Israel, Palestine and ChatGPT

José María Hernández Bartolomé

Spain

jmhb5@hotmail.com

Abstract

Just when it seemed that everything important was revolving around the invasion of Ukraine, the eternal conflict between Palestinians and Israelis suddenly reappeared. But how to understand this conflict properly? Doing so is as difficult as resolving the other big issue, always in parallel, which is the eternal vagueness of terrorism.

That is why we propose to turn the question around and try to explain it while trying to find an alternative solution to the conflict.

The underlying problems make the issue incomprehensible without a hostile debate, where both sides are not considered terrorists. To this end, we propose to use the most advanced tool in human history to date, AI (Artificial Intelligence). But when asked, the AI responded in an unexpected way.

Keywords: artificial intelligence, Israeli-Palestinian conflict, terrorism, democracy,transdemocracy.

INTRODUCTION

In such a polarised world, whose geopolitics is based on bloc-based support, global hegemony has yet to be decided. Alliances, for quite some time now, have been made for more or less temporary common interests and by a few countries vying for world leadership while at the same time trying to ensure that the geostrategic "middle class", made up of those countries considered secondary, can only adopt the role of mere observers, with little or nothing to say, not even as hinges in the decision-making processes.

And while we were all focused almost exclusively on the invasion of Ukraine, the conflict between Palestine and Israel suddenly appeared before our eyes. A conflict that humanity always seems to come to late, difficult to understand, difficult to think about, and which tests our capacity for thought, sometimes biased by ethnocentrism, and our ability to resolve conflicts with humanity. A conflict whose ramifications have remained unresolved for decades, for centuries, as if they were ancient mathematical tricks or unresolved classical questions, as with the definition of terrorism.

Israel seems to play an important hinge role in the outcome of the strong strategies of those countries with decision-making power... for now. An actor such as Palestine may be able to turn a confrontation, such as the current one, in the purest and most classic "David versus Goliath" style andbe able to mobilise the sensibilities of other countries, including those states that, apparently, what theythink matters little or nothing to the leaders vying for world hegemony. If that were to happen, neither contender would stand much chance of survival. And if Israel did, neither its diaspora nor its international alliances would ensure its long-term survival as a nation.

Against the backdrop of the Ukraine-Russia war, with an unceasing trickle of the nuclear threat, a THIRD is increasingly looming on the doorstep of Europe, accustomed to thinking it has a role to play on the international stage.

Motivated by all this, we turn our attention to this conflict, trying to start from its origin, to understand it, but also to explain it. Have we changed so much? Or rather, have we been able to evolve so little?

The story of two people. ChatGPT as a working tool.

If the current social trend towards interconnectedness and the use of all kinds of information and communication technologies has demonstrated anything, it is that whatever is done or said at the opposite pole of the globe affects the rest. The famous flapping of a butterfly. True, not equally. But the incessant sensation that everything can fall apart at the fall of a domino disturbs more than a few scholars in the world of strategic intelligence and international politics because, in the end, the decisionsthat are taken in the heat of the moment are the ones that produce the worst results.

Tackling this problem is not easy. Even the choice of approach can end up being a real catastrophe. But we have to try, especially at a time when events are happening all over the world that we did not expect. We are not just talking about a global pandemic, but about other issues that we thought could only be scripted for science fiction films. Conferences on economics, security and strategic policy are taking place all over the world, affecting all players on the international chessboard. Concepts such as security, intelligence and health are being rethought. Even those of Democracy, Nation or State. We are immersed in a continuous process of change which, because it is continuous, seems imperceptible, but there it is, silent. Partly because of the Western way of life on the one hand, and on the other, because of the non-Western way of life, which is that which is alien to our Eurocentrism, and which is nourishedby its style and idiosyncrasy, its ideology and its more or less democratic norms.

As the task is complicated, we propose to make use of the most advanced tool in human history, to date, to try to apply a new and different approach to the issue: Artificial Intelligence. The question to be answered is: To what extent can AI help us as a tool to solve a conflict? Could AI help us to solve a conflict such as the Israeli-Palestinian conflict? And finally, is there a solution to this conflict?

