



Moral Injury among Observers of the War on Gaza

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Abstract

This research paper examines the profound impact of the war on Gaza from 2023 to 2025. It delves into the moral and emotional damage and wounds inflicted on all those concerned, sympathetic, empathetic and sincerely observing the course of the war and the nature of the human suffering inside Gaza. Witnessing and feeling powerless, or failing to do their best, or failing to prevent acts that violate all moral values and beliefs, has left many deeply wounded over the months, weeks, and years since the war began. The paper highlights the paths of moral damage and wounds experienced by all observers, thinkers, and those concerned with Gaza and its human decline, including feelings of betrayal, guilt, shame, and helplessness.

The discussion addresses the manifestations and symptoms of moral injury and wounds, their particular importance in the context of supporting Gaza's resilience, and possible paths for recovery and adaptation in the face of ongoing violence. Finally, the study criticises the ethical failures of global institutions to prevent violence, which have undermined notions of justice and accountability, and have also failed to support communities in healing the psychological wounds caused by such a vicious war. Through a systematic review, the study highlights the interconnectedness between the destruction of livelihoods and moral trauma, emphasising the need for comprehensive approaches to moral recovery and reconciliation to sustain the focus on the freedom of Gaza and Palestine by all people of conscience.

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1. Introduction

The war in Gaza is not only a political and humanitarian crisis but also a generator of deep moral injury. The scale of violence, the perceived complicity of international actors, and the failure of systems designed to protect human rights have led to a crisis of conscience for Palestinians under siege, professionals operating in the region, and a global audience. Addressing this moral injury requires a multifaceted approach centred on justice, accountability, community support, and the reaffirmation of shared humanity.

2. Literature Review

2.1 Destruction of Dignity through Loss of Livelihood – Case of Gaza

The conflict in Gaza in 2023 has had profound and disastrous implications for food security and the achievement of food-related Sustainable Development Goals (SDGs). These impacts are multifaceted, affecting various aspects of life, agriculture, and the economy in the region.

The war on Gaza caused direct damage to agricultural fields, greenhouses, and livestock, leading to immediate loss of food sources and income for farmers. This disrupts local food production and supply chains.

This is followed by destruction or impairment of water infrastructure, including irrigation systems, which can severely affect agricultural productivity, further jeopardising food security.

The war on Gaza resulted in severe blockades or restrictions on movement. This disrupts the supply chains, hindering the import of essential agricultural inputs like seeds, fertilisers, and machinery, as well as the export of agricultural produce. These disruptions led to increased costs for food and agricultural inputs due to scarcity, making food unaffordable for many and reducing farmers' ability to produce food.

The economic impact of the conflict, including damage to infrastructure and the loss of jobs, can leave many without the means to purchase food, pushing more people into poverty and food insecurity.

2.2 The Concept of Moral Injury: Definitions, Causes, and Manifestations in the Context of Gaza

Moral injury is not a formal mental illness but a profound human response to events that transgress deeply held moral beliefs and expectations (Litz *et al.*, 2009) ^[11]. It is best understood as a wound to the soul or conscience, arising from perpetrating, failing to prevent, or bearing witness to acts that violate one's core ethical code (Shay, 2014) ^[14]. Unlike Post-Traumatic Stress Disorder (PTSD), which is primarily fear-based, moral injury is characterised by feelings of guilt, shame, anger, betrayal, and a profound crisis of meaning (Farnsworth *et al.*, 2017) ^[6].

So, moral injury isn't a mental illness—it's a human response to inhumanity. In Gaza, it's widespread because the scale of violent clashes so violently clashes with basic morality. The term "moral injury" refers to the deep psychological distress that arises when someone witnesses, participates in, or fails to prevent actions that violate their core moral or ethical beliefs. Moral injury occurs when a person witnesses, participates in, or fails to prevent actions that deeply violate their core moral or ethical beliefs, leading to profound psychological distress, Jinkerson (2016) ^[10]. Unlike PTSD (which is rooted in fear-based trauma), moral injury is tied to guilt, shame, betrayal, and a crisis of conscience. The ongoing war on Gaza, marked by immense civilian suffering, destruction, and loss of life, has led many people, including observers, activists, journalists, and even military personnel, to experience profound moral injury. Griffin *et al.* (2019) ^[7]. Even though the majority of the world today sympathises and empathises with the Palestinian cause, they might be having a possibility of a moral injury. This is due they believe that they are doing enough to stop the genocide in Gaza, Buheji and Ahmed (2024) ^[4]. The moral injury even extends to those who are working in humanitarian aid and those doctors who are forced to prioritise patients due to scarce resources in Gaza. Migdad *et al.* (2025) ^[12], Schwalbe (2023) ^[13].

