifty years since the June war all tell the story of a historical tragedy; but this anniversary year should compel us to read the past again, with an eye fixed on the future, rather than to lament over the ruins of the past. The Arab Peace Initiative may be the key to determining how to arrange things in a region that has never experienced order unless some outside power imposed it, as was the case with Britain and its promises, and the United States and its troubled endeavors. After all, there is nothing to prevent us—the now-independent peoples of this region—from undertaking this task today. Understanding the limits of power can be a first step forward. Israelis and Palestinians have to understand that a century of negative interactions did not leave them with any place else to go. They are in reality sharing the same land and probably the same destiny. Israeli settlements may have all but erased the borders in one direction, but fifty years of occupation have helped to erase the border in the opposite direction as well. In reality, both peoples, Israelis and Palestinians, though divided, are living within one realm. The interdependence between the two sides should not be clouded by the pronouncements of hatred and antagonisms they express toward each other. In reality, Israeli and Palestinian territories are operating under one labor, trade, tax, and active currency market. Security interdependence is no less viable: Yossi Alpher wrote in an article for the Carnegie Endowment on the coming decade of Israeli-Palestinian relations: After my presentation, an audience member

asked, when do you think the Arabs will stop hating Israelis? It took me a moment to overcome the shock of hearing this question. I finally gave an answer: It is the job of the societies concerned to be involved in an honest process of self-examination that is free of blaming the other and scapegoating historical responsibilities. This essay is adapted from a speech delivered at Brandeis University in Waltham, Massachusetts, on September 10, 1991. He is the author of *State and Revolution in Egypt: Conflict and Peacemaking in the Middle East*.

Chapter 3 : New-York Historical Society | A Century of Conflict: War,

A Century of Conflict offers a clear, global study of these topics that is both conceptually and methodologically up to date. Renowned historian Jeremy Black gives special con The centenary of the start of World War One in provides an opportunity to assess the role and impact of conflict in the history of the last century, and also to.

More than foreign Islamic clerics are expelled from Yemen during a crackdown on extremism. Al Qaeda attacks an oil super tanker in Gulf of Aden. The US launches its first drone strike in Yemen, killing six suspected militants in the north west. Two are later recaptured. Houthi himself is later killed in the fighting. Sporadic clashes continue for five years. An Al Qaeda suicide bomber attacks Western tourist vehicles, killing eight Spaniards and two Yemenis. Renewed fighting occurs between Houthis and government troops. The government releases Al Qaeda suspects on good behaviour. Yemeni troops launch a fresh offensive against Houthi rebels in the north. US-backed Yemeni security forces launch separate strikes against several Al Qaeda strongholds in Abyan province. Saudi troops and Houthi fighters clash along border areas of northern Yemen. More than Saudi troops are killed in fierce fighting. Tens of thousands of civilians are displaced by the conflict in the north. Fighting between government and Houthi forces resumes. The Yemeni army says 3, soldiers have been killed. The government later releases hundreds of detained rebel fighters. Mr Saleh promises to not seek another term after Police fire on continuing protests, killing more than 50 people. Key government generals and ministers declare their support for the demonstrators. President Saleh is badly injured in a rocket attack , suffering burns to 40 per cent of his body, and is flown to Saudi Arabia for medical treatment. Three weeks later, another nine alleged Al Qaeda fighters die in another American strike. Government forces capture several AQAP strongholds.

The subtitle of the book summarizes the content--"Communist Techniques of World Revolution." Stefan Possony was a specialist in international communism and Professor of International Relations at Georgetown University.

Relations between Britain and Ireland have experienced many highs and lows in a century marked by rebellion, terror and treaties. A look at key flashpoints: They spent a week fighting Irish police and British troops; people, mostly civilians, were killed. One commander, Eamon de Valera, avoided the firing squad. As war raged in the Catholic south, the mostly Protestant north carved out a new British territory called Northern Ireland with its own parliament. It was functionally independent but remained tied to Britain. When Catholics demanded equality in employment, housing and votes in the s, Protestant followers of the Rev. Ian Paisley confronted them, often with police backing. In , as Catholics battled police in Londonderry and Protestants attacked Catholic homes in Belfast, Britain deployed its army as peacekeepers. Catholics turned hostile as the Protestant government used the forces chiefly to combat a newly founded Provisional IRA. This group started killing police in , soldiers in and planting car bombs in . In January , the Protestant government sent paratroopers to confront a protest march there. Soldiers stormed thorough a barricade and shot 13 unarmed demonstrators. As Britain exonerated the troops, IRA support swelled. Britain abolished the Protestant government and again imposed direct rule of Northern Ireland. At its heart, a new Catholic-Protestant government would cooperate with the Irish Republic. The coalition faced hostility from both sides and collapsed in . The outlawed Ulster Volunteer Force detonated four car bombs in the Irish Republic, killing 33 civilians, the deadliest attack of the conflict. Two years later, 10 Irish republicans died in a prison hunger strike. Voters elected their leader, Bobby Sands, to the British Parliament a month before his death by starvation. Although marred by violations, these cease-fires inspired U. It proposed a Catholic-Protestant government, police reforms, British military cuts, parole for paramilitary convicts and disarmament of the IRA and Protestant gangs. That final goal proved a stumbling block. Sinn Fein demanded seats in government but the IRA refused to disarm. When the IRA finally renounced violence in , Protestant voters had rallied to Paisley, who demanded more. The Democratic Unionist-Sinn Fein coalition since has governed the country with relative harmony. Thousands more were maimed. Barely a family in the province of 1. Small IRA factions seek to shatter the fragile peace but their occasional attacks have little impact. Sinn Fein now seeks to unite Ireland by building support in both parts of the island. Polls show most Northern Ireland residents, including many Irish nationalists, would rather stay in the UK.

