



---

# **(GAZA 2024) REVISING THE ‘REASONS TO LIVE’ AN ASSESSMENT OF CURRENT SCENARIOS & FORESIGHTED FUTURE**

**Mohamed Buheji**

Founder- Socioeconomic Institute for Advanced Studies (SIAS)- Rwanda

**Emmanuel Mushimiyimana**

Senior Lecturer- Socioeconomic Institute for Advanced Studies (SIAS)- Rwanda

## **ABSTRACT**

*The occupation of Palestinian territory by Israel caused a lot of problems in the domain of physical, moral, social, economic, and territorial livelihood. The paper explores the concept of 'reasons to live' amidst the adversity of the War on Gaza 2023/2024. It further examines the physical, moral, social, economic, and political dimensions of living reasons for Gazans. The paper illustrates the universal search for meaning and hope during crises through a literature review and case studies from recent conflicts. It emphasises the critical role of community support, faith, culture, and the pursuit of happiness in fostering resilience.*

*In this paper, we use the foresight framework to analyse the 'reasons to live' for Palestinians in general and Gazans in particular despite the challenges and the misery. This framework consists of making future forecasts based on the past, present or current scenario, scanning the trends, and diagnosing complex issues. Then, providing different alternatives based on the preferred goals would lead to peace, stability, and better livelihood for the Gazans. The authors develop a bridge to sustain Gaza's resilience through alternatives based on physical, moral, social, economic, and territorial domains.*

*The qualitative approach used helped to analyse current scenarios, trends, and the potential for future foresight in improving Gazans' livelihoods. The Houston Foresight Framework is applied to anticipate and prepare for future challenges, aiming to create adaptable and resilient communities in Gaza that would continue the journey till Palestine is freed from the Israeli occupation.*

*Findings suggest a persistent desire for life among Palestinians despite severe adversities, highlighting the importance of stratifying and customising all types of international support, community solidarity, and sustainable development efforts towards improving livelihood goals and avoiding accepting perishable services.*

*One of the implications of this work is that it gives war-torn societies hope for advocating for a future foresight approach that empowers communities and guides recovery efforts over a short period of time. Conclusively, the paper asserts the necessity of addressing 'reasons to live' for individuals and communities facing the horrors of war through a vision that combines continuity towards resilience, hope, and the will to live to restore peace and dignity. It calls for strategic interventions and practical, comprehensive, empathetic engagement to support the people of Gaza and the Palestinians in general in their quest to achieve a sustainable future that frees the world from injustice, but also preserves its humanity.*

**Keywords:** Palestine, War on Gaza, Reasons to Live, Survival, Livelihood, Scenario, Future Foresight, Psychological Resilience

**Cite this Article:** Mohamed Buheji and Emmanuel Mushimiyimana, (GAZA 2024) Revising The ‘Reasons to Live’ An Assessment of Current Scenarios & Foresighted Future, International Journal of Management (IJM), 15(1), 2024, pp. 209-229.  
[https://iaeme.com/MasterAdmin/Journal\\_uploads/IJM/VOLUME\\_15\\_ISSUE\\_1/IJM\\_15\\_01\\_013.pdf](https://iaeme.com/MasterAdmin/Journal_uploads/IJM/VOLUME_15_ISSUE_1/IJM_15_01_013.pdf)

## 1. INTRODUCTION

Since 1918, since the British Occupation of Palestine and then followed by 1948, when the Israeli occupation took over, the Palestinians have endured a bad life situation till this date. Many were killed, and many became refugees. There are almost 7 million refugees located in different places of the world, including neighbouring states such as Lebanon, Jordan, and Syria. The United Nations Relief and Works Agency recognises 68 refugee camps for Palestinians. In the recent violence that started in October 2023, there have been many victims and displaced people. 28,000 people died, and the majority of them were women and children. Some refugee camps like Rafah have more than a million displaced population from Gaza; more than half of the population of Gaza is composed normally of two million.

They are living under anxiety and fear due to Israeli bombardment and airstrikes, which do not spare human beings, materials, animals, and infrastructure. Hence, it weakens their livelihood.

The reason to live concept is a relief for anyone who is almost in trouble like Gazans but a reminder that they deserve life and better treatment than any other creatures. Moreover, the reason to live concept is a crucial value of humankind: we are created for a purpose and must exist despite the challenges and threats. Al-Muhannadi and Buheji (2024). These have been highlighted in many religious and non-religious papers. The Bible, the Quran and Hebrew books mention that people have reasons to live and have been created for a purpose despite daily suffering and hardship (Rieger et al., 2015; Ozdemir et al., 2011; Warren, 2002).

For Epicurus’s philosophy, the reason to live is mostly to be happy. Happiness drives a person to dominate the threat to it, including fear of dying and fear of facing miserable and harsh punishment from others and gods – which causes anxiety for them. The happiness of Epicurus also transcends material wealth and focuses on the feeling of self-sufficiency and needing less to survive or depend on others. “It is folly for a man to pray to the gods for that which he has the power to attain by himself” (Plato, 2018).

For Epicurus, everyone is the captain of his/her ship. You can decide to be virtuous or evil. Existence can be guided by oneself first, and then you pray for what you cannot do by yourself. Moreover, fighting anxiety is linked with overcoming the fear of death or being vexed or traumatised about it. Being rich is the main goal of happiness, but it does not mean having excess in a materialistic life; it means needing less to survive. Buheji and Mushimiyimana (2023a)

This paper discusses physical, moral, social, economic, and political ‘reasons to live’ for Gazans. We assess the current livelihood, and threat threats to human livelihood, especially on Gazan, and we predict the future foresight approach.

## **2. LITERATURE REVIEW**

### **2.1. Importance of Addressing ‘Reasons to Live’ for Gazans during and aftermath of the 2023/2024 War**

Discussing ‘reasons to live’ during and after a devastating war is an important topic for Gazans, or for any community enduring devastating violent and fierce conflict such as the one happening in Palestine, especially since the 7<sup>th</sup> of October 2023. War takes a tremendous toll on individuals' mental health, leading to increased rates of PTSD, depression, anxiety, and other mental health conditions. Conversations about ‘reasons to live’ can foster hope and resilience, helping individuals cope with their traumatic experiences. Shorrab et al. (2023)

Highlighting ‘reasons to live’ can strengthen community bonds, as people come together to support one another in times of despair. It promotes a sense of belonging and collective identity, which is crucial for rebuilding society after conflict, Buheji (2024b). When people are encouraged to focus on reasons to live, they can be inspired and build optimism about the future and their role in building it. This should help them get motivated about the importance of participating in reconstruction efforts and envision a peaceful and prosperous society that has achieved its goals. This forward-looking perspective is vital for long-term recovery and development for any country, even those under occupation, such as Palestine today.

For the younger generation, understanding that there are ‘reasons to live’ despite the horrors of war is crucial for their psychological development and future wellbeing. It helps prevent the cycle of despair and violence from continuing into the next generation. Buheji (2024a)

When personal stories and ‘reasons to live’ are shared, this improves the overall wellbeing of the people and humanises the conflict, reminding the global community of the human cost of war, Buheji and Khunji (2023). This can mobilise international support, aid, and intervention to resolve the conflict and alleviate the suffering of those affected. Al-Muhannadi and Buheji (2024), for example, mentioned that many ‘reasons to live’ come from the deep cultural, spiritual, and religious values that Palestinians in Gaza preserved and rebuilt over the years of occupation and being sieged. Highlighting these reasons can help preserve these important aspects of identity and heritage, which wars often threaten to erode.