But when we asked the AI, it responded in an unexpected way. The proposal is to directly access a free, free and easy-to-use AI: ChatGPT. From the outset, the approach to the question is to pose it as if we had no knowledge of the subject and ask the AI to explain it to us. After this, and depending on the AI's answers, the objective will be to try to contrast the information obtained, using the most common and closest means to any citizen, i.e., that field without doors that is, the Internet and Information and Communication Technologies (ICTs). This system of work is the preferred one for a quite simple reason:

it is the system of work that any person, university student, young scholar or even researcher, is already using nowadays for all kinds of research projects.

On the one hand, we will evaluate the capability of ChatGPT, and we will be able to see if the AI is sufficiently developed to use it as a tool to help us find a solution to a conflict like the one we are dealing with. On the other hand, we may have the opportunity to find informational biases in AI and, who knows, even find a solution to the conflict.

We start by greeting the IA and asking him to explain the conflict. We don't know anything about it, so, without going into too much detail, we ask him to explain it to us as if we were primary school children:

"A long, long time ago, in a land far, far away called Palestine, there lived two groups of people: the Jews and the Arabs. Each group had their own history, traditions, religions and dreams. And each group wanted the land for themselves. At the heart of this story are different religions and cultures thathave coexisted and clashed since time immemorial. And at its centre is Jerusalem, a holy city for Jews, Christians and Muslims, which has witnessed momentous moments throughout history. "Every stone in its streets tells a story, and every corner carries the weight of the faith and hope of many," ChatGPT tells us.

It follows that the two groups had only <u>two things in common</u>: <u>territory and their craving or need to possess it in order to live in it, and their frontal opposition based on their ideology and their interpretation of religion.</u> We therefore ask the AI to give us an overview of the historical links betweenthe two communities and the region.

The AI explains that the historical ties of Jews to the region that is now Palestine go back thousands of years and are based on religious events and narratives, recorded mainly in sacred texts such as the Bible, which is shared by Jews, Christians and Muslims, and considered sacred by all of them. We couldgo much further, but, in short, we could say that the Jewish presence in the region has deep historical roots going back to antiquity, although the current situation and the ongoing conflict are also the resultof more recent developments.

On the other hand, the history of the Palestinian people's presence in the region we know today as Palestine is also ancient and complex. The Palestinians are an ethnic and cultural group whose historical roots are intertwined with the region. Various peoples and cultures have occupied this area throughout history, and many consider the Palestinians to be the descendants of these ancient inhabitants. After the Islamic expansion in the 7th century, the population of the region adopted the Islamic faith and contributed to the flourishing of this culture. As mentioned above, we could expand on the historyof the Palestinian people and their roots, but in summary, we can say that Palestinians have been presentin the region for centuries and that their history is intertwined with the history of the Land of Palestineover the centuries.

But there was a moment when all eyes turned to Palestine. It was in 1917 when the UK expressed its support for the creation of a "national home for the Jewish people" in its "Balfour Declaration", declaring that "Here, <u>in </u>the land of <u>Palestine</u>, <u>we must create a </u>special <u>place for the Jews</u>". This idea, which symbolised hope for the Jews, was not to everyone's liking and began to generate problems andtensions between all the inhabitants of the territory, i.e. between Palestinians and Jews.

We could say that it was others who forced both groups to settle in the same territory but, at least apparently, without consulting them or proposing a consensual solution. It could be said that it was an imposition for one group and an act of favour for the other that, in reality, never satisfied either group. As time went on, the British Mandate over Palestine was established (1920-1948), and during this period, Jewish migration increased, creating a patchwork of diverse communities. Differences of opinion over the future of the land led to increased tensions, and in 1947, the United Nations proposed a plan to divide the land in two: one part for the Jews, victims of the Nazi holocaust and diaspora around the world as a result of years of persecution, and one for the Palestinian Arabs, tired of fighting for their territory, with Jerusalem as a shared city. That was the main idea for resolving the conflict: sharing the space. But in 1948, David Ben-Gurion declared the independence of the State of Israel. This act marked the beginning of the Arab-Israeli war, a conflict that would change the face of the region.