Chapter 5 : The Middle East: Contradictory promises that led to a century of conflict - The Boston Globe

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British colonial strategists identified four main British interests vis-a-vis Palestine. The second was to secure an Eastern Mediterranean port for Middle East oil, notably for the oil anticipated to come from British-controlled Mosul now in Iraq. For the fourth purpose, winning the war, Britain promised the land of what would soon become Mandatory Palestine three times over in contradictory commitments. The third promise, the Balfour Declaration, called for the creation of a Jewish homeland in Palestine. The goal, according to historians, was in part to entice the United States to back the British war efforts, and even to entice the Bolshevik leadership imagined by Britain to be pro-Jewish to come onside as well. Not surprisingly, these utterly contradictory commitments gave rise to the unending strife that has now lasted one full century. The world still reels from this remarkable episode of British imperial duplicity. Advertisement From the moment that World War I ended, the Arabs demanded the fulfillment of the promised reward for their fight against the Turks. Meanwhile the Jews similarly demanded their homeland in Palestine. The century-long contest between Jews and Arab Palestinians for political control and ownership over the land thus ensued. During the Mandatory period, Britain faced unending difficulties in managing the bitterly conflicting claims of the Jews and Palestinians. Riots, intercommunal violence, and struggles over Jewish in-migration to Palestine bedeviled the British mandate. Jews perished in unimaginable numbers because the immigration route to Palestine was blocked by the British in the face of Arab resistance. At the end of the second world war, the sentiments of the United Kingdom and United States were initially for a one-state solution. An Anglo UK -American Committee of Inquiry in called for increased Jewish immigration of the Holocaust survivors in the context of essentially a one-state solution: The Arab countries, and several others, heatedly rejected this recommendation and instead called for self-determination by the population of Palestine, which was predominantly Arab at the time. Britain unilaterally announced that it would end its mandate over Palestine in May In the course of the war, many Arab families fled their homelands and countless others were violently pushed out of their homes through the use of Israeli terror and force. In this way arose the Palestinian refugees who until today claim the right of return to their homeland in Palestine. Advertisement The history therefore shows that the competing claims by the Palestinians and Jews have raged for a century, and that both the one-state and two-state solutions have been tabled at various times. Practical politicians on both the Israeli and Palestinian sides, and in the United States, have argued for several decades for a two-state solution, based largely on a return by Israel to the borders as they existed before the Six-Day War, with some agreed border adjustments in Jerusalem and other places. Yet that two-state prospect has failed so far, in no small part because the Israeli government actively encouraged the Jewish settlement in the West Bank, with the Jewish West Bank settlers now numbering around , and constituting a very powerful if not decisive force in Israeli politics. Some analysts have recently argued that the settler position is now so entrenched that a two-state solution has become practically impossible. Others argue that a two-state solution is still possible, though just barely, and that the slim remaining prospects for a two-state solution will soon disappear as the Jewish population in the West Bank continues to grow. As a result, the one-state solution has garnered a renewed interest in both its variants: A binational one-state solution, similar to the Belgian model, could have practical appeal and viability. The Arab and Jewish communities would be self-governing regarding religion, local policing, family, and other intra-community law, and broadly speaking, in municipal affairs if one community or the other predominates. There would have to be constitutional agreements on national security, foreign policy, internal migration, and the endlessly knotty issue of the return of Palestinian refugees. None of this would be easy, but it could be possible. Nothing in the Holy Land has been easy for at least the past 2, years. Hard-line Jews argue for a very different nationalist one-state solution, in which Palestinian political rights, and presumably the rights of Palestinians to move within the state, would be severely limited. Regarding this hardline approach, sensible Israelis and true friends of Israel should get a grip on reality. The Israeli government recently accused the UN Security Council of anti-Israeli virulence in the December UN Security

Council vote condemning Israeli settlements in the occupied territories, but the vote in fact reflects a widely shared global interpretation of international law, including the Fourth Geneva Convention of 1948, barring settlements by an occupying power in territories occupied in war. The recent adoption by the Knesset the Israeli parliament of a hardline law allowing the expropriation of privately owned Palestinian lands not only triggered similar global opprobrium but even the revulsion of mainstream political parties and legal experts in Israel itself. Yet such claims are doubly problematic. One obvious difficulty is that conflicting claims by Jews and Arabs based on differing religious convictions easily result in irreconcilable positions that lead to tragedy, suffering, and stalemate rather than peace. But there is another deep reason for worry within the perspective of Jewish belief itself. The Jewish Scriptures, it is argued by many devout Jews, do not demonstrate an unconditional Jewish hold on the lands promised by God to the Jewish people. The great prophetic texts of the Jewish people for example, in the books of the prophets Hosea, Amos, Jeremiah, and Isaiah describe how the iniquity of the Jewish kingdoms of Israel and Judah in the days of the First Temple of Jerusalem would eventually lead to their conquest by foreign powers. These great Jewish prophets underscored that the threat to the survival of the Jewish states of those days lay not in the military power of Assyria and Babylonia but in the decline of moral reverence by the Jewish people. The Jewish states, declared the prophets, would be lost due to internal iniquity, not external force. Israelis and Palestinians remain challenged by British actions a century ago:

