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The Many Faces of Nakba : A Comparative Study of Zionist Settlement Strategies in 1948 Nakba and 2023 Genocide

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Dedication

"Nothing is impossible, the word itself says I'm possible"

AUDREY HEPBURN

I dedicate this work to:

To the soul of my long-sleeping **mother**, whose spirit lives inside me and the symbol of safety and strength who have guided me through my life, my beloved **father**, thank you for each step you stood next to me, for your support and for teaching me till I become the person I am today.

To my **brothers**: Ahmed, Mahmoud, Lakhdar, and my **sisters**: Asma and Wafa ,
the symbol of true love

To my dear friends each by **his/her** name, to those who helped me during my
journey

To the souls of the pure Palestinian martyrs
They're not just numbers; each one had a home, a family, an ambition, a dream,
and a memory.

We won't forget.

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Abstract

May 15th, 76 years have passed since the Nakba, when about 750,000 Palestinians were obliged to flee their homes during Israel's establishment in 1948. Since then, the Nakba did not end, and throughout the past 76 years the Palestinians have been suffering with the Israeli colonization in different strategies, including massacres, forced expulsions, and destruction of Palestinian villages, aiming for a systematic colonization of Palestinian land. Thus, this study provides a comparative analysis of Zionist settlement strategies during the 1948 Nakba and the ongoing 2023 genocide against the Palestinian people. Because this study aims to emphasize and explain the main similarities and differences between two pivotal periods in the life of the Palestinians, as well as to define some policies pursued by the United States toward Palestine, it is appropriate to use a historical analytical approach in parallel with the exploratory method. This study draw some answers to some questions that the settlements strategies are changeable by time, and together, the United States and the Zionist occupation state, are helping each other unconditionally and limitless. Also, the most horrible events in the history of the Palestinian issue were created by the US and the Zionist occupation state, in their attempts to enable the Zionists to impose their reality and erase the indigenous people.

Key Words: Colonization , Genocide, Nakba, Settlement, Zionist.

List of Acronyms

UN	United Nations
CPPCG	Convention on the Prevention and Punishment of the Crime of Genocide
P.I.C.A	Palestine Jewish Colonization Association
WZO	the World Zionist Organization
JNF	Jewish National Fund
US	United States
PCBS	the Palestinian Center Bureau of Statistics
PNIC	the Palestinian National Information Center
UNRWA	the United Nation Relief and Works Agency
NGOs	Non-Governmental Organization (s)
ICRC	the International Committee of the Red Cross
PLO	Palestinian Liberation Organization
UAE	United Arab Emirates

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General Introduction

Before World War II, the United States of America attempted to expand and propagate its ideas and colonies throughout the world. World War II had a significant impact on the United States of America. Given the numerous quarrels in the Middle East, Third World countries were the first and easiest targets for US involvement. Palestine is the most affected by this involvement. Palestine is a geographical location in the Southern Levant between the Mediterranean Sea and the Jordan River, as well as different surrounding lands. The region is strategically located between Europe, Asia, and Africa, and it has a long and turbulent history as a crossroads for religion, commerce, and politics. It is targeted by Israel, a Zionist entity with no geographical location; it has long been at odds with Islam. The United States of America is a multi-religious country, yet it is biased against Arabs and Muslims because it associates Islam with terrorism. As a result of the Jewish vs. Muslim problem, Israel received significant support from the United States of America.

Because of this support, Palestinians lost their lands, homes, and families, and villages were destroyed to be built up again, but for Jews, which led to what is known as the NAKBA. The Nakba (“catastrophe” in Arabic) refers to the violent expulsion of approximately three-quarters of all Palestinians from their homes and homeland by Zionist militias and the new Israeli army during the state of Israel’s establishment (1947–49).

The roots of the Nakba and the ongoing problems in Palestine and Israel today can be traced back to the late 1800s, when some European Jews, influenced by the nationalism that was sweeping the continent, decided that the solution to antisemitism in Europe and Russia was the establishment of a Jewish state in Palestine. As colonizers, they began moving to Palestine and began dispossessing local Muslim and Christian Palestinians.

Although the United States supported the 1917 Balfour Declaration, which called for the formation of a Jewish national home in Palestine, President Franklin D. Roosevelt guaranteed Arabs in 1945 that the United States would not participate in the region unless both Jews and Arabs were consulted. The British, who held a colonial mandate in Palestine until May 1948, were opposed to the establishment of both a Jewish and an Arab state in Palestine, as well as unlimited Jewish refugee immigration into the area. The United Kingdom wished to preserve good relations with the Arabs to defend its vital political and economic interests in Palestine.

President Truman appointed several experts to investigate the Palestinian issue shortly after taking office. In the summer of 1946, Truman formed a special cabinet committee chaired by Dr. Henry F. Grady, an Assistant Secretary of State, to negotiate the future of Palestine with a parallel British committee. Truman announced his approval of a recommendation to admit 100,000 displaced persons to Palestine in May 1946, and in October he publicly declared his support for the establishment of a Jewish state. The United Nations Special Commission on Palestine investigated the Palestinian question throughout 1947 and recommended partitioning Palestine into a Jewish and an Arab state.

The United Nations adopted Resolution 181 (also known as the Partition Resolution) on November 29, 1947, which would divide Great Britain's former Palestinian mandate into Jewish and Arab states in May 1948, when the British mandate was set to expire. The area of religious significance surrounding Jerusalem would remain a corpus separate under international control administered by the United Nations, according to the resolution.

While supporting Resolution 181, the U.S. Department of State suggested partitioning Palestine into distinct Jewish and Arab provinces, but not states, and setting up a United Nations trusteeship with restrictions on Jewish immigration. Later, as the date of the British withdrawal from Palestine approached, Arab states began threatening to attack almost as soon as the UN adopted the resolution on the partition, raising concerns within the Department of State about the possibility of a full-scale conflict in Palestine. In the end, Truman chose to recognize the state only seven minutes after its declaration, despite the Department of State endorsing a trusteeship and the escalating hostilities between Palestinian Arabs and Jews.

1. Research Problem:

In light of the above-mentioned research contextualization, the research probes the following primary research question:

What were the Israeli policies toward Palestine during the NAKBA, and how did it historically develop?

This question shall be investigated through the following sub-questions:

1. How did the UK helped in the establishment of a Jewish society?
2. What is Nakba and Genocide?
3. What are the different Zionist Settlements Strategies?
4. How did the establishment of the state of Israel in 1948 change US policies toward Palestine?
5. What were the main goals and interests of the United States in the Middle East during the period surrounding the Nakba and after?
6. What economic and military aid did the United States provide to parties involved in the conflict, and how did this support influence the outcome of the Nakba ?

Research Objectives:

This research aims to explore and examine US government policies toward Palestine during the Nakba (Arabic for "catastrophe"), a pivotal period in Palestinian history that took place between 1947 and 1949 and saw the forced displacement of hundreds of thousands of Palestinians from their homes and lands due to the creation of the State of Israel. The study intends to investigate the intentions, deeds, and effects of US policy in influencing the course of the Israeli-Palestinian conflict at this pivotal time. And also, to explore a

comparative study of Zionist colonization and settlement agendas during the 1948 Nakba, the mass displacement of Palestinian Arabs, and the potential future implications in a hypothetical scenario of a 2023 genocide

Methodology

Since this research seeks to highlight and clarify the main parallels and differences between two pivotal periods in the life of the Palestinians, and also intends to define some policies pursued by the United States toward Palestine during the NAKBA, it is appropriate to use a historical analytical approach in parallels with exploratory method that relies on restoring the past through the collection of evidence, evaluation, examination, and order in which the facts are presented in order to produce results with clear scientific evidence to recognize the present in the light of the past and predict the future dire.

This dissertation is divided into three chapters, the first chapter provided critical historical context and background on the events surrounding the Nakba and the subsequent treatment of the Palestinian people. The forcible displacement of hundreds of thousands of Palestinians from their homes and the systematic oppression, discrimination, and violence that has followed represents a dark chapter in modern history that continues to reverberate to this day. Also, it provides the origins, definitions, time lines and the circumstances that led to each Nakba and Genocide.

Meanwhile, the second chapter is dedicated to explore what different Zionist Settlements Strategies, and how they managed to occupy the Palestinian territories, and also how did the UK helped in shaping the Israeli society, and the role of the Balfour Declaration in the Palestinians refugees crises. The third chapter is the comparison between Al-Nakba and Genocide, in terms of parallels, differences, Violation of International Law and Human Rights, their impacts, Us Role , Involvement and Interest In The Middle East and the U.S. Aid to Israel.