Therefore, focusing on ‘reasons to live’ empowers individuals by reminding them of their agency despite overwhelming adversity. It underscores the idea that while they may not have control over the external circumstances, they have a choice in how they respond internally and to each other.

### **2.2. Examining Recent History War & How People Found ‘Reasons to Live’**

There are several conflicts that happened in this recent history that demonstrate the importance of maintaining hope and finding ‘reasons to live’ amidst the devastation of violence and atrocities done during the war to both individuals and communities. Many communities managed to rebuild their resilience by finding ‘reasons to live’ and a purpose to survive during times of war. Buheji and Mushimiyimana (2023a)

One of the most recent stories is the Syrian Civil War, which began in 2011 and has led to immense human suffering, displacement, and destruction. Amidst this, stories of hope and resilience have emerged.

One example is how the citizens in besieged areas, such as Aleppo, have created underground schools to continue education for children. Community centres and local NGOs have also played crucial roles in providing psychological support and social services, helping people find ‘reasons to live’ and hope for a future beyond the conflict.

Another story comes from Rwanda during the 1994 Genocide against the Tutsi. It was a tragic period that resulted in the deaths of an estimated 800,000 people. In its aftermath, the focus on reconciliation and forgiveness, particularly through community courts known as Gacaca, has been vital in rebuilding the Rwandan society. Survivors finding ‘reasons to live’ through forgiveness, community rebuilding, and focusing on a peaceful future have been central to the nation's recovery.

During the Bosnian War (1992-1995), many ‘reasons to live’ stories were created by the Bosnians' persistence to survive and thrive. Sarajevo, during this period, was under siege for nearly four years. Despite the constant threat of snipers and shelling, residents found ‘reasons to live’ through art, music, and maintaining a semblance of daily life. The Sarajevo Film Festival, initiated during the siege, is an example of how culture can offer hope and a sense of normalcy in the midst of war.

In the prolonged conflict in Afghanistan, amidst the challenges of American and Nato occupation, many Afghans have risked their lives and shown resilience in various ways. Volunteer groups, local NGOs, and community rebuilding efforts. Stories of individuals finding ‘reasons to live’ through helping others, preserving cultural heritage, and working towards peace exemplify the enduring human spirit. Buheji and Mushimiyimana (2023a)

These examples illustrate the diverse ways in which individuals and communities find hope and ‘reasons to live’ amidst the darkest times. Education, culture, community support, and a focus on rebuilding and reconciliation are common themes that emerge, offering lessons on resilience and the power of the human spirit to overcome adversity.

## **2.3. Type of ‘Reasons to Live’ Despite Violent Situations**

### ***2.3.1. The Physical ‘Reasons to Live’***

The physical reason to live is that humans are creatures, despite having limited time on earth, are worthy of being integral (whole) and protected. The physical fitness of a human being is an asset not only to himself or herself but also to the community. Harming the physical features of others is destroying that asset. Imagine a baby of one month on earth. He/she has passed through different periods and processes of creation and existence; destroying such a person is destroying millions of efforts of his or her parents, community, nation, region, and the globe.

Not only humans, but even animals feel the loss once they are physically harmed or destroyed. Thus, they do not feel that for themselves only but for the humans who live concomitantly with them. Fitzgerald (2007) demonstrated that companion animals to people who face physical violence are also affected, and they tend to like the victims of those who are facing the problem. In their study, he highlighted that domestic animals, mostly pets, have been spending much time with women who were facing domestic violence in support and solidarity with them. They concur that decreasing violence and victimisation is important not only for humans to humans but also for humans and animals.

Fitzgerald (2007), using data from the larger project wherein 26 abused women were interviewed, examined how “pets” can moderate the abuse experienced by the human victims of family violence. The study illustrates that pets stayed with women who were abused by their partner longer than they otherwise would have because their “pets” “kept them going” by providing them with the social support necessary to cope with the abuse.

The study shows that the social support provided by “pets” prevented some of the women from committing suicide. This support of animals to humans was one of the major reasons that they did not decide to end their own lives, and pets have been effective against suicidality. It is argued that “pets” are uniquely situated to provide social support to some abused women and can even serve as a protective function against suicidality. Referring to the study of Fitzgerald (2007), we can concur that to address the needs of abused persons, as in the case of Gaza, the role of social support, pets and other domestic animals is very crucial. Pets themselves or domestic animals can be effective in reviving their reason to live.

This kind of support has been highlighted in the former study on Gaza Resilience Lab initiated by Dr. Buheji, one of the authors of this paper, who highlighted that there were many concerns and social support from Generation Z for the cases of Gazans, Buheji (2023). The other research shows that in post-genocide Rwanda, giving domestic animals like cows, goats and chickens and providing material, shelter and, education, sports facilities for young ones, was vital to remind them that they have ‘reasons to live’ or relive. Hasan and Buheji (2024)

**2.3.2. The Moral ‘Reasons to Live’**

There are many reasons to live, and this includes morality. Life is moral by itself; when immorality comes, the end of life comes with it. When one is immoral, he or she can easily fall off or even die. Behrendt (2011).

One of the ‘reasons to live’ is being happy. The ancient philosopher Epicurus associates the reason human beings exist with being happy. Despite difficulties, being happy and grateful in any situation is a backup to life. Even if one may face structural violence – in the case of Gaza, happiness is a must for survival and reason of living.

**Table (1)** The Happiness Index of Palestinians

| <b>Palestine</b>                 | <b>Finland</b>                 | <b>Israel</b>              | <b>Rwanda</b>                  | <b>Belgium</b>  |
|----------------------------------|--------------------------------|----------------------------|--------------------------------|-----------------|
| 4.48                             | 7.8                            | 7.47                       | 3.4                            | 6.8             |
| Middle and among the least happy | High, 1 <sup>st</sup> globally | Among the highest globally | Low, among the lowest globally | Relatively high |

**Source:** Authors retrieved from data of Helliwell et al. (2023).

The other reason to live is to stick to faith and religious norms (Buheji and Mushimiyimana, 2023, p. 43). Despite the challenges associated with morality deficiency due to war, Palestinians have shown vigour in terms of their religious and faithful orientation to Allah and the Islamic religion. This morality and culture triggered them to survive and cope with their hardships. Moreover, thousands of people converted to Islam due to that morality and faith. In the previous paper, the study highlighted the importance of praying amidst the war and after the war and shows that it is important for the survival mechanism of Gazans, as was the case of genocide survivors and reconstruction after the genocide against Tutsi in Rwanda in 1994 (Buheji and Mushimiyimana, 2023, p. 43).

**2.3.3. The Social ‘Reasons to Live’**

Social life is one of the bases of human life since as Aristotle mentioned, “man is a social animal”. In the case of Gaza, internal social cohesion is strong, but with Israelis, the stigma and marginalisation against Gazans is still strong. There have been cases of dehumanisation of Gazans that they are “living animals”, and this is associated with cultural and structural violence against Gazans by some Israelis – including the leaders (Buheji and Mushimiyimana, 2023).