Chapter 6 : ARC Resources for A Century of Conflict

"A Century of Conflict is a clear, focused, and insightful survey of warfare since the outbreak of World War I. Black sets wars in their political, economic, diplomatic and social contexts, showing the relevance of military history for policy making and resource allocation."—Stephen Morillo, Wabash College.

Oxford University Press, There is no doubt that war as a mechanism of global change has had major influence in the 20th period. Few historians could even attempt such a Herculean task, but Professor Black has written so much about so many different conflicts that he is uniquely qualified for the project and he succeeds in creating an introduction laudable for its concise summation and historiographic currency. Black opens with an appeal for "The Importance of Military History" chapter 1, arguing along the similar lines to Robert M. Ingrams, "As throughout the history of the human species as social beings, war was a formative experience for the peoples of the world" 1. This theme permeates the book as Black skillfully interweaves the less familiar and more technical operational history with macro themes of likely interest to World History Connected readers. He shows how the changes in ideas in and about war—including technology—affect people in an approach termed within the field as "war and society." The "war and society" approach emphasizes the effect of war on peoples, or the converse, the effect of peoples on war. As such, it tends towards a more cultural viewpoint, one that can easily become detached from the operational realities. But Black succeeds with the very difficult task of binding the two together, and student readers more interested in operations or in society will both find material to hold their attention. These chapters should dovetail with traditional historical treatments of the twentieth century, and can be read in parallel with a http: His treatment of the Vietnam War, central to the chapter on the "middle years" of the Cold War, is a nuanced testament to different perspectives on the war. Over the course of the work, several themes resonate. First, in contrast with much military history written in the last century, he is careful to ascribe operational victories not only to the brilliance of a leader, an idea, or a technology, but equally to the actions or mistakes of the defender. He maintains this focus throughout the work, until the last three chapters. Second, he emphasizes the primacy of political objectives in trying to match military capabilities, and this theme is one that is both useful for his audience and inherent in striving to maintain a top-level strategic viewpoint, which he successfully does. Finally, and most pervasively, is the above-mentioned theme, that war and its variant strains of conflict such as terrorism or genocidal violence are crucial to understand the events of the twentieth- and, so far, the twenty-first century. Even in the absence of an active war, the political, economic and social aspects of preparation for it—or neglect thereof—remains a crucial aspect of any world history treatment of the period. Binding them in the middle of the book might have been a preferable alternative. The weaknesses mentioned above—the self-referential character of the sparse references and lack of citations—fail to cripple the work, and it offers an excellent introduction to the study of war in enough detail that it could be used for courses on the history of warfare in the twentieth century as well as in world history curricula. The very existence of this book signals an increasing awareness by world historians about the importance of war, perhaps representing a small step in shedding the Vietnam-era belief that to study war is to advocate for it. Price took his Ph.D. Contact him at bprice@hpu.edu. Notes 1 Robert M. Citino, "Military Histories Old and New: A Reintroduction," *American Historical Review*, Citino argues that, contrary to the post-Vietnam perception, military history has reached far beyond "guns and trumpets" popular history to embrace larger questions of the relationship between war and society, which should suggest a re-acceptance of the subfield into the historical mainstream. You may not reproduce, publish, distribute, transmit, participate in the transfer or sale of, modify, create derivative works from, display, or in any way exploit the World History Connected database in whole or in part without the written permission of the copyright holder. Terms and Conditions of Use <http://www.worldhistoryconnected.com/terms-and-conditions>

Chapter 7 : Timeline: A century of conflict in Yemen - ABC News (Australian Broadcasting Corporation)

The Mideast: A Century of Conflict Part 1: Theodor Herzl and the First Zionist Congress. Listen to Part 1 of Mike

Shuster's series. Read a transcript of Part 1 of Mike Shuster's series.

Chapter 8 : Common Experience : Texas State University

The conflict began in the First World War, and survived the Second World War with its consequences for Jews, Arabs, and Palestinians, persisted through the Cold War with its vicissitudes and the collapse of the Soviet Union, and the upheavals that followed the attack against the World Trade Center in New York.

Chapter 9 : A Century of Conflict: by A. J. P. Taylor | LibraryThing

Russia and Germany: A Century of Conflict by Walter Laqueur is an intellectual history of these two countries and their suspicious and paranoiac relationships. Germany owes Russia much in the way of anti semiticism, (including the Protocols of the Elders of Zion) conspiracy mongering, and even some roots National Socialism itself.