The ongoing war in Gaza presents a potent environment for the development of moral injury on a mass scale. The immense civilian suffering, destruction of civilian infrastructure, and high loss of life create a stark chasm between basic human morality and the reality of the violence, precipitating a crisis of conscience for many involved and observing.

2.3 Key Dimensions of Moral Injury from War on Gaza

Research outlines several pathways to moral injury, all of which are acutely present in the War on Gaza. A primary cause is witnessing significant human suffering or unethical

acts without the capacity to stop them (Litz *et al.*, 2009) ^[11]. This is exemplified by international observers, journalists, and civilians watching the bombardment and humanitarian crisis unfold in real-time. For instance, a journalist filming a child trapped under rubble but being unable to save them experiences a direct violation of the moral imperative to protect life, leading to severe psychological distress.

Moral injury often stems from a betrayal by leadership, institutions, or governments that were assumed to be moral (Shay, 2014) ^[14]. This is evident in the Gaza conflict, where citizens of nations providing military aid may feel complicit and betrayed by their governments' actions. Even the perceived failure of international institutions like the UN Security Council (due to vetoed resolutions) or the International Court of Justice (due to a lack of enforcement mechanisms) to halt the violence leads to widespread disillusionment and a collapse of faith in the global moral order.

The acts of attempting omission and transgression against Palestinians involve feelings of guilt and shame from one's own actions or inactions. This includes survivor's guilt: "Why did I live when others died?", or complicity guilt as the anguish of feeling indirectly responsible, for example, through tax dollars funding weapons or consuming products from companies seen as supporting the conflict.

Also, the professional failure of the humanitarian workers and doctors forced to make triage decisions due to scarce resources (a phenomenon known as crisis standards of care) often experience profound moral distress because they cannot provide the level of care their ethics demand (Huffman *et al.*, 2021).

2.4 The Moral Injury of the Observer

Simply being exposed to profound suffering or evil can be traumatic. The observer's psyche is forced to absorb and process an event that it is not equipped to handle, leaving them with intrusive memories, images, and nightmares. The Moral Injury of the Observer occurs when an individual witnesses an act, event, or pattern of behaviour that deeply transgresses their core moral beliefs, but they feel powerless to stop it or effectively respond. They are not the primary actor, but they are a conscious and morally engaged witness. Watching Western media justify civilian deaths as "collateral damage" increases the moral injury of the observers. Many people are exposing the depth of the lies they have been living on for most of their lives.

Moral injury occurs when a person witnesses, participates in, or fails to prevent actions that deeply violate their core moral or ethical beliefs, leading to profound psychological distress. Unlike PTSD (which is rooted in fear-based trauma), moral injury is tied to guilt, shame, betrayal, and a crisis of conscience.

The war on Gaza has been highly mediatised, creating a unique phenomenon of secondary moral injury among a global audience. Witnessing atrocities through social and traditional media, coupled with a sense of political powerlessness to effect change, generates significant psychological distress. This is exacerbated when media narratives are perceived to justify civilian casualties as "collateral damage," forcing observers to confront a jarring dissonance between their moral worldview and the narratives presented by authoritative sources.

While moral injury is most commonly discussed in relation to the person who performs or fails to prevent an act that

violates their moral code, the experience of the Observer is equally valid and damaging. This powerlessness, combined with the acute awareness of the transgression, creates a deep psychological and spiritual wound. These key elements, witnessing, comprehension, and powerlessness, create the moral injury components. The injury starts with directly seeing, hearing, or being made aware of a moral violation. Then, followed by understanding the event as a profound wrong. Then followed with a feeling of being unable to alter the event, protect the victim, or hold the perpetrator accountable.

This triad creates a severe internal conflict between the observer's moral understanding of how the world should be and the harsh reality of how it is.