Despite the marginalisation of Palestine, the social reason for people to live is that internally, their cohesion and the people can mutually help each other. The fact that people can live together in groups of 15 households in a single group in refugee camps is a sign of community cohesion. Loneliness or solitude is the other issue linked to a lack of social cohesion. The study shows that loneliness can affect people's health and prevent them from living a better life. Some associate loneliness with diseases like mental disorders, emotional paralysis, and obesity or being obsessed with smoking (Lederman, 2020). Loneliness can be viewed as a lack of intimacy or sympathy from others or a feeling of a lack of reality and occurrence of human injustice that one can disassociate himself or herself from others. In the case of Gaza, loneliness exists because of a sense of unreality, including crises that have mainly exacerbated since 2005, deliberate violent occupation, and two-to-three-time destruction of Gaza infrastructure, including shelters, farming land, prevention of access to trading and fishing areas, and eventually destruction schools, and hospitals. All these kinds of injustice and irrationality certainly create loneliness, especially in adults.

Another factor of loneliness, especially in the case of Gaza, is losing one of the family members; the remaining or surviving members of the victim feel alone, betrayal, and let down, and this loneliness is linked to parent-to-child affinity. The same issues of suicide due to loneliness and loss of hope were seen among the youth in Palestinian refugee camps in Lebanon, Syria, and Gaza. Buheji (2024c), Lederman (2020, Pp. 21-22).

In 2018, a survey of 360 children in 6<sup>th</sup> grade in Gaza showed that 16.1% felt lonely. Some developed complicated grief and PTSD, especially in Gaza. (Lederman, 2020, p. 22). In the same study, the Norwegian Refugee Council interviewed 300 children aged 10 to 16, in 30 schools in Gaza, seven mentioned that they had lost their house, and 33 % reported to have known someone who died. Sixty-eight % showed psychosocial distress, and 54% demonstrated that they do not have hope for the future. Buheji and Buheji (2024); Lederman (2020, p. 22).

When you analyse the previous case in Gaza and the current one since 2023, one can predict that Israel has heavily decreased the reason to live. The intensification of terror, sanctions, discrimination, destruction of shelters and schools, bombardments and killing of innocent civilians quadrupled. The aim was to intensify the violence that Gazans can surrender to live in Gaza and to put in terms the reason to live.

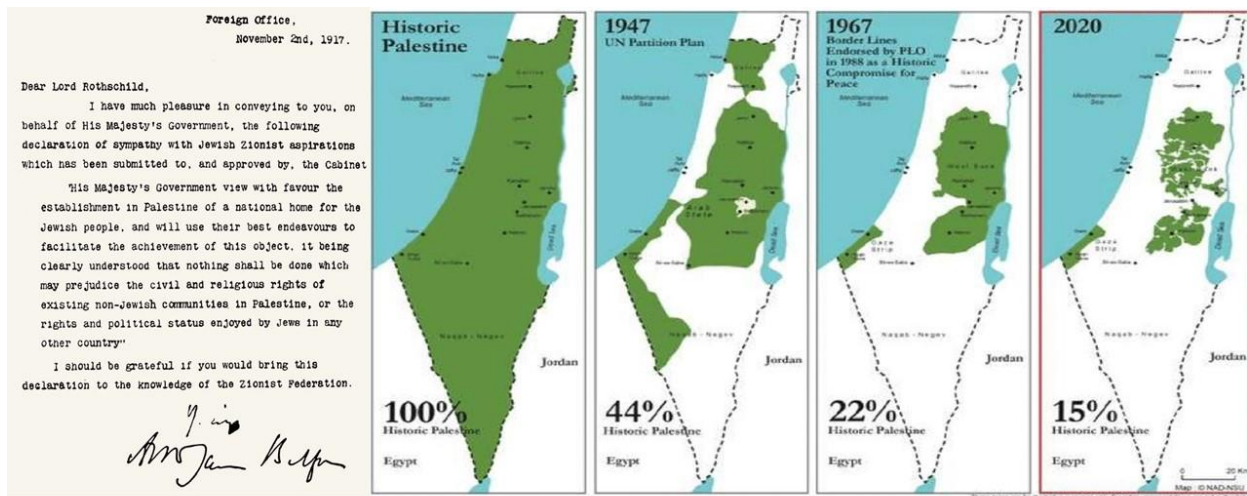
#### ***2.3.4. The Economic and Territorial ‘Reasons to Live’***

People cannot live without territory, economic means, and materials to ease their lives. The problem of the lack of this trigger more misery, rebellion, and conflict (Collier, 2005). Palestinians in general and Gazans in particular have been deprived of their territory, farming land, and fishing water for many decades since the 1950s by Israel under the support of the West, especially the UK and USA.

Moreover, the lack of a job and living in poverty can exacerbate the risk of feeling one is not worth living or missing the opportunity to live a better life. Parental job loss has negatively affected school dropouts in Palestine (Michelle and Roberto, 2019). As Palestine in general, and Gaza in particular, live in poverty – below \$5000 compared to Israel, which lives beyond \$15,000, livelihood has become so complicated. For Gazans, it is more difficult to survive, given the effects of war and effect of poverty at the same time.

The Palestinian territory is worthy and has attracted different people who like it and wanted to set in from Egypt, Jordan, the UK, and other Western countries. Israel, through the Zionist movement, started to occupy the territory in 1948 through the mandate of UK Prime Minister Balfour. Survival and persistence by the Palestinians would protect historic Palestine as its endogenous people are still living in it. Figure (1) shows the importance of living to preserve historic Palestine.

Figure (1) Comparison between the Historic Palestine Map and Palestine today that needs Palestinians to persist in living on the land and defend their rights



**1917** Territorial space of Palestinians declined due to the United Kingdom official support to Israel occupation and to the recent USA support since **October 2023**

**Source:** PSC Disappearing Palestine Maps (2008) and (2020)

<https://palestinecampaign.org/resources/factsheets/psc-disappearing-palestine-maps-2008/>

<https://palestinecampaign.org/events/balfour-declaration-100-years-betrayal-palestinian-people/palestine-map-balfour-nakba-occupation/>

The spread of the occupation of Palestinian territory increased over time and reduced the sovereignty and space of Palestinians from 100% before the occupation, 1947 after the occupation in 1947, and only Palestine remained with 15% territory in 2020. The cost that Palestinians encountered due to occupation, including economic cost over the loss of territory, is estimated at \$50 billion during the period of 1967 to 2007. Moreover, the World Bank highlighted that the estimated cost to the Palestinian economy was \$3.4 USD in 2013.

Given the estimated recovery cost of Gaza, which was recently destroyed, the expenses of recovery in material loss are very high, given the multiple destruction methods of IDF against Gaza. Till November 2023, i.e., only one month from the beginning of the War on Gaza, the reconstruction of Gaza was estimated to cost \$ 50 billion. At the time of writing this paper already, four months have passed with a daily bombardment on Gaza with every type of construction and anything that is moving in all of the Gaza Strip except the Rafah area, so far. This means that till early February 2024, the logical estimate might reach more than USD\$120 Billion. Abdul Razzaq, A (2023)

The fertile land of Gaza, the estimated gas deposits, the fishing, and the beauty of the territory of Palestine in general and Gaza in particular are primary reasons to live, though is heavily undermined by Israeli settlers. In the following parts of this paper, we show the current and future forecast of Gaza's reasons to live.

## 2.4. The Importance of Assessing the Livelihood of Gazans During and After the War of 2023

Measuring the livelihood of Gazans after the 2023 war is crucial for several reasons, reflecting both humanitarian and strategic considerations. The war likely resulted in significant human, economic, and infrastructural losses, affecting every aspect of life in Gaza. Assessing the damage to livelihoods allows for targeted humanitarian aid and effective allocation of resources for reconstruction. It helps identify the most urgent needs of the Gazan population, such as food security, shelter, healthcare, and education.