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Introduction

Palestine is a small piece of territory that has played an important part in Middle Eastern history, both ancient and modern. Palestine's history has been defined by repeated political turmoil and violent land seizures because to its relevance to many major global religions and its location at a strategic geographic crossroads between Africa and Asia.(Onion). Palestine is most commonly defined as a geographic territory in the Southern Levant that lies between the Mediterranean Sea and the Jordan River, as well as several neighboring lands.

The region is strategically located between Europe, Asia, and Africa, and it has a long and turbulent history as a crossroads for religion, commerce, and politics. Israel, a Zionist entity without a geographical location, targets it and has a long history of conflict with Islam. The United States of America is a multi-religious country, yet it is biased against Arabs and Muslims because it associates Islam with terrorism. The conflict between Jews and Muslims led to significant support for Israel from the United States of America.

By the end of 1948, Palestine had been divided into three geopolitical units: Israel, the West Bank, and the Gaza Strip. Prior to this division, Palestinians had resisted plans to implant Zionist visions in Palestine during the British Mandate, suspecting British support for the project, resulting in the Palestinian Rebellion, which was followed by searing crackdowns on local Palestinian leadership, tearing the Palestinian social fabric apart. Following the British Mandate, the proposed UN partition plan, which was still rejected by the Palestinians, established the state of Israel, which expanded its borders into Palestine. The events of 1948 occurred in this setting, as the balance of power shifted against a weak and leaderless Palestinian community confronted with a Europe attempting to repay Jews for the Holocaust. Palestinians refer to the events as the Nakba, or 'catastrophe', which encompasses the violent

expulsion of Palestinians from their homes, as well as ongoing colonization and dispossession.

Genocide is a terrible catastrophe that has haunted humanity throughout history, leaving a trail of unimaginable pain, loss, and destruction. Genocide, defined as the purposeful and systematic annihilation of a particular group based on their race, nationality, religion, or other defining qualities, exhibits the lowest levels of human brutality and depravity.

Genocide and other acts of violence against humanity are catastrophic in both degree and depth. They create lasting effects on individuals and their families, as well as long-term trauma in societies. Furthermore, the economic, political, and social costs and effects of such crimes can reach well beyond the region in which they occurred. (Early Warning Project).(ushmm.org).

May 15th marks 76 years since the Nakba, or "catastrophe," in which about 750,000 Palestinians were obliged to flee their homes during Israel's establishment in 1948. Three-quarters of a century later, the number of Palestinian refugees has risen to more over 8 million, including those displaced in 1948 and 1967, making them the world's biggest and oldest unresolved refugee community. Although many consider the "original sin" of the Israeli-Palestinian conflict and officially designated as one of the main issues of the Israeli-Palestinian peace process, the Palestinian refugee issue has long been sidelined by Israel, the peace process agenda, and even Palestinian leaders themselves.(Middle East Institute).(mei.edu).

The term "Nakba" first appeared in the 1940s and since then has been widely used by Palestinians and defenders to express the collective agony and loss they faced. It became a key notion in Palestinian national memory and identity. Palestinians celebrate the Nakba

every year on May 15th, also known as Nakba Day, to respect the memory of the events and keep the Palestinian cause for justice and self-determination alive.

1.1 The Origins Of The Term and Its Meaning:

The term "Nakba" was coined by Constantin Zureiq ,who was a prominent and influential Syrian Arab intellectual in his book "The Meaning of the Nakba"(Ma'na an-Nakba), which was published in August 1948, in which he mentioned a lot of terms that could be used to describe the meaning of the word "Nakba", such as: trouble and hardship, demolition and collapse, dissipation and oblivion, weakness decompose and disintegrate, weakness and fragmentation. (Zureiq 59-63).

1.2 Al-Nakba Definitions:

The word Nakba has several meanings and definitions according to deferent sources, such as :

1.2.1. Definition number 1 :May 15 is Nakba Day, when Palestinians commemorate the displacement and dispossession that took place at the time of Israel establishment in 1948.(Almaany dictionary).

1.2.2. Definition number 2: Nakba is a term in Arabic which means "catastrophe" and encompasses Israel's ethnic cleansing of Palestine, exile and displacement of Palestinians, confiscation of Palestinian property, destruction of Palestinian cities, towns, and villages, and attempt to erase the Palestinian people's existence from their homeland in 1948.(IMEU).

1.2.3. Definition number 4: the mass expulsion and dispossession of Palestinians from the partitioned state of Palestine by Jewish militia and Israeli military forces between 1947 and 1949.(Haddad, para 1).

1.2.4. Definition number 6: An Arab word for “catastrophe,” it signals a mass eviction from the 1940s that created a refugee crisis. (Beauchamp, para 1).

1.2.5. Definition number 7: Nakba means "catastrophe" in Arabic, as the day is named to mark the effect it had on the Palestinians and the ensuing diaspora. It is considered the biggest tragedy in Palestine’s history.(AlTaher, para 6).

Different but similar definitions to one word which was an organized and systematic act that aimed to establish a Jewish-majority state in Palestine. Zionist authorities used the word "transfer" among themselves while discussing preparation for what is now known as ethnic cleansing.

This event is seen as a watershed moment in Palestinian history, signaling a turning point in the struggle between Palestinians and Israelis. For many Palestinians, the Nakba resulted in the loss of their homes, livelihoods, and communities, with long-term social, political, and economic implications that continue to effect the area today. The word Nakba is used to honor and recall the sufferings and anguish endured by the Palestinian people during this era of relocation, as well as to emphasize the ongoing struggle for Palestinian rights and statehood. It is commonly remembered yearly on May 15, the day following the declaration of the State of Israel in 1948, as a day of remembering and grief for Palestinians.

The term Nakba was not used until 1990s, and a lot of events were passed without mentioning anything about Al-Nakba such as:

A group of distinguished scholars presented the "Profile of the Palestinian people" during the United Nations International Conference on the Question of Palestine, which took place in Geneva from August 29 to September 7, 1983. There, Edward Said, Ibrahim Abu-Lughod, Janet Abu-Lughod, Muhammad Hallaj, and Elia Zureik shared their people's stories:

The current situation of the Palestinian people has its roots in a concrete historical event: the dismemberment of Palestine in May of 1948. The emergence of Israel then in a portion of Palestine, had two consequences: First, the Palestinians were expelled...Second, there was the legal and administrative incorporation of the remaining areas of Palestine by Jordan and Egypt... Both parts were occupied by Israel in 1967. Thus, the entire Mandatory Palestine area is now controlled exclusively by Israel.(Brieger, para 36).

The disintegration of Palestinian society and preparations for the eradication of Palestinians are stated at this conference, although the name Nakba does not arise. Furthermore, in November 1988, the Palestinian National Council formally declared Palestine's independence. The authorized paper refers to the expulsions of 1948, but the name Nakba does not occur.

Just over a month later, Arafat addressed the United Nations in Geneva, declaring the State of Palestine's independence by not mentioning the name "Nakba." During that same period of time, the Islamic Resistance Movement (Hamas) was formed, and its first public charter was released in August 1988, without the phrase Nakba appearing. It took several years for word to emerge on its official page as a part explaining what happened in 1948.(Brieger, para 40).

Even though a lot of significant Palestinians historians - such as the well-known Walid Khalidi and Salman Abu Sitta - committed themselves to uncover the planes of the Zionists, but with the New Israeli Historians emergence, made their chances to expose the planes of the displacement of Palestinians from their land kind of impossible, and the New Israeli Historians made every Palestinian story about what happened seemed to be as "propaganda".(Brieger, para 42).

Simha Flapan's *The Birth of Israel: Myths and Realities*, Benny Morris's *The Birth of the Palestinian Refugee Problem, 1947-1949*, Ilan Pappé's *Britain and the Arab-Israeli Conflict, 1948-1951*, Baruch Kimmerling and Joel Migdal's *The Palestinian People: A*

History, and Avi Shlaim's *Collusion Across Jordan*, for example many people questioned Israel's narrative of history and believed that the Palestinian community had been expelled in large numbers, What's notable about this scenario is that, although they all mentioned what happened in.(Brieger, para 43).