2.5 Key Sources of the Observer Injury

The injury stems from several interconnected sources. The most known source of the wound is the betrayal by a trusted authority. This is one of the most powerful sources. The observer witnesses a leader, institution, or system—something they believed was supposed to uphold good values—acting in a way that is corrupt, cruel, or unjust. For example, hearing a respected person openly lying to the public about their position and support for Gaza, which leads to trust in such leadership, is shattered. The observer witnesses an act that severs the bonds of human dignity and community. They see someone being dehumanised, humiliated, or subjected to cruelty, and their innate sense of empathy and justice is assaulted. Buheji and Ahmed (2024)^[4], Hodgson *et al.* (2017)^[9].

Even if logically the observer had no power to change the situation, they are often plagued by a deep sense of guilt. The internal questions are relentless: "Why didn't I do something?", "Did my silence make me complicit?", "Could I have done anything?" This is not rational guilt (where one is actually to blame) but existential guilt—a feeling of anguish over having been part of a situation where a wrong occurred.

Many moral injuries happen due to worries or beliefs that we are complacent due to unknowingly supporting or enabling harm, such as buying goods that are or might support the funds for the war, or the creation of weapons. Seeing others commit acts that feel deeply unjust (i.e. watching civilians bombed, children starving, or medics targeted) brings in many challenges to anyone with a conscience. This feeling of being helpless to intervene leads to consistent moral distress. Our moral injury also increases when we fail to act when possible, creating what we call survivor's guilt, which makes the mind keep asking, 'why did I live when others died?'. This includes regrets over silence, or inaction, such as not protesting sooner, ignoring early warning signs of genocide, Hasan and Buheji (2024)^[8]. Even a UN worker who couldn't deliver aid due to blocked convoys feels they failed Gaza's starving families. Schwalbe (2023)^[13].

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2.6 Manifestations and Symptoms of Moral Injury

The symptoms of an observer's moral injury mirror those of a direct actor, but often with a specific flavour. One common symptom is the loss of faith in people, institutions, or the fundamental goodness of the world. The phrase "I lost my faith in humanity" is a classic descriptor of this wound.

Another symptom of moral injury is the nagging feeling of being tainted by the event or having failed morally by not acting. This extends to deep, pervasive anger at the

perpetrators, at the system that allowed it, and even at oneself. This can curdle into a general cynicism and mistrust of everyone.

The observer feels they have seen a horrible truth that others haven't. They may feel unable to relate to people who still believe in the "system" or who seem naive. They withdraw because it's too painful to pretend everything is okay. A constant, nervous watching to ensure such a violation doesn't happen again. They may become overly sensitive to any sign of injustice or unfairness.

The observer usually goes through cognitive dissonance where he/she would struggle to reconcile the moral world they believe in, with the immoral event they witnessed. The brain tries to make sense of two incompatible truths.

2.7 Why the War on Gaza Causes Moral Injury?

War on Gaza is a live TV of daily civilians suffering that are undergoing collective punishment. Over 40,000+ Palestinians have been killed and about 80 are killed every day, including many women and children. The IDF is trying to make mass displacement, along with the destruction of homes, hospitals, and schools has left many questioning the morality of such violence.

Reports of starvation, blocked aid, and attacks on humanitarian workers (e.g., the killing of WCK and UNRWA staff) deepen the sense of injustice. Many people in Western nations whose governments fund or support the war may feel complicit, leading to guilt and helplessness. Those who work for institutions in (media, universities, corporations) that are suppressing criticism of Israel's actions are also exacerbating feelings of betrayal. Hodgson *et al.* (2017)^[9].

2.8 Pathways to Healing the Moral Injury

Healing is profoundly challenging in an active conflict zone like Gaza, where survival is the immediate priority and trauma is chronic and ongoing. Furthermore, the absence of accountability for perpetrators and the backlash often faced by those who speak out can worsen feelings of shame and injustice, complicating the recovery process. Healing the observer's moral injury is less about absolving guilt (as they are not the perpetrator) and more about processing the trauma of witnessing and reclaiming a sense of moral agency.

The crucial first step is to have the experience validated and acknowledged. Telling the story to a safe person (therapist, chaplain, trusted peer) who can say, "What you saw was wrong. Your reaction makes complete sense. You are not crazy." This counters the isolation and alienation.

The step for healing is focused on contextualising powerlessness. Therapeutically revisiting the event to realistically assess what power the observer truly had. This helps transform irrational guilt into an understanding of their actual role and constraints. Reconstructing meaning is also important for the healing process. Finding a way to integrate this painful knowledge into a new, more complex worldview. It doesn't mean accepting the wrong, but finding a way to live with the knowledge that it can happen without being destroyed by it. Jinkerson (2016)^[10].