The livelihood assessment provides insights into the economic impact of the war, including unemployment rates, destruction of businesses, and agricultural losses. This information is vital for planning economic recovery efforts, encouraging investment, and rebuilding the local economy of Gaza.

Understanding how livelihoods have been affected can help design interventions that promote social cohesion and prevent any social conflicts in the aftermath of the War on Gaza. Besides, since the war is expected to impact physical and mental health, addressing health needs, including psychological support, is essential for the overall wellbeing and resilience of the population. Buheji and Khunji (2023), Shorrab et al. (2023).

The effects of war on education can have long-lasting implications for children and future generations. Assessing the damage to schools and educational infrastructure is crucial for planning the resumption of education and preventing a lost generation. Therefore, Gaza requires detailed assessments of livelihoods so that the international community can be informed about the situation on the ground, guiding diplomatic efforts, international aid, and advocacy for the rights and needs of Gazans.

Finally, assessing livelihoods post-conflict is key to planning for sustainable development. It ensures that recovery efforts are aligned with long-term goals, such as poverty reduction, environmental sustainability, and social equality. In summary, measuring the livelihood of Gazans after the 2023 war is fundamental to addressing the immediate needs of the population, planning for the reconstruction and recovery of the territory, and laying the groundwork for a sustainable and peaceful future.

## 2.5. 'Reasons to Live' vs 'Reasons not to Die'

Behrendt (2011) delves into how individuals navigate when faced with extreme adversity, such as experiencing war atrocities, or severe personal crises between the 'Reasons to live' versus 'Reasons not to Die'. It is all about building a purpose for how individuals or the community find motivation to continue living amidst profound challenges.

The psychological dichotomy of finding active reasons to live requires a forward-looking or a foresight that brings in hope-driven perspectives. This would create a more passive avoidance of death, where the focus is on not succumbing to despair. This creates what is called 'hardiness', and 'psychological resilience' plays a crucial role in navigating this dichotomy, where individuals draw upon inner strength, support networks, and possibly spiritual or existential beliefs to forge 'reasons to live'. Buheji (2023), Behrendt (2011).

The foresight usually brings with it influence that can be created by external factors. These factors vary between social support, community bonds, cultural and spiritual values, counselling, community support programs, holistic health approaches and access to mental health resources, Al-Muhannadi and Buheji (2024). These factors shape the individual or the community 'reasons to live' over 'reasons not to die'.

The other source for ‘reasons to live’ comes from the outcome of the exploration of existential and philosophical perspectives on life’s meaning, for example, through investigating how these perspectives can offer individuals or communities a framework to construct their own reasons to live amidst adversity. The more case studies or personal narratives are illustrated on how to navigate and balance between the will to live and the avoidance of death, the more we can experience the coping mechanisms.

## **2.6. Importance of Future Foresight for People Living the War Atrocities**

Future foresight is an invaluable tool for people living through war atrocities since it offers a roadmap for recovery and resilience in the face of despair. It encompasses anticipating and planning for future challenges and opportunities, aiming to create more resilient and adaptable communities, offering a beacon of hope to them and those caring about the survivors of war. Ahmed and Buheji (2022)

Foresight helps individuals and communities to envision a future beyond the immediate crisis, fostering resilience. By identifying potential futures and preparing for them, people can develop psychological resilience against uncertainty and trauma, strengthening their ability to cope with current adversities. Also, through this, my empathisers develop for the cause of Freeing Palestine. Buheji et al. (2024)

In the aftermath of conflict, foresight is essential in rebuilding efforts. It ensures that reconstruction is not just about replacing what was lost but is also about improving infrastructure, governance, and social systems to be more sustainable, equitable, and resilient against future crises. Foresight can contribute to peacebuilding by identifying root causes of conflict and envisioning pathways to lasting peace. Through scenario planning, communities can explore how different approaches to reconciliation, governance, and development might lead to more stable and peaceful futures. Buheji (2020a).

Future foresight empowers war-affected communities by involving them in the process of shaping their future. This participatory approach ensures that recovery and development efforts are aligned with the needs, values, and aspirations of those most affected by war, fostering a sense of agency and hope. Foresight encourages innovative thinking by challenging conventional assumptions about socioeconomic recovery and development. It opens the door for creative solutions in areas like education, healthcare, and economic development, which are critical for rebuilding war-torn societies. Buheji (2020a)

A clear vision of the future can attract support and resources from international donors, governments, and NGOs. By articulating a compelling foresight of recovery and development, affected communities can better advocate for the assistance they need to realise their vision.

Foresight involves identifying future risks, including the potential for recurring conflict, environmental degradation, and social division. By planning for these risks, communities can implement mitigation strategies, reducing the likelihood of future crises. In times of war, culture and identity can be under threat. Foresight allows communities to envision ways to preserve their cultural heritage and identity, ensuring that these fundamental aspects of society are carried forward into the future.

## **3. RESEARCH METHODOLOGY**

In this study, we use qualitative methods with descriptive techniques that would exploit Gazan's reasons to live. We use inquiries from different sources, including reports, online data, and published papers. We also use photos and videos on the current scenario in Palestine in general and Gaza in particular and then analyse them and make future foresight on the livelihood of Gazans.

The foresight techniques are predictions and analysis of the features of the future for a given context – here, the survival or reason to live of Palestinians in general and Gazans in particular. The aim is to reduce uncertainty, information hazards, and properly set strategic decision-making processes (Uphoff, 2021).

The framework of foresight techniques includes (1) referring to historical events, (2) focus on the domain or area of study, (3) making current assessments, (4) scanning trends, issues, plans and projects, (5) diagnosing drivers including different indicators, baselines, and facts, (6) forecasting preferred future but also showing or predicting alternative future a,b,c just in case one fails (Houston Resources, 2020).

The foresight approach can be either quantitative or qualitative. With the former, foresight includes analysing data by choosing a high correlation of the attributes, skewness to the mean and making predictions based on the statistical data structure (Demiralp et al., 2017). The latter means the visualisation of factors based on the number of repetitions of the case or occurrence in the past and present.

For Bolwell (2019), foresight is important in leadership, especially servant leadership. He defines two types of foresight, one as intuitive or gut – mainly intangible and another based on the facts (past, present and then future scenarios). This is more tangible based on the cases or reality on the ground. Foresight is about “contextual intelligence, the importance of learning from the past, and understanding the salient issues of the present to predict what is likely going to happen in the future” (Bolwell, 2019). In this study, we focus on the last approach of foresight for assessing the livelihood or reason to live of Palestinians in general and Gazans in particular.

## **4. APPLYING HOUSTON FORESIGHT FRAMEWORK TO GAZANS**

### **4.1. Introduction to the Framework**

The Houston Foresight Framework, developed by the University of Houston's Foresight graduate program, is a structured approach to anticipating and preparing for future possibilities. It combines environmental scanning, scenario development, and visioning to guide decision-making and strategy development.

Applying the Houston (2020) foresight framework to forecast the future livelihood of Gazans, requires seven steps: Framing the Challenge, Environmental Scanning, Identifying Drivers of Change, Developing Scenarios, Visioning, Backcasting, and Implementation.

### **4.2. Foresight Gazans Livelihood**

The challenge is understanding and improving Gazans' livelihood prospects in the aftermath of the 2023 war. This involves considering the socioeconomic, political, and environmental conditions affecting Gaza's population. This step involves gathering data on current trends, challenges, and opportunities in Gaza. Ahmed and Buheji (2022)

Through foresight, Gazans can see how they manage economic conditions such as unemployment rates, industry performance, healthcare access, education, social services, housing status, water supply, electricity, and transportation systems. We can foresee the governance and security situations with Israel. For example, we can foresee what is required from levels and types of international support and aid, specifically humanitarian and development assistance.