The following decades have been marked by wars, tensions and peace efforts, such as the Oslo Accords in the 1990s. However, disputes persist, and the current situation is complex and full of challenges. Today, as generations pass, the citizens of Israel and Palestine continue to search for ways to live together in peace. Children from both communities dream of a future in which they can share laughter, learn from each other and build a home in the land they all call their own.

Two peoples + one territory + ChatGPT = one solution?

To the question of what solution can be found to resolve the Israeli-Palestinian conflict, AI gives an unexpected answer: there are no simple solutions to resolving the Israeli-Palestinian conflict, and any attempt to address the problem must consider the complexity of the concerns of both sides.

As we said, resorting to artificial intelligence should allow us to explore alternative solutions that we have not thought of, question our view of this complex situation, and put AI itself to the test. ChatGPT discusses the issue to be resolved, its social, cultural, ideological, religious, political and historical implications and, finally, informs us of some of the proposed solutions that have been put on the table:

1. **Independent two-state solution.** One for Israel and one for Palestine, coexisting in peace and security. The solution preferred by all other political actors but rejected by at least one of the actors concerned: Israel.

2. **Confederation or federation.** A solution in which Israel and Palestine share certain institutions and responsibilities while maintaining their autonomy.

3. **One-state solution:** Some propose the creation of a single secular state in which Israelis and Palestinians have equal rights. However, this option also poses challenges, as it could affect the demographics and identity of the communities.

4. **International mediation:** The intervention of the international community, through bodies such as the United Nations, has been proposed to facilitate negotiations and oversee the implementation of a peace agreement.

5. **Direct dialogue and negotiations:** Resolution of the conflict could be achieved through a process of direct dialogue and negotiations between the parties involved, addressing key issues such as borders, the status of Jerusalem, refugees and security.

For ChatGPT, achieving lasting peace in the region will require the political will of all parties involved and the support of the international community. It seems more like a sunshine song, and although we have tried to be more thorough in our questioning, his answers are fundamentally vague, except on one point: the ideal solution needs to take into account security, justice, economic viability and the peaceful coexistence of both communities to convince them of its objective and to be accepted by the will of the parties, which should involve zero imposition by external actors.

The solution must address those issues that affect everyone so that its materialisation does not depend on the rejection of minority groups whose aspirations are not fulfilled, at least to an acceptable percentage, and, above all, so that the proposed solutions are not interpreted as an imposition by third parties, or implemented for more or less spurious economic or commercial interests.

<u>Based on the above, the idea that emerges - not as a solution but as a hypothesis - is the creation of a state on the basis of an innovative model of nationhood.</u> But this idea is not new either.

Solutions such as bi-nationality were already proposed, for example, by the philosopher **Hannah Arendt** in 1948 during her work at the Jewish Refugee Relief Committee as a solution to the Arab-Jewishconflict in Palestine, which later became the state of Israel and the Palestinian territories. Arendt proposed that, instead of creating two separate states, one should be created that would allow the peaceful coexistence of two peoples on the same land.

Uri Avnery, an Israeli journalist, politician and writer, made a similar comment in 2013. Avnery also advocated bi-nationality as a solution to the conflict between the two peoples in the Israel-Palestine region, and his proposal was based on the idea of a single state, shared by Jews and Arabs in the region. Avnery argued that binationality implied the creation of a secular state in which Jews and Arabs could live together as equal citizens without privilege or discrimination on the basis of religion or ethnicity. This vision was heavily criticised, both within Israel and by the international community. Some critics argued that such a solution was unrealistic given the deep political and cultural divisions in the region, while others feared that a single binational entity could threaten the identity and security of each ethnic group.

Edward Said, a Palestinian-American intellectual known for his work as a literary theorist, cultural critic and advocate of Palestinian rights, also **proposed this solution.** Known for his influential work 'Orientalism' and for his activism in support of the Palestinian cause, his solution, similar to that of other thinkers such as Uri Avnery and Hannah Arendt, involved the creation of a single democratic statein the region of Israel and Palestine, in which both Jews and Arabs could live side by side as equal citizens. Their focus on justice, equality and peaceful coexistence continues to inspire those seeking a just and lasting solution to the Israeli-Palestinian conflict.