Moral agency can be developed through action and finding ways to act in alignment with our values now. This means we can advocate for change within the institution, mentor others to prevent similar events and volunteer for a cause that repairs the harm they witnessed (e.g., working with victims of similar injustices). This can also be done by simply living a life of integrity in defiance of the corruption they saw. This

action, however small, is a powerful way to answer the question, "What can I do?" It moves the person from a passive witness to an active moral agent, reclaiming the power that was lost in the original event.

In essence, the moral injury of the observer is a testament to their own moral clarity and empathy. The very fact that they are wounded by what they saw is proof of their intact conscience. Healing is the process of protecting that conscience from being shattered by the very events that proved its strength.

2.9 Coping and Pathways to Healing

The first step in absorbing the moral injury is to acknowledge the pain and consider that moral distress is a valid response to injustice. This means they name the betrayal or guilt. They should share stories with others who understand and realise the trauma, such as specialised counsellors. This healing also requires that we reframe the meanings we see and react to, as we can't undo the past, but we can resist further harm. Čartolovni *et al.* (2021) ^[5]

Healing from moral injury is a social and moral process, not merely a clinical one. As emphasised by Shay (2014) ^[14], recovery depends on the communal effort to "make what was wrong, right—as much as possible." There are several proposed pathways that would help enhance coping. For example, acknowledging and recognising that moral distress is a sane response to injustice is a critical first step (Litz *et al.*, 2009) ^[11]. Also, sharing experiences in supportive settings that bring a community shared narrative, like trauma healing circles, helps normalise feelings and reduce isolation.

The other healing and coping mechanism is reconstructing the meaning and purpose of psychotherapeutic approaches, similar to acceptance and commitment therapy (ACT), which can help individuals align their actions with their values, such as engaging in ethical consumption, activism (e.g., BDS movements), advocacy for legal accountability, and supporting humanitarian aid efforts (Hodgson *et al.*, 2017) ^[9]. Creative expressions through films, poetry, art, and the documentation of testimonies can channel grief and outrage into a form of resistance and meaning-making. Also, to sustain long-term engagement, setting boundaries with traumatic media consumption and engaging in self-care rituals are essential to avoid despair and emotional exhaustion.

There are different key emotions that come with moral injury. For example, guilt or the feeling of doing something horrible. Other injuries come with the feeling of shame, or rage, or grief over how we let this happen. Some even reached the feeling of existential crisis or what we call "nothing matters anymore".

The war on Gaza is not just a political or military issue—it is a profound moral crisis. For many, the scale of suffering, the complicity of powerful nations, and the failure of justice systems have led to deep moral injury. Healing requires truth, accountability, and a commitment to ending cycles of violence.

Therapists use techniques like Acceptance and Commitment Therapy (ACT) to process guilt and reconstruct meaning in supporting the resilience of Gaza, or finding purpose in suffering. However, also one can also continue your solidarity and activism, whether you are joining movements as BDS protests, or lobbying to oppose violence, publishing on the subject while getting mental health support, along with

creating therapy through trauma healing circles, and community care. Keep also raising ethical resistance through supporting whistleblowers, alternative media, and legal accountability (ICC cases). It is also important to cope and heal through honouring those who died in Gaza in this war. Art and storytelling is good to use to express grief and outrage through writing, film, and art. Supporting survivors to share testimonies and documenting atrocities can be reflected in Books, Art and Media Films, poetry, and music to channel grief into resistance.

Coping with moral injury is a deeply personal process, but it often involves acknowledging pain, seeking justice, and rebuilding a sense of meaning. Therefore, one can consider this crisis as a behavioural development towards more ethical living. Aligning daily actions with values (e.g., boycotting complicit companies, volunteering). To avoid despair and continue the support for Gaza for long-term use media fasting technique to limit exposure to traumatic news. Some therapists advise on nature walks, music, or cooking to regain a sense of humanity.

Part of coping is to support the efforts of medical missions as 'Doctors Without Borders' in Gaza or mutual aid networks. Pushing for ICC trials, sanctions, or divestment from war industries. It is advisable first of all to turn to prayer, meditation, or religious communities as they help to release trauma stored in the body. Solidarity networks can help in connecting with others who share moral outrage.

2.10 Challenges in Healing Moral Injury

When perpetrators face no consequences, healing is harder. Those who speak out being pro-Palestine activists may face backlash, worsening shame. The atrocities of the ongoing war on Gaza make healing nearly impossible—survival comes first.