The environmental scan identifies key factors that will drive future changes in Gazans' livelihoods. One of these factors is the pace of economic recovery, investment in infrastructure, and job creation.

The resolution of conflicts, governance improvements, and peace negotiations. The other factor is the adoption of new technologies in agriculture, water management, and energy. This helps develop focused efforts to address environmental issues and climate change impacts. The other factor of foresight is the level of social cohesion. Community resilience, social integration, and mental health support.

### **4.3. Scenarios for Gaza Livelihood**

Creating multiple scenarios can help us explore how future foresighted drivers could interact and shape the future. The optimistic scenario is a rapid economic recovery, successful peace negotiations, significant international aid, and technological advances leading to improved living conditions. The other pessimistic scenario is a prolonged siege on Gaza that might lead to economic stagnation, continued political instability, and inadequate international support, resulting in worsening living conditions.

There is also the transformational scenario, which is a breakthrough in peace negotiations and innovative use of technology in infrastructure and social services, dramatically improving livelihoods. The desired future for Gazans' livelihoods can be developed based on the vision that further develops the scenarios. For example, the vision could focus on sustainable development, social equity, and resilience. Then to achieve the desired future, working backward from the vision to the present. This may involve strategic investments in education and health, infrastructure development, governance reforms, and international collaboration.

Outlining the scenario steps, helps the stakeholders (government, NGOs, international community) map how they contribute to the development based on the identified strategies and monitor progress towards the vision. Therefore, using the Houston Foresight Framework provides a structured method for anticipating the future and developing strategic responses to improve the livelihood of Gazans. It emphasises adaptability, resilience, and the importance of a shared vision for a sustainable future.

## **5. FINDINGS**

By applying the Houston framework and synthesising the literature review, including Behrendt's work, we come to the following foresight constructs: the complexity of human motivation in the face of life's most difficult challenges. Emphasising these important constructs brings nurturing reasons to live and brings with it a critical aspect of psychological resilience and wellbeing.

### **5.1. Foresight on the Physical 'Reasons for Gazans to Live'**

The finding shows that the physical reason to live still exists among Palestinians. Though there have been many injuries and killings of Palestinians, there are still 'reasons to live' and to stay alive despite those challenges and the victims that have already died. Through the support of UNRWA and neighbouring countries such as Lebanon and Syria, and direct livelihood support from different stakeholders, IOs, health workers and NGOs, and countries like Qatar, the sign of living and living again is clear. Refugees have been living in dire conditions, but they live, and millions of them – 7 million Palestinians living abroad and in the neighbouring countries live despite being refugees.

Even though the recent killings, which many called genocide against Palestinians since October 2023, show the target of progeny of Palestine in general and Gaza in particular, the survival of Gazans is still plausible. Many international actors increased their voices, and the recent South African case to take Israel to the International Court of Justice in one way is all targeting to prevent the spread of genocide, and put pressure on Israel to stop it and be conscious of the consequences of committing genocide in Gaza. Hasan and Buheji (2024)

The target of women and children in the Gaza war is a sign that IDF was weakening the reason to live and the future reproduction of Gazans. 16,000 women and children were reported to have died in that violence – reported by the United Nations in January 2024 (Lederer, 2024). In 25,000 people killed in Gaza 70% of them were women and children in a population of just two million (Lederer, 2024). For the part of Israel, some of the women have reported to have been also sexually abused. The Violence in Gaza caused shock, especially in victimising women and children, and it has been regarded as a target of lives as women and children are signs of society preproduction.

Other challenges to reason to live are starvation and physical destabilisation, which accrued in Gaza; almost all of the population of Gaza is displaced, 1.9 million and half of the million or a quarter of the population is starving (Lederer, 2024). This heavily weakened the reason to live as it created anxiety and stress in the population. However, as people still live, they have a reason to continue living and improving their living conditions. However, strong measure needs to be taken, and Israel's socioeconomic approach to Gazans should change either peacefully or violently if there is a need to keep Gazans alive.

## **5.2. Foresight on Moral ‘Reasons for Gazans to Live’**

There is an increased level of anxiety, post-traumatic stress disorder (PTSD), grief and unhappiness due to intensified misery and hardness in Gaza, where almost all people are displaced 1.9 million and squeezed in the refugee camps. Indeed, there are cases of suicide associated with a miserly life and lack of hope in Palestinian refugee camps in Lebanon, and Syria – more than 6 million. One of the solutions is to continue showing support to Palestinians through prayers and other cultural and religious acts, creating happiness and a level of livelihood, decreasing the number of household clusters in refugee camps and just creating hope, games and jobs to increase income and life support to distressed persons.

## **5.3. Foresight on Social ‘Reason for Gazans to Live’.**

The intensity of marginalisation, insult and dehumanisation of Palestinians by Israeli officials is one of the dangers for society. Over-crowdedness and displacement make it hard to tolerate social cohesion. These trigger diseases/illnesses in the community (Habib et al., 2006) and also create family instability, which has been associated with social problems (UNFPA – Protection Cluster 2016).

## **5.4. Foresight for Economic and Territorial ‘Reasons for Gazans to Live’.**

This is very problematic, as Israel's occupation of Palestine wants to take all Palestinians' territory without sparing at least a few for Palestinians. Territorial deprivation is reaching a high pace; in 2020, it was already 75%, and only a few territories, West Bank and Gaza, remained. Gaza has also been occupied since 2023.

Moreover, the occupation is associated with the economy weakening and deprivation too, where people are unstable, unemployed, decimated from their territory through violence and mostly linked to genocide and ethnic cleansing, especially in Gaza since 2005. Hasan and Buheji (2024)

**Table (2)** Foresight on Palestine in general and Gaza in particular – Possible Model of Action

| Domain of Reasons to Live      | Past                          | Current scenario  | Scanning trends   | Diagnosing issues   | Setting Alternatives a,b,c vs. Preferred life   |
|--------------------------------|-------------------------------|---|---|---|---|
| <b>One-Physical livelihood</b> | Integral                      | Many refugees estimated 7 million, almost 2 million displaced, and almost 28,000 killed in Gaza since October 2023, 70% are women and children. | The physical life of Palestinians in general and Gazans in particular, and mostly women and children, is in danger. | It is caused by Israel's occupation, which refuses at least a two-state solution or other ways to share equally Palestinian territory with Palestinians. They want to subjugate and expel Palestinians in their own territory by force. | A. Continue fighting for their physical survival and rights.  |
|                                |                               |   |   |   | B. Protect women and children more fully, as they are mostly in danger  |
|                                |                               |   |   |   | C. Use all means to claim physical livelihood and integrity.  |
| <b>Two-Moral Livelihood</b>    | Praying, mostly Muslim, happy | Suiciding, stressed, Anxiety Post Traumatic Stress Disorder   | Mostly seen in children and young adult   | Caused by the loss of a family member or any known person in their community, being a refugee, losing houses and materials, being orphans, Losing job, Poverty  | A. Create Collective happiness Programs, besides diversifying job-creating initiatives and sources of livelihood wealth (beyond income)<br>Buheji (2024b) |
|                                |                               |   |   |   | B. Showing that people support them   |
|                                |                               |   |   |   | C. Creating family ties, stability, and more caring focused on orphans. Teaching the youth hope,  |