In his article titled "The New Historiography: Israel Confronts Its Past," Benny Morris describes the new historians who oppose the official narrative. He didn't use the name Nakba but "exodus"; furthermore, in Pappé's book released in 1994, the word Nakba does not appear. Palestine in 1948, they did not use the concept of Nakba to refer to the 1948 tragedy. (Brieger, para 44).

In her work, *Co-Memory and Melancholy: Israelis Memorializing the Palestinian Nakba*, sociologist Ronit Lentin seeks to track the usage of the nakba term, discovering that the first scientific publication in Hebrew utilizing it was by Kimmerling in 1999. Kimmerling and Migdal, on the other hand, released their book in 2003 and used the term *Jil al-Nakba* (The Generation of the Disaster) to describe the exile experience, albeit they did not place much emphasis on the nakba notion itself. Furthermore, they devote the chapter "The Meaning of the Disaster" to describing the Palestinian deportation process between 1947 and 1948, adopting the same title as Zureik's book, while they do not refer to the Syrian thinker throughout the book. (Brieger, para 46-47).

When compared to papers from the Israeli military, the emergence of the New Historians exposed a flaw in Western and Israeli media coverage of Israel's hegemonic narrative. The Oslo Peace Accords of 1993 revived the dispute over what occurred in 1948, as one of the Palestinians' demands was the repatriation of refugees. Recognizing the existence of refugees means that the accords acknowledged their deportation, which became associated with the Nakba. Although the subject of Palestinian refugees from 1948 emerged during the

negotiating process, the term "refugees" occurs just once in the Declaration of Principles of September 13, 1993, as one of several topics to be addressed in the future.

In 1998, to celebrate the 50th anniversary of the 1948 exodus, Arafat admitted May 15 as The Day of the Nakba, transforming what happened in 1948 into a political concept. Following his death in 2004, Mahmoud Abbas took over the Palestinian National Authority, and on November 29, 2012, he addressed the UN General Assembly. There, he publicly stated:

The Palestinian people, who miraculously recovered from the ashes of the Nakba of 1948, which was intended to extinguish their being and to expel them in order to uproot and erase their presence, which was rooted in the depths of their land and depths of history. In those dark days, when hundreds of thousands of Palestinians were torn from their homes and displaced within and outside of their homeland, thrown from their beautiful, embracing, prosperous country to refugee camps in one of the most dreadful campaigns of ethnic cleansing and dispossession in modern history. (Brieger, para 52).

As we can see, the Nakba concept has indeed made its way into the Palestinian leadership's political speech. The Palestinians' usage of the term "Nakba," as well as its use in the media following the New Historians, affected certain Israeli lawmakers. Shlomo Ben-Ami, a former Israeli foreign minister, and historian, has written many books discussing the Israeli-Palestinian conflict. In his book: "In Israel, entre la Guerra y la Paz" (Israel, Between War and Peace), published in 1999, he presents the classic Israeli perspective on the events of 1948. In his 2005 book, Scars of War, Wounds of Peace: The Israeli-Arab Tragedy, Ben-Ami confirms the "atrocities and massacres committed against the civilian population" and uses the term "Naqba" to explain the breakup of the Palestinian Arab society in 1948. (Brieger, para 54).

To fully comprehend the Nakba, what drives it, and where it is heading, it is necessary to view it as a long-running series of interconnected events of varied dimensions,

all with the same goal: the replacement of Palestinians by Jewish Israelis. While the ethnic cleansing of Palestine in 1948 was a tremendous, paradigm-shifting event, it fits into a pattern that continues to this day, and, more significantly, it gives insight into what to expect in the future of the Zionist effort in Palestine.

1.3 Circumstances of the Nakba:

After the Ottomans lost both territories during World War I, a British mandate that included Transjordan took control of Palestine in 1948. Over many years before the Nakba, the international world considered Palestine's future as a political hot potato, with discussions taking place in the United Nations, high-level international conferences, and the British parliament, And before all that, it all started in 1917, when Former Prime Minister of the United Kingdom Balfour Arthur James Balfour issued his famous Declaration" Balfour Declaration", promising the Jewish community a national home to the European Zionists in Palestine. (AlTaher, para 6)

On November 29, 1947, the UN General Assembly approved Resolution 181, which calls for the division of Palestine into Jewish and Arab nations.

The Partition Plan allocated approximately 55% of Mandatory Palestine to the Jewish state and 42% to the Arab state, even though Jews constituted only about one-third of the population, many of whom were recent immigrants from Europe, and owned only about 7% of Palestine's privately owned land. The city of Jerusalem was to be put under international authority. But the Arab Higher Committee firmly opposed the Partition Plan, as well as the notion that Palestinians should hand over more than half of their homeland to recently arriving European immigrants who controlled just a small portion of the land they were granted. The mainstream Zionist leadership, led by Ben-Gurion, officially endorsed the proposal since it represented worldwide legal legitimacy for a Jewish state in Palestine while

not requiring adherence to its suggested borders. According to Ben-Gurion, the new Jewish state's borders "will be determined by force and not by the partition resolution." (Pappe 37).

Almost immediately after the partition plan was passed, aggressive violence between Arabs and Jews occurred and large-scale Palestinian dispossession began. As December continued, the Irgun and other Zionist militias increased their attacks on Palestinian people and British forces, killing and injuring hundreds. Over 200 Arabs and Jews were slaughtered within two weeks after the Partition Plan's passage, and by the end of December, Zionist violence had displaced about 75,000 Palestinians, which known with the Civil War & Ethnic Cleansing during December 1947-May 1948. (Pappe 40).

By the beginning of May 1948, more than 200 Palestinian towns and villages had been destroyed as residents fled in terror or were brutally expelled by Zionist forces, displacing between 250,000 and 350,000 Palestinians, and this was after the British Withdrawal, Israeli Independence, and The Arab-Israeli War of 1948 (May 1948-March 1949).

1.3 Genocide:

Genocide is the purposeful and systematic annihilation of a specific ethnic, racial, or national group. It includes activities meant to destroy the group, such as killing members, causing major bodily or mental suffering, enforcing conditions to cause the organization's physical destruction, or forcibly moving children from one group to another. It is largely regarded as one of the gravest crimes against humanity.

1.3.1 The Origins Of The Term:

The term "genocide" did not exist before 1944. The term "genocide" first appeared in English on page 79 of the 674-page book *Axis Rule in Occupied Europe*, in a chapter titled "Genocide—A New Term and New Conception for Destruction of Nations". Raphael Lemkin,

a Polish-born lawyer who survived the Holocaust persecution and immigrated to the United States in 1941, wrote the piece. Several months after his arrival, he heard a radio broadcast in which British Prime Minister Winston Churchill informed listeners about the atrocities of World War II:

Whole districts are being exterminated. Scores of thousands—literally scores of thousands—of executions in cold blood are being perpetrated by the German police troops, he said. "We are in the presence of a crime without a name." (Rappaport, para 2).

And after the loss of his family during the Holocaust, he recognized that the problem of mass murder was not new, but he thought that his contemporaries needed both legislation and language to help avoid future horrors. He chose to give the crime a name that did not already exist. He coined the term "genocide," which he described as the systematic elimination of a nation or ethnic group. He said he coined the term by combining the ancient Greek word "genos " which mean: "race, tribe" with the Latin "cide" refers to: "to kill". (Rappaport, para 1-3).

1.3.2 Genocide Definitions:

The term Genocide fits into too many different definitions, such as :

1.3.2.1 Definition 1: the legal term “genocide” refers to acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial, or religious group. (United States Holocaust Memorial Museum, para 1).

1.3.2.2 Definition 2: genocide, the deliberate and systematic destruction of a group of people because of their ethnicity, nationality, religion, or race. (Andreopoulos, para 1).

1.3.2.3 Definition 3: according to Oxford dictionary , the murder of a large number of people from a particular nation or ethnic group, with the aim of destroying that nation or group

1.3.2.4 Definition 6: genocide is a denial of the right of existence of entire human groups, as homicide is the denial of the right to live of individual human beings (“Genocide”, para 1).

1.3.2.5 According to the Genocide Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

1. Killing members of the group.
2. Causing serious bodily or mental harm to members of the group.
3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part.
4. Imposing measures intended to prevent births within the group.
5. Forcibly transferring children of the group to another group.(United Nations, Convention on the Prevention and Punishment of the Crime of Genocide 1).

1.4 Nuremberg Trials :

"Held for the purpose of bringing Nazi war criminals to justice, the Nuremberg trials were a series of 13 trials carried out in Nuremberg, Germany, between 1945 and 1949."