Moral injury can't be "cured" like a disease—it's a wound to the soul that requires truth, justice, and community. In Gaza, where violence continues, coping often means resisting while grieving. As psychiatrist Jonathan Shay (who coined "moral injury") said: "Recovery depends on making what was wrong, right—as much as possible."

Worrying about Gaza will likely persist until a sustainable resolution is achieved—one that addresses the root causes of the conflict, ensures safety and dignity for all people in the region, and is seen as fair by both Palestinians and Israelis. Until then, the cyclical violence, humanitarian suffering, and political instability will keep Gaza in global awareness.

The dire conditions in Gaza—lack of clean water, medical shortages, displacement, and food insecurity—keep the world's attention. If these issues were meaningfully alleviated (through ceasefires, reconstruction, open borders, and international aid), the urgency of worry might fade, though ethical concern for long-term justice would remain. Buheji (2025)

Sadly, prolonged exposure to suffering can desensitise people or lead to emotional exhaustion. Some may disengage not because the situation improves, but because constant worry feels overwhelming or hopeless. This is a dangerous precedent, as it normalises injustice.

For many, worry stems from seeing systemic impunity for violations of international law. If mechanisms for accountability (e.g., for war crimes, blockades, or occupation) were enforced, it might signal progress toward a world where such crises are prevented rather than ignored.

2.11 Moral Failure of Global Institutions

The moral failure of global institutions such as UN, ICC, and ICJ has been their inability to stop the violence, despite rulings calling for ceasefires and investigations into potential war crimes. The veto power used to block UN resolutions (e.g., by the U.S.) leaves many disillusioned with international justice.

Many journalists, doctors, and activists in Gaza describe unbearable scenes—children pulled from rubble, families wiped out, doctors operating without anaesthesia—leading to lasting psychological wounds.

2.12 Moral Injury and Resilience Fatigue

As mentioned earlier, moral injury occurs when we fail to prevent acts that violate deeply held moral and ethical beliefs, leading to profound psychological distress. In the context of ongoing conflicts like Gaza, moral injury affects not only direct victims but also observers who create for them a type of resilience fatigue. This type of compassion fatigue or burnout arises when sustained exposure to distressing events depletes individuals' emotional and psychological resources, reducing their capacity to cope and respond effectively over time. When combined, moral injury and resilience fatigue create a compounded psychological burden, impairing individuals' ability to process trauma, maintain hope, and engage in meaningful action.

The emotional exhaustion created by continued witnessing of atrocities without sufficient support leads to emotional numbness and fatigue. Even the systemic failures and perceived complicity deepen moral injury, eroding trust in institutions and moral conviction. The dangers of resilience fatigue are that it diminishes motivation and capacity to advocate or engage in justice efforts, exacerbating feelings of helplessness. Actually, moral injury and resilience fatigue perpetuate each other, creating a vicious cycle that hampers recovery and ethical engagement. Buheji (2024a)

To avoid reaching the level of resilience fatigue, we need to create safe environments for sharing experiences that would ensure that mutual understanding and moral validation are shared. This should be combined with the coping techniques mentioned in this paper that protect emotional health, such as media moderation, rest, and mindfulness. We need to facilitate opportunities for meaningful action and advocacy to restore a sense of purpose and moral integrity, while also providing accessible mental health support tailored to moral injury and burnout. Buheji (2024a)

Understanding the interplay between moral injury and resilience fatigue is vital to developing comprehensive mental health and support strategies for those affected by ongoing violence. Healing requires both individual efforts and systemic change—restoring moral integrity, fostering resilience, and ensuring that the moral wounds inflicted by conflict do not lead to despair or disengagement. Addressing these interconnected challenges is essential for sustaining hope, fostering justice, and promoting long-term resilience among individuals and communities impacted by war. Buheji (2025)

2.13 Moral Injury and Desensitisation in the War on Gaza

The ongoing war in Gaza has inflicted deep psychological wounds on both direct victims and those observing the conflict globally. Two interconnected phenomena—moral injury and desensitisation—have emerged as significant psychological responses to this protracted violence. Buheji

(2024b)

Desensitisation refers to the emotional numbing or reduced emotional responsiveness that results from repeated exposure to violence, suffering, and graphic images. In the context of the Gaza conflict, continuous media coverage, visual images of destruction, and humanitarian crises can lead individuals and even entire societies to become emotionally detached or indifferent. While this may serve as a temporary coping mechanism, prolonged desensitisation risks diminishing empathy, reducing motivation for action, and normalising violence.