(GAZA 2024) Revising The ‘Reasons to Live’ An Assessment of Current Scenarios & Foresighted Future

| Domain of Reasons to Live         | Past  | Current scenario  | Scanning trends  | Diagnosing issues  | Setting Alternatives a,b,c vs. Preferred life  |
|-----------------------------------|---|---|--|--|--|
|                                   |   |   |  |  | setting memorial sites.<br>D. Increasing prayers and faith programs  |
| <b>Three-Social livelihood</b>    | Social cohesion in the past, self-sufficient families/households, and community network | Mostly in the refuge, mostly helped by UNRWA, more dependent families, households living in groups or clusters. (15 households in a single area). Feeling inferior and marginalised vis as Israelis | This is causing family problems, household management problems, Starvation in the absence of aid, more dependence, more poverty. More enmity against Israelis, feeling more inferior and gradually accepting marginalisation and the <i>status quo</i> . | Social distress, and destruction of values, social unrest. Illness due to the bad housing environment of refugees (Habib et al., 2006) | A. Setting up strong rules for family stability  |
|                                   |   |   |  |  | B. Empowerment to improve the life conditions in general and in refugee camps in particular  |
|                                   |   |   |  |  | C. Improving life conditions in general and in refugee camps in particular, as well as reducing the number of households living together two at least 3 to 1 |
| Economic, and territorial reasons | Fertile, stable, and having farming and fishing opportunities                           | Mostly occupied by Israel, impoverished people through sanctions and blockade, forced to go, multiple destruction and destabilisation,  | Occupation by Israel by force since 1948, violent trend of occupation 2021, Gaza occupation since 2023   | In case Gaza becomes occupied. Impoverishment goes on, genocide and ethnic cleansing go on. Economic marginalisation going on.         | A. Fighting for territory is very necessary as Israel is attempting to take the whole Palestinian territory.   |

| Domain of Reasons to Live | Past | Current scenario   | Scanning trends  | Diagnosing issues       | Setting Alternatives a,b,c vs. Preferred life  |
|---------------------------|------|--|--|-------------------------|--|
|                           |      | refusal of stability and protection, sovereignty was overtaken | Only 15% of land in Palestine remained mostly West Bank and Gaza 2020. | Hasan and Buheji (2024) | <p>B. Pleading for fully autonomous Westbank and Gaza at least or claiming for another one of the occupied territories</p> <p>D. Building an economic development framework if the war lastly ends</p> |

**Source:** Authors, 2024

The table above summarises the foresight findings highlighted above. It clearly shows the difficulties that Palestinians in general and Gazans, in particular, are facing and how researchers foresee the solution to the more preferred livelihood – stability and life.

## 6. DISCUSSION AND CONCLUSION

### 6.1. Gaza a Look for the Outcome of Resilience and the Foresight Needs of the Future that map ‘Reasons to Live’ projects

Besides the many ‘reasons to live’, the authors developed the following Figure (2), representing a matrix of the foresighted future after the math of the devastating 2023/2024 war on Gaza. The proposed matrix is made from two variables: first (the complexity) of the future project needed for Gaza to survive and remain resilient, and second (the frame of time), i.e. whether this goal is short- or long-term, taking into consideration that more than 90% of Gaza infrastructure, systems of services delivery, and sources for life and survival have been intentionally demolished by the Israeli occupation.

By applying the Houston Foresight Framework, the paper underscores the importance of future foresight in anticipating and preparing for the challenges ahead, advocating for a strategic approach to rebuilding and recovery grounded in community resilience, socioeconomic development, and psychological support. The findings highlight the critical role of international support, local empowerment, and sustainable development efforts in addressing the immediate needs of the Gazan population while laying the groundwork for a peaceful and prosperous future.

It is worth mentioning that the proposed matrix has solutions that would depend on groups and others that can be started individually. The solutions give a more detailed mapping of the Gazans ‘reasons to live’ to keep their resilience and freedom movement tolerant for more coming challenges.

As shown in Figure (2), the ‘reasons to live’ detailed resilience-based projects have the following quadrants of the matrix with their proposed initiatives, which go by a sequence of priority and early possible achievements:

***Quadrant 1- Low Complexity vs. Immediate Short-Term Plan***

Clean Water Management  
Infectious Diseases Prevention  
Entrepreneurship NGO  
Students Socio-psychology Awareness and counselling programs  
Social Insurance Net

***Quadrant 2- High Complexity vs. Immediate Short-Term Plan***

High Skills Craft Men and women Working in Urban Factories  
Improve University Socioeconomic Input  
Productive NGOs  
Productive Families  
Renewable Energy Factory  
Psychiatric Services

***Quadrant 3- Low Complexity vs. 3 Years Plan***

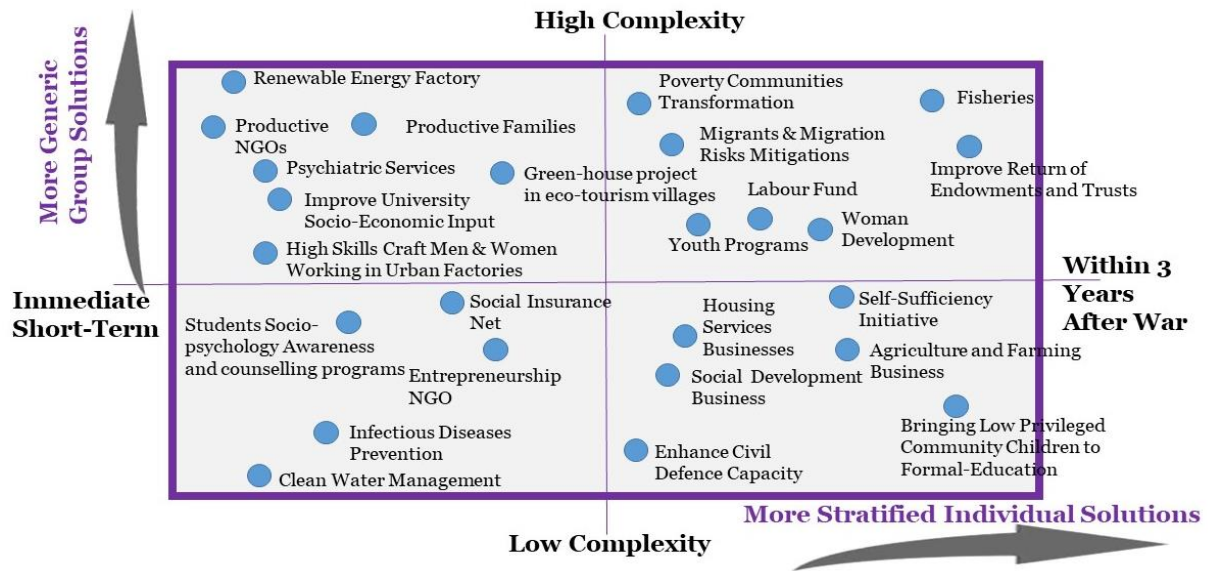
Enhance Civil Defence Capacity  
Bringing Low-Privileged Children to Formal Education  
Social Development Business  
Housing Services Businesses  
Agriculture and Farming Business  
Self-Sufficiency Initiative

***Quadrant 4- High Complexity vs. 3 Years Plan***

Youth Programs  
Woman Development  
Labour Fund  
Greenhouse projects in eco-tourism villages  
Migrants & Migration Risks Mitigations  
Poverty Communities Transformation  
Improve Return of Endowments and Trusts  
Fisheries Development Initiative

Besides, these main initiatives proposed in Figure (2) are as per the foresight outcome that came from the implementation of the current and future 'reason to live'; it is worth mentioning that the authors waived from the 'reasons to live' the normal 'emergency recovery' period expected actions by the committed international communities, and the Gaza empathiser. Also, the authors did not want to consider the initiatives during the 'reconstruction period', such as the construction and rehabilitation of healthcare services, schools, universities, waste management systems, roads, electricity and water utility systems, transport facilities, and housing. All these are a must; therefore, mentioning them in this sample foresight plan would be worthless.