In 1945, due to Lemkin's efforts, "genocide" was added to the charter of the International Military Tribunal established by the victorious Allied powers at Nuremberg, Germany. The tribunal charged and tried prominent Nazi leaders for "crimes against

humanity," and these included racial, religious, and political persecution, as well as brutal acts against people (including genocide). Following the Nuremberg trials, which exposed the horrifying scale of Nazi atrocities, the United Nations General Assembly enacted a resolution in 1946 defining genocide as a crime punishable by international law.(History, para4-6).

1.5 The Genocide Convention:

In 1948, the United Nations accepted the Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), which defined genocide as any of a range of crimes "committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group". This includes murdering or causing substantial physical or mental injury to members of the group, inflicting living circumstances designed to cause the organization's demise, enforcing methods to prevent births, or forcefully taking the group's offspring. Genocide's "intent to destroy" distinguishes it from other crimes against humanity, such as ethnic cleansing, which seeks to forcefully remove a population from a geographic region. The treaty went into effect in 1951 and has subsequently been ratified by over 130 nations. Though the United States was one of the convention's initial signatories, the Senate did not ratify it until 1988, when President Ronald Reagan signed it over considerable resistance from those who believed it would limit US sovereignty.(History, para 7-10).

The Genocide Convention's objective, as mentioned in its full name, is to assure the prevention and punishment of genocide. The Convention explicitly specifies that genocide is a crime under international law, whether perpetrated during wartime or peacetime. (Henriksson 10).

1.6 circumstances Of Genocide:

Modernization and the concept of social purity, psychological dehumanization of undesirable groups, and intense nationalism toward 'outsiders' were all key contributors to

post-World War II genocide. Various compositions of these three elements are heavily present in 20th-century genocide case studies in Cambodia, the Nazi Holocaust, Rwanda, the Ottoman Empire, and colonial Australia. (Swinsburg 1).

Other causes for genocide, such as the inactivity of international institutions and racial supremacy, were overshadowed by these three primary arguments: modernism, dehumanization, and nationalism. According to the CPPCG, genocide occurs when there is a purpose to eliminate - in whole or part - a national, ethnic, racial, or religious group using different physical and psychological techniques. It all occurred In fact, in five certain methods: "killing members of the group, causing serious bodily or mental harm to members of the group, deliberately inflicting on the group conditions of life which will bring about total or part bodily destruction, imposing measures to prevent birth of group and forcibly transferring children of the group to another with the intent to discontinue group". (Swinsburg 1).

1.7 Genocide Cases Of The 20th century:

Genocide is a horrible war crime, which has no excuse by committing it, here are some of famous cases that have been defined as a genocide:

1.7.1 HOLODOMOR (1932–1933): In the 1930s, Ukraine experienced a man-made famine known as the Holodomor. Some scholars believe Joseph Stalin attempted to destroy the Ukrainian independence movement. Throughout the genocide, Soviet authorities directed the transfer of grain from the Ukrainian countryside to metropolitan areas. As a result, an estimated 10 million people perished from famine.

1.7.2 THE HOLOCAUST (1938–1945): The Holocaust was the methodical slaughter of Europe's Jewish people by Nazi Germany and its allies in an effort to establish a "racially pure" German dominion. The Holocaust murdered six million Jews and five

million others, including Roma, homosexual men, communists, and persons with disabilities. (Timeline of Modern Genocide — Woven Teaching).

1.7.3 GENOCIDE IN INDONESIA (1965–1966): After capturing power in Indonesia in a 1965 military coup, General Suharto and his forces launched a purge of all suspected leftist and communist members. Additionally, the army used brutality against Indonesia's ethnic Chinese minority. Approximately one million individuals were slaughtered during Suharto's crackdown.

1.7.4 GENOCIDE IN GUATEMALA (1981–1983): The genocide in Guatemala, known as the "Silent Holocaust," peaked between 1981 and 1983. During this time, the Guatemalan army deliberately targeted Mayan communities for destruction, saying that the Maya were aiding Marxist guerrilla movements. Over the course of two years, over 80,000 Maya were slain and 626 communities razed.

1.7.5 GENOCIDE IN BOSNIA (1992–1995): The Bosnian Serb Army slaughtered over 8,000 Bosnian Muslims in Srebrenica over eleven days in July 1995, the majority of them were men and youngsters. The massacre was the deadliest on European territory since the Holocaust, and it was part of Bosnian Serb troops' wider campaign of ethnic cleansing between 1992 and 1995.

1.7.6 GENOCIDE IN RWANDA (APRIL–JULY 1994): Ethnic differences from the colonial period persisted even after Rwanda achieved independence in 1962. Following the killing of the country's president in April 1994, Hutu extremists initiated a genocidal assault against Tutsis and politically moderate Hutu neighbors. During the genocide, around one million people were slaughtered, the most of them using machetes.

1.7.7 GENOCIDE IN DARFUR (2003–PRESENT): Sudan has been the scene of tensions and conflicts between its Arab and black African communities. When a revolt erupted in Western Darfur in 2003, government-backed Arab militias carried out a wave of genocide against Darfur's Fur, Masalit, and Zaghewa tribes. The genocide has killed an estimated 400,000 people and displaced several million more.

The list is still long with several other genocide cases throughout the 20th century. Genocide has long been taken part as a social product, its origins, and its link to conflict and society. Perceptions of the violent events that shaped the twentieth century are typically based on intuitive understandings of broader realities such as ongoing campaigns of genocide, mass murder, and a slew of other atrocities committed during warfare and systematic killing. The destructive nature of the twentieth century and the likelihood of future genocide perpetrators appearing in the global arena cannot be disregarded.

According to the 1948 United Nations Convention definition of the term Genocide, three genocides occurred during the twentieth century which are:

1. The mass killing of Armenians by Ottoman Turks between 1915-1920, an accusation that the Turks deny
2. The Holocaust, during which more than six million Jews were killed
3. Rwanda, where an estimated 800,000 Tutsis and moderate Hutus died in the 1994 genocide. (BBC News, “How Do You Define Genocide?”).

The Holocaust remains the premier crime under the umbrella of Genocide, yet recently numerous more examples have been added to the list. Additionally, throughout the history of men, genocide and war crimes never stopped, and some of them have never been

confessed especially the case of Palestine, in what happened before, and what is happening now.

Conclusion

The historical context and background surrounding Al-Nakba and the genocide highlight the sad events' deep intricacies and long-term consequences for the impacted populations. Examining the Nakba along with genocide demonstrates the depth of suffering, loss, and displacement endured by the Palestinian people. This comparative analysis reveals that the Nakba is a continuous process of dispossession and marginalization, rather than a single historical event.

By exploring the facts of history and setting these events within a larger historical narrative, we acquire a better understanding of what caused these crimes and the repercussions for both the past and the present. This research demonstrates that facing the historical legacies of Al-Nakba and genocide is more than just acknowledging the past; it is also a critical step toward creating reconciliation, justice, and peace.

By studying the historical context and backdrop of the 1948 Al Nakba and the 2023 genocide, it is clear that both episodes are profoundly based in complex political, social, and cultural forces. The Al Nakba constituted a watershed moment in Palestinian history, resulting in relocation, loss, and continued conflict in the region. Similarly, the 2023 genocide demonstrates the continuance of ethnic violence and persecution in the modern world, emphasizing the significance of understanding past legacies and resolving structural inequalities in order to prevent similar horrors in the future. We may work toward reconciliation, justice, and long-term peace by critically analyzing and acknowledging these historical narratives.

Chapter Two: The 1948 Nakba: Zionist Settlement Strategies

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Introduction :

Over 5 million Palestinians were uprooted, banished, or ejected from their homes and lands, while Jewish militias invaded villages and towns, committing massacres. The Zionist movement and its military have always tried to depict 1948 as an inevitable conflict. The distortion of history and the creation of myths began with the "War of Independence," but what occurred in 1947-1949 was a war of conquest and territorial acquisition by the Yishuv/Israel. During this period, the Palestinian people were also dispossessed of their homeland.

The 1948 marked the culmination of Zionist efforts to displace and relocate the indigenous population in order to facilitate settlement in the area. Zionist leaders recognized as early as the 1900s that for the Jewish state to become a reality, it would require a Jewish majority. The discovery of industrial mechanisms over time, such as transfer agreements in the 1930s, made Ben Gurion and the Yishuv aware of the critical role population transfer played in establishing a Jewish state. Ben Gurion and the Yishuv began to accelerate their plans for independence upon realizing the imminent British retreat from Palestine and the opportunities presented by World War II.