Repeated exposure to violence can initially provoke moral outrage and empathy. However, over time, this exposure may diminish emotional sensitivity, leading to desensitisation. As emotional responses dull, feelings of guilt or moral dissonance may also lessen, potentially masking the depth of moral injury or hindering recognition and healing. Such desensitisation can contribute to moral disengagement, reducing individuals' capacity or willingness to respond ethically or advocate for peace and justice.

While desensitisation may temporarily protect against emotional overwhelm, it can impair moral judgment, empathy, and the capacity for compassion, exacerbating the psychological toll of moral injury. Widespread desensitisation risks indifference toward ongoing atrocities, impeding international accountability, justice, and humanitarian intervention. Buheji (2024b)

3.0 Methodology

This paper employs a systematic literature review methodology to analyse the destruction of livelihood and moral injury in Gaza. A comprehensive search was conducted across academic databases and grey literature from international organisations, using keywords related to moral injury, trauma, food security, and the Gaza conflict. Sources were screened for relevance and quality, with a focus on including diverse perspectives and documented evidence.

Thematic analysis was used to identify patterns and relationships between livelihood loss and psychological distress. The synthesis integrates these findings to explore how the loss of dignity through economic destruction contributes to moral injury. Ethical considerations regarding trauma-informed research and positionality were maintained throughout the analysis.

4.0 Discussion and Conclusion

4.1 Understanding the Experiential Suffering of the War on Gaza Observers

The ongoing conflict in Gaza has not only resulted in devastating physical destruction and humanitarian crises but has also generated profound moral injury among those observing the violence, including journalists, humanitarian workers, activists, authors, researchers and international communities. Observers are often witnesses to acts of mass killing, destruction of civilian infrastructure, and violations of human rights, which starkly contrast with their moral and ethical beliefs about justice, humanity, and the sanctity of life. The trauma experienced by these individuals transcends traditional notions of PTSD, as it encompasses feelings of guilt, shame, betrayal, and helplessness—core features of moral injury.

The moral injury faced by observers is compounded by systemic failures—such as the perceived complicity of governments, international institutions, and media

narratives—that enable or justify the atrocities. Witnessing, directly or indirectly, the killing of civilians, children, and medics by the Israeli Defence Forces (IDF) without adequate accountability exacerbates the feeling of betrayal, especially when they perceive a lack of intervention or justice. The normalisation of violence through media portrayal further deepens the dissonance between moral ideals and the harsh reality, often leaving observers grappling with existential questions, loss of faith in institutions, and intense emotional distress.

Addressing moral injury in this context requires a nuanced understanding that recovery is not about forgetting or minimising the trauma but about ethically processing these profound experiences. Reconciliation involves acknowledgement, bearing witness, fostering community support, and actively engaging in advocacy and justice efforts. Mental health interventions should incorporate trauma-informed approaches that validate these moral wounds, emphasise moral agency, and facilitate healing through meaning-making and community connection.

4.2 Managing Moral Injury and Desensitisation

Moral injury and desensitisation are intertwined responses to the brutality of the Gaza conflict, each compounding the other's effects. Addressing these psychological phenomena requires a balanced approach that restores moral sensitivity while safeguarding emotional health. Ultimately, fostering compassionate engagement and accountability is crucial to counteract indifference and support genuine healing for individuals and societies affected by ongoing violence.

Promoting awareness of moral injury and desensitisation helps individuals recognise their emotional responses and seek appropriate support. Facilitating meaningful activism, storytelling, and compassionate engagement can counteract numbness and reinvigorate moral concern.

The moral injury experienced by observers of the Gaza conflict highlights a critical dimension of the human toll of war—one that extends beyond physical injuries to the spiritual and ethical crises faced by those witnessing atrocities. This form of trauma underscores the importance of global accountability, systemic justice, and ethical responsibility in conflict zones. Healing moral injury necessitates collective acknowledgement of the suffering, re-establishment of trust in moral and legal institutions, and empowering individuals to act within their capacity to promote change and seek justice. Ultimately, addressing these moral wounds is essential not only for individual recovery but also for fostering a more compassionate and ethically accountable global community committed to ending cycles of violence and upholding human dignity.

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