Finally, **Virginia Tilley**, an American political scientist and academic at the Human Sciences Research Council of South Africa, also addressed the topic in the context of the Israeli-Palestinian conflict. Tilley is known for her work on issues related to the Israeli-Palestinian conflict and human rights in the Middle East. In her book "The One-State Solution: A Breakthrough for Peace in the Israeli-Palestinian Deadlock", published in 2005, Tilley proposed the idea of a single binational state in the Israeli-Palestinian region as an alternative to the two-state approach. Tilley proposed the creation of a single binational state in which Jews and Arabs have equal rights and share political power within a

democratic framework. But the underlying problem remains the same: the differences between the political aspirations of one and the other.

From binationality to transdemocracy?

The old concepts of Democracy, State or Nation are constantly evolving. Even the new concepts arising from this renewal end up changing due to the inertia of constant social evolution. Concepts such as binationality, transdemocracy, intelligence and others such as national security or terrorism are constantly being modified in search of a scientific fit that provides usefulness and social context.

But the creation of this new state model cannot be an idea imposed by any external actor, but one that is consensual and encouraged by the political will of the groups concerned. Encouraged precisely by the principles and values of the religions that underpin the ideology of the communities in question, buton the basis of the innovation of a new model of democracy and state, discarding the old concepts of democracy, bi-nationality or state.

The idea is to evolve from the democratic paradigm towards a kind of new political system based on the mutual need for collaboration for survival and free and equal coexistence without discrimination. A single state is made up of all the communities involved in coexistence, with equal power but also with thesame rights and duties, based on respect but also on mutual acceptance. Democratic in its essence and composition, but united by the imperious and inexorable need for coexistence and mutual understanding. The state in question must already be born as an evolved product, with fundamental institutions and laws that safeguard the beliefs, religions, ideologies and cultural and idiosyncratic needs of all at the same time.

A kind of zero-sum game, if we were to speak in terms of game theory, based on the idea that only together, Palestinians and Israelis, can we move towards a future of understanding, prosperity and development. I cannot be with you, but I cannot be without you either. So if I can't be with you, why not ally with you? It could well be the paradigm of a new revolution based, if you will, on a new kind of democracy **(transdemocracy?)**, an example of a new democracy oriented towards the quest for survival, the evolution of the people themselves and the evolution from unitary to shared systems of government. This would not be a European-style democracy, nor would it be a classical democracy.

Although Clausewitz stated that "war is a mere continuation of politics by other means......a true political instrument..." we could now say that terrorism is nothing but the failure of politics and, ultimately, of war. It is the result of the failure of politics, diplomacy, and open and legally declared war.In other words, terrorism is nothing but war by other means, a political instrument like war, but devoidof the most elementary values and principles of dignity, law and honour, with an added bonus of unnecessary cruelty. And in this case, it is a clear example that armed confrontation between Palestinians and Israelis, in the form of terrorism or war, has failed. It has failed since the beginning oftime and of the conflict itself. And we still have not learned from our own mistakes.

To paraphrase the Prussian general, what forces one nation to surrender encourages fiercer resistance from the other. Therefore, if we really want to put an end to terrorism and conflict, continuing armed confrontation does not seem to be a solution, even in the long term. It is imperative to innovate to come up with a different solution. And that solution could involve something as simple or as complicated as mutual acceptance. Only by knowing and accepting this reality will both sides be able to forgive each

other centuries of massacres and move forward together towards a common peace and a better future. Acceptance on all levels: political, religious, cultural... but above all human.

Based largely on this - new? - the concept of transdemocracy, we also asked ChatGPT about its existence and authorship but, unfortunately, the AI itself acknowledges that, at least as of its latest update, dated January 2022, "   The term "transdemocracy" is not associated with a specific concept or theory in the academic or policy literature ", which surprises us. In a quick web search, we find **Marcelo Neves**, author of the article "From Transconstitutionalism to Transdemocracy" linked to his "Transdemocracy" project to address the limits of the intercultural state in the context of Western democracies. Neves explains how states and, with them, their societies have evolved due to the evolution and development of humanity itself, technology and the emergence of concepts such as globalisation. The meaning, in his own terms, of the concepts of constitution and democracy should have changed, but despite the evolution in the global way of relating, constitutions and democracies have not changed and evolved at the same speed. In fact, for the author - among others - the stagnation and lack of evolution of these forms of politics is evident.