Since inception, beginning, the political Zionist movement been primarily concerned with on issue problem of settlement. Settlers have had a significant impact on Israel's political structure. Because "the conquest of the land" is inextricably linked to political Zionism, settlers involved in that process have a distinct advantage over other Zionists. The Zionist "minimalists" have historically emphasized the establishment of a Jewish state in the region under their control, while the "maximalists" have advocated for a Greater Israel based on the maximum extent of ancient Hebrew kingdoms. The relationship between these minimalist and maximalist Zionist movements has rarely been friendly, although the disagreements have frequently been practical rather than strategic. As the settlement process progresses, this

political dynamic introduces an additional layer of controversy to the proceedings. (Will, para 1).

2.1 British Mandate:



Map 1 :Jayakumar , Raksha . 1917 Pre-British Mandate Palestine/Present Day Israel , 11 Dec. 2023, www.mhsmarquee.com/uncategorized/2023/12/11/history-of-palestine/. Accessed 23 May 2024.

Palestine was a part of Ottoman Syria during the British era, and it was ruled by the British army until July 1, 1920, when a civil administration was established. On April 25, 1920, the San Remo Conference granted Britain a mandate for Palestine(map 1), which was approved by the League of Nations on July 24, 1922. In the early 1900s, the League of Nations instituted the Mandate system to supervise areas lacking self-governance. An international institution has been granted the necessary authority to manage the designated region as a temporary trust, ensuring the well-being and progress of its inhabitants. (Jewish Virtual Library, para 1-3).

The British were given a "dual mandate," which required them to represent both the interests of Palestinians and "international society" at the same time. The Balfour Declaration was included in the preamble and second article of the Mandate for Palestine. While the mandate included the essential aspects of the Balfour Declaration, such as the statement of support for a Jewish national home, the rules of the mandate required Britain to execute its policy in Palestine in accordance with the requirements of both Jews and Arabs. This entailed building political, administrative, and economic circumstances that would allow the communities under British authority to govern themselves independently. These aims constituted a fundamental contradiction in the mission.(A. Rhett, para 3).

The League of Nations established the mandate system to oversee the Palestinian and Iraqi governments as they prepared for self-government. During this time, the Jewish population in Palestine experienced substantial political, economic, and social growth. Immigration was increasing, land was purchased, and the Jewish-owned business expanded. In contrast, Arabs opposed British authority and Jewish immigration. The mandate continued for 28 years, and during that period, significant changes occurred in Palestine, altering the relationship between Jews and Arabs, and causing the two groups to be regarded as independent entities.

2.2 Balfour Declaration :

The Balfour Declaration(figure 1), issued on November 2, 1917, was one of the most crucial texts in the formation of the State of Israel. The text is barely one paragraph long and is part of a letter from British Foreign Secretary Arthur Balfour (1848-1930) to Lord Walter Lionel Rothschild (1868-1937). It was the result of behind-the-scenes wordsmithing and political wrangling; settled on October 31, 1917, and publicly announced on November 2, 1917. Which declare:

His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status of Jews in any other country (A. Rhett, para1).

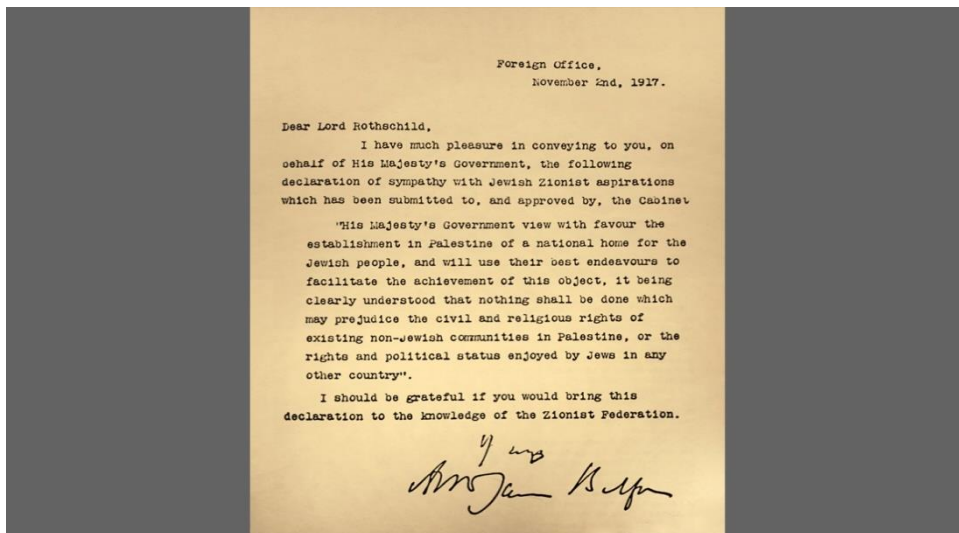
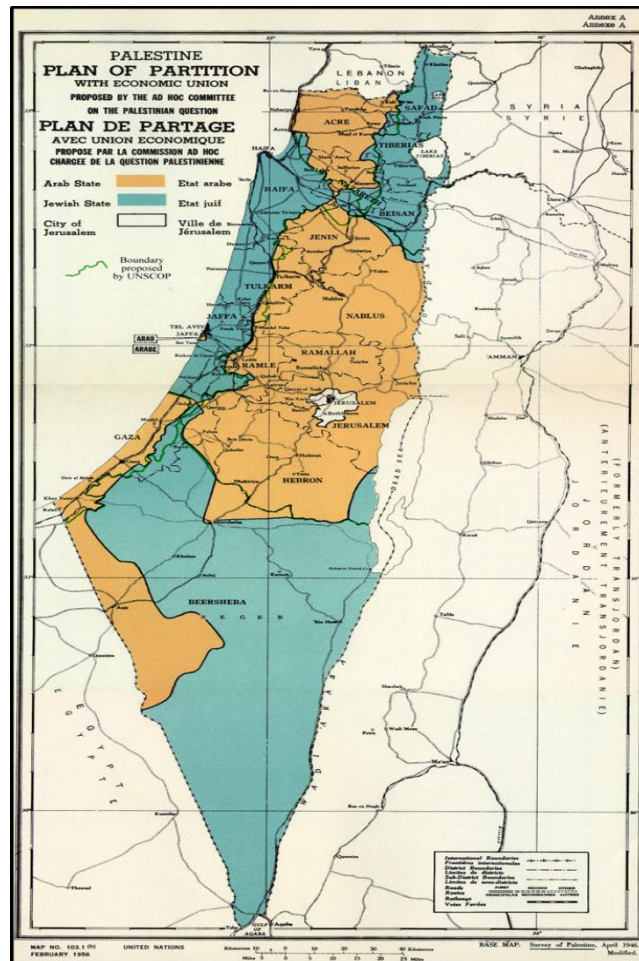


Figure 1: Baker, Amb. Alan . “The Legal Veracity of the Balfour Declaration.” Jerusalem Center for Public Affairs, 16 Mar. 2017, jcpa.org/legal-veracity-balfour-declaration/.

2.2.1 UN Partition Plan 1947

On November 29, 1947, the United Nations General Assembly passed Resolution 181, supporting the partition of Palestine into Jewish and Arab nations, with an international zone comprising Jerusalem and Bethlehem (map 2). Furthermore, the plan suggested establishing a Jewish state on more than half of Mandate Palestine, at a period when Jews constituted less than a third of the population and controlled less than 7% of the land. The passage of the UN Partition Plan, despite considerable Arab opposition, is one of the most significant milestones in modern Palestinian history, as it effectively legitimized the Zionist occupation of Palestine through military force. (Winder, para 1).



Map 2 :Middle East Eye. Resolution 181, or the Partition Plan , 17 May 2015, x.com/Middle East Eye. Accessed 23 May 2024.

2.3 Zionism:

“Zion” is one of the Hebrew Bible’s names for Jerusalem. Nathan Birnbaum invented the term "Zionism" in 1891, and it first referred to a new philosophy in which Jews were viewed as a sovereign country. According to Zemlinskaya, Zionists at the time sought to legitimize the notion of establishing a Jewish state in the Middle East while also uniting all Jews throughout the world to achieve this goal. To achieve these aims, the Zionist movement need immigrants to relocate in Israel. (Atmaca 169).