Figure (2) illustrates proposed Foresighted Immediate or three-year Initiatives after the War on Gaza that give important ‘Reasons to Live’ as part of the journey towards Free-Palestine.



## 6.2. Implication of the Research

Given the devastating impacts of the 2023 war on Gaza, addressing ‘reasons to live’ as a topic is essential for healing, rebuilding, and nurturing hope among Gazans as they navigate the difficult path toward recovery and peace. The finding of this paper was based on Houston foresight model (2020) and Bolwell approach (2019) as explained in the research methodology. These models fit well in our research to trace the domain of reason to live of Palestinians in general and Gazans in particular. These domains are physical, moral, social, and economic and territorial reasons of to live.

The other implication of this paper is that it gives a guideline for people living through war atrocities as the Palestinians living inside Gaza Strip or even the Palestinians under the total fierce occupation by the Israelis, or any community in similar situation. The real implication here is that ‘future foresight’ is not just only used as a strategic tool but rather more as a ‘source of hope and empowerment’. It enables people living like Gazans or Palestinians to look beyond the immediate horrors of conflict, to imagine and work towards a future where peace, prosperity, and dignity are restored. Through foresight, the deepest wounds of war can begin to heal, paving the way for a resilient and vibrant society.

## 6.3. Surviving on the Path towards Freedom

Given the past and the current scenario of Israel's occupation, we conclude that they are reaching the peak of their atrocities, and this endangers the livelihood of Palestinians more intensively. Misery is increasing in refugee camps, as well as the loss of human and territorial assets. Post Trauma Stress Disorder is increasing, and illness is galloping in refugee camps in both Gaza and the occupied territories. However, Palestinians in general and Gazans in particular must live to continue and capitalise on the momentum of the October 7<sup>th</sup> 2023. Therefore, this paper proposes alternatives for each domain scanned and diagnosed. In terms of physical life, people should continue fighting for their physical survival, rights, and integrity; protect women and children; and claim their livelihood.

Regarding moral life, the alternative is to create games and happiness among distressed persons, increase jobs and income for people, care for orphans thoroughly, increase family ties, and provide continuous support from the world. In terms of social livelihood, the alternatives to ensure families would come to be stable, and communities' ties are structured, along with specific empowerment to improve the life conditions in general and in refugee camps in particular, especially reducing the number of households living together in refugee camps from 3 to 1 at least. In terms of economy and territory, the alternatives are fighting for territory, which is very necessary as Israel is playing the winner-takes-all approach. Gazans should insist on autonomous management of the Gaza Strip at least or claim another one of the occupied territories, as the people cannot live happily and safely without the territory. Finally, we recommend that more future research work on analysing more alternative actions and how to put them into realised projects.

#### **6.4. Keeping the Enduring Spirit of the Palestinian**

The exploration of 'reasons to live' amidst the devastating realities faced by Gazans and Palestinians at large is not only a profound inquiry into the human condition but also a necessary one for fostering resilience and hope in times of great despair. This paper has demonstrated the multifaceted nature of survival instincts, drawing from historical contexts, philosophical insights, and contemporary challenges to illustrate the enduring spirit of the Palestinian people despite the overwhelming adversities of occupation and conflict.

The 'reasons to live' goes beyond the academic; it is a call to action for policymakers, humanitarian organisations, and global citizens to recognise and support the inherent dignity and resilience of those living in conflict zones. It emphasises the need for compassionate and comprehensive interventions that address the physical, moral, social, economic, and territorial dimensions of living, ensuring that the voices of those most affected are heard and their rights are protected.

As we look towards the future, let this paper serve as a reminder of the power of hope, the importance of community, and the unyielding human spirit that prevails even in the darkest of times. In the face of ongoing conflict and hardship, the reasons to live articulated by Gazans and Palestinians reflect not only their desire for survival but also their aspirations for a future marked by peace, dignity, and justice. It is incumbent upon the international community to stand in solidarity with them, working collaboratively towards a world where every individual has the opportunity to live a life of purpose and fulfilment, free from the shadows of war and oppression.

#### **REFERENCE**

- [1] Abdul Razzaq, A (2023) Rebuilding Gaza: The huge cost of Israel's devastating war, 27 November, The New Arab <https://www.newarab.com/analysis/rebuilding-gaza-huge-cost-israels-devastating-war>
- [2] Ahmed, D and Buheji, M (2022) Foresight of Coronavirus (COVID-19) Opportunities for a Better World, (Arabic Version), Journal of Economic, Administrative and Legal Sciences Volume (5), Issue (23): 30 Dec 2021P: 24 -43.
- [3] Al-Muhannadi, K and Buheji, M (2024) Value-Based Resilience Stories from Gaza (During War 2023), International Journal of Management (IJM), 15(1), pp. 15-37.
- [4] Behrendt K. (2011). 'Reasons to live' versus Reasons not to Die. *Think*. 10(28):67-76.
- [5] Bolwell, B. (2019) Foresight. *Oncology Times*, 41 (3), 10-10.

- [6] Buheji, M. (2024a) How is Gaza Inspiring Gen-Z and Changing Their Mindsets?, *International Journal of Social Sciences Research and Development*, 6(1), pp. 1-22. .
- [7] Buheji, M (2024b) Avoiding Resilience Fatigue- Navigating ‘Collective Pain’ and ‘Collective Happiness’ in Gaza (War of 2023/2024), *International Journal of Psychology and Behavioral Sciences* 2024, 14(1): 22-33.
- [8] Buheji, M (2024c) Overcoming Feelings of Betrayal and Let Down - Extending Shows of Resilience in Gaza. *International Journal of Management (IJM)*, 15(1), 2024, 174-187.
- [9] Buheji, M (2023) Redefining the Meaning of Hardiness- Gaza Lab, *International Journal of Management (IJM)*, 14(7), pp. 77-95.
- [10] Buheji, M (2020a) Foresighting Economic Spillovers Towards Transformative Change, *Issues in Social Science*, Vol. 8, No. 1, pp. 1-8.
- [11] Buheji, M (2020b) Optimising the ‘Economics of Curiosity’ for Better Future Foresight. Tracking how Curiosity Can Solve Future Socioeconomic Challenges. *American Journal of Economics*, 10(1): 21-28.
- [12] Buheji, M (2019) Shaping Future Type of Poverty - The Foresight of Future Socioeconomic Problems & Solutions - Taking Poverty as a Context- Beyond 2030, *American Journal of Economics*, 9(3): 106-117.
- [13] Buheji, M and Ahmed, D (2023) Keeping the Boycott Momentum- from ‘WAR on GAZA’ Till ‘Free-Palestine’, *International Journal of Management (IJM)*, 14(7), pp. 205-229.
- [14] Buheji M; Ahmed, D (2020a) Planning for 'The New Normal' - Foresight and Management of the Possibilities of Socioeconomic. Spillovers due to COVID-19 Pandemic, *Business Management and Strategy* Vol. 11, No. 1, pp. 160-179.
- [15] Buheji, M and Ahmed, D (2020b) Foresight of Coronavirus (COVID-19) Opportunities for a Better World, *American Journal of Economics*; 10(2): 97-108.
- [16] Buheji, M; Al-Muhannadi, K (2023) Mitigating Risks of Environmental Impacts on Gaza - Review of Precautions & Solutions post (2023 War), *International Journal of Advanced Research in Engineering and Technology*, 14(7), pp. 15-47.
- [17] Buheji, M and Buheji, B (2024) Mitigating Risks of Slow Children Development Due to War on Gaza 2023, *International Journal of Psychology and Behavioral Sciences*, 14(1): 11-21
- [18] Buheji, M; Hamza, J (2024) Branding Resilience: Shaping Gaza’s Global Identity through Narrative, Solidarity, and Advocacy, *International Journal of Advanced and Multidisciplinary Social Science*, 2024; 9(1): 1-10.
- [19] Buheji, M and Khunji, A (2023) Rehabilitating Gaza’s Wellbeing Through Storytelling (During & After War 2023), *International Journal of Advanced Research in Social Sciences and Humanities (IJARSSH)*, 7 (1), 2023, pp. 9–21.
- [20] Buheji, M; Mushimiyimana, E and Ahmed, D (2024) Empathic Engagement with Gaza: Dynamics, Impact, and Prospects, *International Journal of Management (IJM)*, 15(1), pp. 132-156.