Evolving again towards a different style of democracy seems to be the solution. To evolve towards collaboration and shared development, promoting respect for others and equal rights, and not so much for democratic, religious or ideological values, but in spite of all of them and precisely because of respect and equality as an example of coexistence of cultures that would have no equal precedent even in the French Revolution, nor in the formation of any past or recent democracy in the history of humanity.

That is the challenge, to reach a commitment and, at the same time, a shared duty to protect each other equally because of their undeniable historical and cultural importance unique in the history of mankind. A legacy and an example of coexistence for the rest of humanity. A new way of understanding democracy, far removed, of course, from Greek democracy, but also from the European or Western idea of democracy. One capable of adjusting to the idiosyncrasies, beliefs, values and ideologies of classically Arab or Muslim states and, at the same time, compatible with the values shared by today's democracies. A virtuous example of mutual respect, shared rights and duties as an obligation towards its citizens, its peoples, as different, as distinct and at the same time, as one as its territory.

The first stumbling block appears to be the Israeli government's outright opposition to recognising the right of the Palestinian people to have and form their own nation. Overcoming this obstacle would be a giant step. But it would be nothing compared to the effort it would take to open one's eyes to an approach as different as the one we are proposing. It is obvious that the concept of transdemocracy is too big for us. The bi-nationality proposed by the various authors seems to ignore the fact that in Palestine, there are more religions than the Jewish and Arab ones, which must also be taken into account and that, precisely because of the interconnection of different religions, it also seems unfeasible to postulate a secular state.

Someone had to say it: the Nazi massacre as an excuse to impose force against Palestine is no longer a compelling argument. Someone had to say it: the Nazi massacre that led to the largest international Jewish diaspora is no longer an excuse to continue plundering the increasingly occupied territories of Palestine. Someone had to say it: the money in Jewish hands that, thanks to the much-talked-about global diaspora, has paid for so many political alliances, election campaigns and weapons of all kinds all over the globe is no longer an excuse to look the other way. Someone had to say it: as long as the

Israeli people continue to behave like victims of Nazi genocide; the diaspora will never end. Their attitude seems to imply that this is precisely what they do not want to happen and that living off the diaspora and the long-term effects of Nazism still pays off, morally and ethically, for Israeli leaders. Someone had to say it: the Israeli government, with its leaders at the helm, must be held accountable for the massacres committed against the Palestinians. But there must also be an all-out trial of Hamas terrorism. Someone had to say it: more people live in Israel and Palestine than Jews and Arabs. And if they are not able to agree among themselves, treat each other as equals and protect and care for each other as if they were a couple in love, there will never be peace for the ideologies. Neither for Israelis nor for Palestinians... neither for Christians nor for Orthodox. Not in that region.

Neither Hamas is made up of all the Palestinian people, nor all the people of Israel want to massacre and drive its people out of Palestine. Only politicians are to blame for political decisions. It is time to think and act, to make world-class political decisions. And those decisions can only be taken at a tablewith all sides involved at the table, not just Palestinians and Israelis.

When politicians sit down and decide together how to form a single state in which all ideologies and religions come together without armed confrontation, politics with a capital "A" will have real value and will have triumphed beyond war. The solution does not lie in the extermination of one side or the other. It lies in the extermination of both at a given moment. Solutions such as "Transdemocracy", the formation of a "Binational State," or the application of other political inventions are no longer of any use. Nor is the IA capable of bringing anything new to the issue. At least not yet. Finally, the creation of two states, one Palestinian and the other Israeli, is not viable either because each of them will only seek to satisfy its own interests.

Is it possible to see the creation of the Palestinian-Israeli nation in the not-too-distant future - Palestinian-Israeli, perhaps, or simply the founding of the Joint Nation of the Countries of Israel and Palestine? We do not know what all your citizens would think of this idea, but even if it does not soundlike a possible and shared future, it would be interesting to ask them.

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