2.3.1 Zionist Movements:

Zionism emerged in the late 1880s as a national revival movement in central and eastern Europe. It was motivated by the increasing pressure on Jews in those regions to

assimilate fully or endure ongoing persecution. During the early 20th century, many Zionist leaders associated national rejuvenation with the colonization of Palestine. Others, particularly the movement's founder, Theodor Herzl, were more uncertain, but following his death in 1904, the orientation toward Palestine became firm and consensus-based. (Pappe 34).

The movement attempted to establish a Jewish national homeland in Palestine. Settlements are Jewish communities that have been established in the West Bank since Israel occupied it in 1967. Some settlers moved to the West Bank to claim the territory as Israeli land, while others relocated because the housing was affordable and funded. Settlements are often regarded as a key hurdle to peace because they interrupt the continuity of Palestinian territory, displace Palestinians, and create a population opposed to Israeli land concessions.(Beauchamp, para 1).

Settlements in Israel are strategically designed to achieve multiple objectives. They meet the Israeli strategy of creating facts on the ground, altering the demographic balance, and imposing territorial discontinuity. They are strategically constructed around densely populated Palestinian areas, preventing natural expansion. Settlements are equipped with military technology and armed residents, serving as an extension of Israel's military formations in occupied territories. They are implanted on natural resource-rich areas to exploit water and arable lands, depriving Palestinians of economic development. East Jerusalem has always been used as a staging ground for settlement activity, with the aim of "Judaizing" the city. Settlements are central to the policy of segregation, with settlers governed by Israel's civil laws and Palestinians by military orders. Jewish-only settlements are a brutal expression of Zionist colonization, with settlers engaging in violent attacks on neighboring villages to conquer more lands for settlement expansion.(Dana and Jarbawi 11).

2.3.2 Before 1948:

Before 1948, Zionist settlement strategies in Palestine focused on establishing Jewish communities and acquiring land through legal and illegal means. These strategies included:

2.3.2.1 Agricultural Settlements:

During the period of large-scale Jewish immigration to Palestine from 1882 to 1939, various types of settlers arrived. The earliest settlers were known as capitalists, and they established farms or enterprises under capitalist conditions, employing lower-wage Arab workers. In 1882, Baron Rothschild established agricultural colonies under the Palestine Jewish Colonization Association (P.I.C.A.). Using this design. According to the Hope Simpson assessment, relations between PICA settlers and Arabs are outstanding. The Jews frequently expanded and improved their Arab neighbors' land alongside their own, and they hired Arabs to care for their plantations, cultivate their fields, and harvest fruit. (Temper 88-89).

Meanwhile, colonies established and sponsored by the World Zionist Organization (WZO) and the Jewish National Fund (JNF) implemented a policy of "self-labor." This suggests that no colony or cooperative group should own more land than they can farm with their labor. The WZO villages expanded rapidly following World War I. Shafir describes the growth of the relationship between the WZO and the second wave (aliya) of immigrants (1904-1913), which eventually led to the implementation of the exclusive Hebrew labor policy and the deterioration of the Arab-Jewish relationship in Palestine (Temper 89). From 1882 to 1884, the first few hundred Zionist pioneers created six semi-cooperative agricultural communities (moshavot), the majority of which ultimately expanded into the present day towns such as RishonLeZion, Petakh Tikvah, Gedera, and Zikhron Yaacov. In 1903, there were approximately 28 Moshavot in Palestine. Due to the physical difficulties in Palestine at the time, several of the early Bilus fled to Russia, causing major migration within the moshavot. Yet this ideological wave of agricultural settlement drove to what eventually was

referred to as Israel's agrarian miracle, pushed by the kibbutz and moshav organizations. ("Early Zionist Settlement in Palestine – Jewish Agriculturalism in the Garden State", para 2). (rutgers.edu).

2.3.2.2 Land Purchase:

By the era of the Romans up to the nineteenth century, the ownership of land and farming systems in Palestine had two primary aspects: first, there were no regulations or laws governing the management and cultivation of land in Palestine that were not completely out of date, and second, the large landowners controlled nearly all of it. The majority of the large landowners came from the elite upper class (the "nobles"), but they lived apart from their land; in other words, they were absentee landlords whose agricultural land was tended by the fellahin for a pittance. Another form of land ownership that held significant value under the British Mandate was common lands, which were declared public territory and governed by the Mandatory Power. (United Nations, para1) (un.org).

2.3.2.3 Immigration:

For decades, the Land of Israel (Palestine) was occupied by foreigners. From 1517 to 1917, it was under Ottoman control. The British occupation began in 1917, and it was declared a British mandate in 1924. The UN Partition Resolution was passed with a majority vote in November 1947, and the State of Israel officially emerged on May 14, 1948. (Neuman 5).

Jews have immigrating rushing to Palestine since the early 1880s when the Zionist movement first emerged. Five waves of immigration are often associated with the period before the establishment of the state in 1948.

Between 1882 and 1903, the first Aliyah consisted of approximately 25,000 Jews, most of whom were Russian Romanian. They were motivated in part by a series of anti-

Semitic pogroms in southern Russia. The event led to the creation of the initial major towns and landholdings for agriculture in an otherwise thinly populated and economically underdeveloped region. During the Second Aliyah, from 1904 to 1914, an additional 40,000 Jews migrated to Palestine. This organization was primarily composed of members of the "Zionist Workers" in Russia who were frustrated with the slow pace of social progress and also found themselves victims of anti-Semitic violence following the revolt of 1905.

The third Aliyah, which took place between 1919 and 1923, consisted of about 35,000 immigrants, mostly from Poland, Russia, or the Union. It was motivated, among other things, by the Balfour Declaration and the associated boost to the Zionist project, which aimed to establish an independent Jewish state. Between 1924 and 1931, during the fourth wave of Aliyah, another 80,000 Jews arrived, mainly from the Soviet Union and Poland. Polish Jews, specifically, suffered from anti-Semitism in Polish government policy, which banned them from key economic sectors. However, the chances for economic development for Jews in Palestine had already increased dramatically, and a Jewish infrastructure had been developed. The fifth Aliyah, between 1932 and 1939, witnessed 200,000 Jews fleeing from Nazi terror, including thousands from Middle Eastern countries and 70,000 European Jews from Poland, Germany, Romania, Hungary, and Czechoslovakia. These immigrants faced difficulties when leaving Central and Eastern Europe due to the British Mandatory's restrictive immigration regulations. The Jewish population of Palestine numbered over 600,000 on the eve of the Israeli state's founding. (Schneider, para 1-2).

2.3.2.4 Socialist /Labor Zionism:

Socialist Zionism/Labor Zionism was a political movement that emerged during the Second and Third Aliyah. It became the country's fundamental ideological core both before and after independence, influencing the development of myths, symbols, and speech within the new secular Jewish community. It also impacted many of the main institutions founded by

the State of Israel to shape the country's democratic framework, such as Poale Zion (Workers of Zion) and Hapoel HaTzair. While Labor Zionism remained strong after independence until the 1970s, many of the early Labor Zionists' aspirations were not achieved. Furthermore, Labor Zionism has been marginalized in politics and culture, which have been predominantly influenced by right-wing/religious Zionists and the Likud Party. (Atmaca 4).

Labor Zionism originated as a protest against the Rothschild-supported settlements of the First Aliyah. It is considered a challenge for the emerging movement to connect with the increasing number of young Jews joining Russia's socialist and communist groups. To address these issues, Labor Zionism became the dominant force in the Zionist movement. (Israel - Labor Zionism. Para 2).

2.3.3 After 1948:

After 1948, following the establishment of the state of Israel and the Nakba, Zionist settlement strategies evolved to consolidate and expand Jewish control over the land. These strategies included:

2.3.3.1 Absorption of Jewish Refugees:

The Law of Return, which was approved by the Israeli parliament in 1950, is Israel's exclusive immigration policy. It is designed not only as a return migration policy but also as an immigrant settling strategy. Furthermore, it specifies that any Jew who shows a desire to immigrate to Israel, known as the "ancestral homeland," may do so. According to Israeli sociologists Gershon Shafir and Yoav Peled, this was the most significant legislative manifestation of Israel's self-definition as a Jewish state. It established an ethno-nationalist citizenship that, in theory, included all Jews and only Jews of their ethnic descent. Later in 1952, the state adopted a second law, the Nationality Law, which granted automatic Israeli citizenship to beneficiaries of the Law of Return.(Desille 145).