(GAZA 2024) Revising The ‘Reasons to Live’ An Assessment of Current Scenarios & Foresighted Future

- [21] Buheji, M., Mushimiyimana, E. (2023a) Raising Gaza Survival Capacity as Per Violence Experienced, Lesson from Best War Survival Stories in Recent History, *International Journal of Advanced Research in Social Sciences and Humanities (IJARSSH)*, 7 (1), 2023, pp. 22–48.
- [22] Buheji, M and Mushimiyimana, E (2023) “Gaza” – Towards an Agile Resilience, *International Journal of Management (IJM)*, 14(7), pp. 120- 136.
- [23] Collier, P. (2007). *The Bottom Billion: Why the Poorest Countries are Failing and What Can Be Done About It*. Oxford University Press.
- [24] Demiralp, C., Haas, P., Parthasarathy, S., Pedapati, T. (2017, August 1<sup>st</sup>). Foresight: recommending visual insights. Association of Computing Library (ACM). *Foresight: recommending visual insights: Proceedings of the VLDB Endowment: Vol 10, No 12 (acm.org)*.
- [25] Fitzgerald, A. J. (2007). “They Gave Me a Reason to Live”: The Protective Effects of Companion Animals on the Suicidality of Abused Women. *Humanity & Society*, 31(4), 355-378. <https://doi.org/10.1177/016059760703100405>.
- [26] Habib, R., Basma, S.H., Yeretizian, J.S. (2006). Harboring illnesses: On the association between disease and living conditions in a Palestinian refugee camp in Lebanon. *Int. J. Environ Health Res*. Europe PMC Funders Group, April; 16(2): 99–111. doi:10.1080/09603120500538341.
- [27] Hasan, A and Buheji, M (2024) A World Losing Its Legitimacy - Gaza from Collective Punish till Ethnic Cleansing & Genocide, *International Journal of Management (IJM)*, 15(1), 2024, pp. 188-209.
- [28] Helliwell, J. F., Huang, H., Norton, M., Goff, L., & Wang, S. (2023). World Happiness, Trust and Social Connections in Times of Crisis. In *World Happiness Report 2023* (11th ed., Chapter 2). Sustainable Development Solutions Network. <https://worldhappiness.report/ed/2023/world-happiness-trust-and-social-connections-in-times-of-crisis/ranking-of-happiness-2020-2022>
- [29] Houston Resources, (2020). Framework of foresight. *Houston Foresight*.
- [30] <https://www.houstonforesight.org/foresight-resources/>
- [31] Jerusalem AP (2021, July 8<sup>th</sup>). World Bank estimates cost of rebuilding Gaza at \$485M, World Bank estimates cost of rebuilding Gaza at \$485M | AP News .
- [32] Lederer (2024, January 20<sup>th</sup>). Women and children are the main victims of the Israel-Hamas war with 16,000 killed, UN says. Women and children are the main victims of the Israel-Hamas war with 16,000 killed, UN says | AP News
- [33] Lederman, Z. (2020). Together we lived, and alone you died: loneliness and Solidarity in Gaza, *Developing World, Bioethics*, Wiley. Doi: 10.1111/dewb.12272. Together we lived, and alone you died: Loneliness and solidarity in Gaza (wiley.com) .
- [34] Michelle, D. M. and Roberto, N (2019). Effect of parental job loss on child school dropout Evidence from the occupied Palestinian territories, *Journal of development Economics*, vol 141.
- [35] Özdemir, Ç., Pillemer, D. B. & Leichtman, M. D. (2024). Remembering Our Darkest Moments. *Journal of Experimental Psychology: General*, 153 (2), 352-371. doi: 10.1037/xge0001500.

- [36] Phusavat, K and Buheji, M (2024) Mapping Informal Learning for Displaced Learners during the War on Gaza 2023- Application of Situated Cognition, International Journal of Learning and Development, Vol. 14, No. 1, pp. 1-16.
- [37] Plato (2018). Epicurus: The nature of death and the Purpose of Life. Epicurus: The Nature of Death and the Purpose of Life | Classical Wisdom Weekly.
- [38] Rieger, S.J., Peter, T. & Roberts, L.W. (2015). ‘Give Me a Reason to Live!’ Examining Reasons for Living Across Levels of Suicidality. J Relig Health 54, 2005–2019.
- [39] Shorrab, A; Nassef, M; Subhi, A; Giwa, B; Buheji, M (2024) Health in the Crossfire - Analysing and Mitigating the Multifaceted Health Risks of the 2023 War on Gaza, Public Health Research, 14(1): 1-11.
- [40] Uphoff, R. (2021, October 1<sup>st</sup>). Strategic Foresight. Knowledge, Tools, and Methods for the Future, Risk and Resilience, Center for Security Studies, Eth Zurich. Strategic Foresight. Knowledge, Tools, and Methods for the Future – Center for Security Studies | ETH Zurich .

**Citation:** Mohamed Buheji and Emmanuel Mushimiyimana, (GAZA 2024) Revising The ‘Reasons to Live’ An Assessment of Current Scenarios & Foresighted Future, International Journal of Management (IJM), 15(1), 2024, pp. 209-229.

**DOI:** <https://doi.org/10.17605/OSF.IO/9RMSN>

**Article Link:**

[https://iaeme.com/MasterAdmin/Journal\\_uploads/IJM/VOLUME\\_15\\_ISSUE\\_1/IJM\\_15\\_01\\_013.pdf](https://iaeme.com/MasterAdmin/Journal_uploads/IJM/VOLUME_15_ISSUE_1/IJM_15_01_013.pdf)

**Abstract Link:**

[https://iaeme.com/Home/article\\_id/IJM\\_15\\_01\\_013](https://iaeme.com/Home/article_id/IJM_15_01_013)

**Copyright:** © 2024 Authors. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

This work is licensed under a **Creative Commons Attribution 4.0 International License (CC BY 4.0)**.



✉ [editor@iaeme.com](mailto:editor@iaeme.com)