2.3.3.2 Military Occupation:

Following the 1967 war and Israel's control of the West Bank, the Palestinian territories were declared a closed military zone. The Israeli government established military authority through governorates, which later evolved into the Israeli Civil Administration in 1981. The rule is similar to colonialism, involving racial bureaucracy and discriminatory laws. Despite official control, the Israeli government's sovereignty is decentralized, which makes the occupation a low-intensity struggle with scattered outcomes. (Gazit and Grassiani 6-7).

2.3.3.3 Urbanization Development:

Urbanization is the process by which rural communities grow to form cities, or urban centers, and, by extension, the growth and expansion of those cities.(Mark, para1).

The urban development of Palestinian cities has been significantly impacted since the mid-20th century, due to Israeli occupation of territories administered by Jordan and Egypt. These urban centers became disconnected from other Arab states, but re-emerged under Israeli occupation. Since the transfer of Palestinian cities to Palestinian authorities in 1995, these urban centers have flourished. Ramallah, a city in the process of establishing a new Palestinian statehood, has transformed from a district city to a national hub, becoming the de facto capital of the Palestinian Authority. (Khamaisi 1).

2.3.3.4 Establishment of Kibbutzim And Moshavim :

A kibbutz is an Israeli collective settlement, primarily focused on agriculture and industrial activities, where wealth is owned collectively. Profits are reinvested after providing members with food, clothing, shelter, social and medical services. Adults have private quarters, while children are supervised collectively. Cooking and dining are common activities. Since Israel's formation in 1948, kibbutzim have moved towards greater privacy concerning individuals and properties. They are established on land leased from the Jewish

National Fund and hold weekly general meetings to decide on policies and elect administrative representatives. The first kibbutz was founded in Deganya in 1909, and by the early 21st century, over 250 kibbutzim had been established in Israel, with a total population exceeding 100,000. The kibbutzim played a significant role in pioneering new Jewish settlements in Palestine and have a significant influence on early Israeli society.(Britannica).

In the other hand ,the first moshav was created in the early 1920s, and there are currently 402 moshav-style communities distributed around the country, accounting for approximately 42% of all rural settlements in Israel. The average moshav has 60 to 100 family farm holdings. Moshav households receive equitable land allocations within their communities, however this varies depending on the geography and main farm industry, ranging from 3 to 15 hectares.(Applebaum and Sofer 199-200).

Conclusion:

Between 1870 and 1920, Palestine underwent a significant period characterized by rapid population growth and social progress, which was interrupted by the adversities of war. This era ended with British control over Palestine and laid the groundwork for statehood. Additionally, political Zionism emerged during this period, with Herzl advocating for Palestine to be recognized as a "national home" for the Jewish community worldwide.

Since Jewish immigration to Palestine, physical and cultural barriers have gradually separated Jews and Palestinians over time. These restrictions increased Israeli time and decreased Palestinian time. Efforts to normalize Jewish culture result in distinct time periods for Jews and Palestinians. To maintain the land's Jewish character, Jews and Arabs were initially separated geographically. Israeli planning has shifted the national physical space from Arab-Palestinian to Jewish time frames, creating a physical and temporal hierarchy that separates the two groups. The first manifestation of these practices was a settlement policy

that segregated Jewish immigrants from the rest of the population in designated areas. Prior to 1948, 283 Jewish settlements and agricultural villages were established near Arab cities on land acquired by Jewish national entities. After 1948, around 800 settlement sites were established for historical and strategic reasons, including kibbutzim, moshavim, communal settlements, towns, and cities.

The main aim of Zionism was the re-foundation of Israel in the territory of Palestine to provide shelter for persecuted Jews or those whose legal rights were restricted. The final goal, however, was the gathering of every Jew living in the diaspora and achieving political autonomy.

Chapter Three: Comparison of the 1948 Nakba and the 2023 Genocide

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Introduction:

The Israeli-Palestinian conflict has been a long-standing and complicated topic, including key events such as the 1948 Nakba and the Palestinian people's enduring struggles. The United States' engagement in this war, via policies and actions, has had a significant impact on regional dynamics. The following chapter will investigate the US government's policy against Palestine during the Nakba in 1948 and its ramifications, as well as the similarities and differences with the 2023 Genocide. During that time, the United States government played an important role in establishing Israel and providing political and military backing.

To capture comparisons between the 1948 Nakba and the 2023 Genocide, one must examine the historical background, underlying causes, and international responses to both tragedies. While the Nakba and the 2023 Genocide occurred in different time periods, there are some striking similarities in terms of forced relocation, loss of life, infrastructure destruction, and the international community's inability to prevent or appropriately respond to both humanitarian catastrophes. A significant difference is the identification and knowledge of genocide as a crime under international law, which may result in different responses from the international community than the Nakba. Furthermore, developments in global politics, human rights frameworks, and public awareness may impact how the US government addresses analogous situations now.

3.1 The Roots of Conflict: Zionism and Palestinian Displacement

The conflict between Zionism and Palestinian displacement remains one of the most complex and intractable geopolitical issues of our time

3.1.1 Zionist Aspirations and the Creation of Israel

The Palestinian situation dates back to the late nineteenth century. Driven by the aim of building a Jewish state in Palestine, this ideology acquired tremendous support, culminating in the mass immigration of Jewish immigrants to the region in the early twentieth century.

The rallying cry "a land without a people for a people without a land" ignored the fact that Palestine was already home to a thriving Palestinian community. This fundamental contradiction created the seeds of strife, laying the groundwork for Palestinians' future exodus from their ancient homes. ("Question of Palestine: Legal Aspects (Doc. 3)", para 1)

3.1.2 The Nakba: A Catastrophic Exodus

The establishment of the State of Israel in 1948 marked a pivotal turning point in the region's history. As the British Mandate over Palestine drew to a close, tensions between Jewish settlers and Palestinian Arabs escalated into open hostilities. The ensuing conflict, known as the Arab-Israeli War, resulted in a mass exodus of Palestinians, a tragedy etched into collective memory as the Nakba, or "catastrophe."

Approximately 750,000 Palestinians were forcibly displaced from their homes and villages, becoming refugees in neighboring countries and within the territories that would later become the occupied West Bank and Gaza Strip. This traumatic event not only uprooted generations of Palestinians but also left an indelible mark on the region's political landscape.

3.2 The Echoes of History: Parallels between the Nakba and the 2023 Genocide:

As the world bears witness to the unfolding tragedy in the occupied Palestinian territories, several chilling parallels with the 1948 Nakba have emerged, raising fears of another large-scale displacement and potential genocide.

3.2.1 Dehumanization and Collective Punishment:

One of the most disturbing parallels between the two events lies in the dehumanizing language and rhetoric used by Israeli officials and segments of society. Palestinians have been portrayed as "human animals," "vermin," and "cockroaches," echoing the dehumanizing narratives that have historically preceded and facilitated acts of genocide.(McGreal para 14).

When he ordered a “complete siege” of the Gaza Strip with “no electricity, no food, no fuel, everything is closed, Israel’s defense minister, Yoav Gallant, said, “We are fighting human animals, and we are acting accordingly.”(McGreal para 19).

Moreover, the collective punishment of Palestinians through measures such as sieges, blockades, and the denial of essential resources like food, water, and electricity bears a striking resemblance to the tactics employed during the Nakba. These actions not only inflict immense suffering but also serve to dehumanize and marginalize an entire population.

3.2.2 Calls for Expulsion and Ethnic Cleansing

Perhaps the most alarming parallel lies in the open calls for the expulsion and ethnic cleansing of Palestinians from their lands. Israeli officials and public figures have referenced the term "Nakba" and called for a "second Nakba" that would surpass the events of 1948. (Ruebner, para 1-2).

These statements, coupled with the forced displacement of Palestinians from their homes and the demolition of entire communities, have raised grave concerns about the potential for another large-scale ethnic cleansing similar to the Nakba. The echoes of history reverberate ominously as the international community grapples with the prospect of witnessing another catastrophic chapter in the Palestinian struggle. (United Nations, para 6).

3.2.3 Violation of International Law and Human Rights:

Both the Nakba and the current crisis in the occupied Palestinian territories have been characterized by widespread violations of international law and human rights norms. The

forced displacement of civilians, the targeting of residential areas, and the denial of humanitarian aid and essential services contravene established principles of international humanitarian law.

The United Nations and human rights organizations have consistently condemned these actions as grave breaches of international law, drawing parallels between past and present violations. The failure to hold perpetrators accountable and ensure justice for victims has perpetuated a cycle of impunity and emboldened those who seek to commit further atrocities. (UN Human Rights Office Of The High Commissioner, para 1).

3.2.4 Statistics :

According to the Palestinian Central Bureau of Statistics (PCBS), from the 7th of October 2023 until the 13th of May 2024, 360000 damaged housing units, 137710 Palestinians were arrested, 83777 wounded, 200000 refugees, and 35589 Palestinians were killed. (Palestinian Central Bureau of Statistics).

The Palestinian National Information Centre (PNIC) (government) describes Al Nakba as "the problem of the largest ethnic cleansing in the 20th century" and documents on its website the most relevant data.

According to the Center, some 800,000 Palestinians, out of one million and 400,000, were forcibly and forcefully displaced by the Nakba to the West Bank, the Gaza Strip, and neighboring Arab States. In Al-Nakba, Israel was built on more than 85 percent of the historical area of Palestine, which is approximately 27,000 square kilometers, and 531 out of 774 Palestinian villages and cities were destroyed.

On the other hand, the Zionist gangs carried out more than 70 massacres of Palestinians, with an estimated 15,000 Palestinian victims and approximately 3,500 Arabs, as well as the displacement of some 200,000 Palestinians. At the time, some 47,000 Palestinians

were arrested, and some 500 Arab prisoners were added to them. (The Palestinian National Information Centre).

Both the Nakba and the 2023 events involved the systematic displacement and targeting of the Palestinian population. They represent attempts to erase the presence and identity of the Palestinian people.

3.3 Long-term Consequences and Lasting Impacts

In terms of intergenerational trauma, the Nakba and the 2023 events have inflicted deep psychological and emotional scars that continue to affect Palestinian communities across generations, especially from what we are seeing nowadays in the ongoing conflict. Also, the forced displacement of Palestinians has altered the demographic landscape of the region, with long-term implications for political and social dynamics. Another important consequence is cultural erosion, when the destruction of Palestinian villages and the ongoing occupation threaten the preservation of Palestinian cultural heritage and identity.

3.4 Divergent Paths: Contextual Differences and Evolving Dynamics:

While the parallels between the Nakba and the current crisis are undeniable, it is essential to acknowledge the contextual differences and evolving dynamics that have shaped these events.

3.4.1 The Role of Technology and Media:

One significant difference lies in the role of technology and media in shaping public perception and global awareness. During the 1948 Nakba, information flow was relatively limited, and the atrocities unfolding in Palestine were largely obscured from the international spotlight.

In contrast, the current crisis is unfolding in an era of unprecedented connectivity and media proliferation. Social media platforms, citizen journalism, and global news coverage have brought the plight of Palestinians into sharp focus, amplifying calls for accountability and humanitarian intervention. This increased visibility has the potential to galvanize international pressure and shape the course of events in ways that were not possible during the Nakba. Also, protests and demonstrations in many Western countries by citizens, especially students from universities that support Zionist occupation, are evidence of the full, true picture of what is happening in Palestine.

3.4.2 The Evolving Geopolitical Landscape:

The geopolitical landscape has undergone significant transformations since 1948, with the emergence of new power dynamics and shifting alliances. The rise of regional and global powers, as well as the increasing influence of non-state actors, has added layers of complexity to the conflict resolution process.

Additionally, the growing recognition of Palestinian statehood and the increased involvement of international organizations and human rights bodies have introduced new avenues for diplomatic and legal interventions. These evolving dynamics have the potential to shape the outcome of the current crisis in ways that were not possible during the Nakba era.

3.4.3 The Role of Humanitarian Aid and International Intervention:

One notable difference lies in the role of humanitarian aid and international intervention efforts. In the aftermath of the Nakba, the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) was established to provide assistance to Palestinian refugees. However, the scale and scope of humanitarian aid efforts have evolved significantly since then. (“UN Relief and Works Agency for Palestine Refugees in the near East”, para 1-3).

Today, a vast network of international organizations, non-governmental organizations (NGOs), and humanitarian agencies are actively engaged in providing aid and advocating for the protection of Palestinian civilians. UNRWA, as mentioned before, is one of the oldest and most notable international organizations functioning in the Gaza Strip. The Institute was created on December 8, 1949, by resolution 302 of the United Nations General Assembly's fourth session. It was formed to combat the impact of Zionist groups' forcible relocation of Palestinians during the 1948 war. Within the Gaza Strip, the agency works to offer humanitarian aid and refugee protection through education, health care, and social services. During periods of conflict between Israeli occupying troops and Palestinian resistance movements, displaced people might seek refuge at dozens of UNRWA schools spread throughout the sector.

The International Committee of the Red Cross (ICRC) is a notable organization working in the Gaza Strip to provide health services to those injured during the clashes, as it maintains several mobile hospitals with the goal of delivering medical services to the people and performing complex surgeries, especially in cases of severe injury.

The International Committee is also working to give relief materials (camps, blankets, bottles of cooking gas, food, etc.) to people impacted, as well as to improve access to hospitals for ambulances transporting the injured and medical workers. It is monitoring the Palestinian and Israeli sides' compliance with international humanitarian law on civilian protection. Another organization, the United Nations Office for the Coordination of Humanitarian Affairs, is working on disaster response efforts in the Gaza Strip to save lives and protect populations confronting humanitarian crises and challenges. It enables access to the aid provided to individuals in need. While these efforts have faced numerous challenges and obstacles, they represent a concerted attempt by the international community to mitigate the suffering and prevent further escalation of the crisis. (TRT عربي).

3.5 Us Role , Involvement and Interest In The Middle East:

The United States has long been a key player in the Middle East, focusing on securing energy resources, preventing Soviet and Iranian influence, and ensuring the survival of Israel and Arab allies. The conflict between Israel and the Palestinians has been a significant concern for the American Jewish community and Christian Evangelicals, both of whom are strong supporters of Israel. However, the US's interest in resolving the conflict has waned in recent years, as the Arab Spring, wars in Syria and Yemen, Iran's dominance, and terrorist groups like al-Qaeda have posed more immediate threats to US interests.(Robinson,“What Is U.S. Policy on the Israeli-Palestinian Conflict?”).

3.5.1 The Role of US Policy in the Establishment of Israel

The Arab-Israeli conflict and Israel's establishment were both significantly influenced by US policy. Back during the British Mandate, the US supported the creation of a Jewish homeland in Palestine. The United Nations' partition plan was approved by President Harry S. Truman, and as a result, Israel was recognized as an independent state in 1948. The US's policy was shaped by a number of factors, such as regional geopolitics, Zionist organizations' lobbying efforts, post-World War II humanitarian concerns, and strategic interests in the Middle East.

3.5.2 U.S. Involvement In The Israel-Palestine Conflict:

For more than 50 years, the United States has been a major player in the Israeli-Palestinian conflict, joining the United Kingdom in 1946 and becoming the first country to recognize Israel as a sovereign nation in 1948. Following the 1967 Six-Day War, the US attempted to mediate the larger Arab-Israeli dispute, but the 1973 war forced the US to take the initiative in future negotiations. Although Israel won the fight physically, the Arab powers dealt a significant psychological blow. The battle spurred Arab oil producers to impose a

devastating oil embargo on the United States, bringing the US and the Soviet Union dangerously close to nuclear war.

Henry Kissinger, the US Secretary of State, was the primary link between Arab states and Israel. His shuttle diplomacy between Middle Eastern capitals in 1974 and 1975 managed to soothe the conflict and disengage both sides. In 1978, Camp David peace talks held by U.S. President Jimmy Carter between Israel and Egypt led to two frameworks for future Mideast diplomacy. The first called for talks on Palestinian self-rule in Gaza and the West Bank, while the second called for a peace treaty between Egypt and Israel. Jordan did not join the talks due to Arab nations condemnation.

The Oslo Peace Accords, signed in 1993, recognized Israel's right to exist and Palestinian autonomy in Gaza and the West Bank. The United States, along with the Bill Clinton administration, played a larger role in 1998, sponsoring negotiations between Israel and the Palestinian Liberation Organization (PLO), leading to the Clinton Parameters for a two-state solution.

While attempting to negotiate a compromise between the parties, the US has protected Israel from international criticism, which some argue has hampered diplomacy in resolving the dispute. Since 1970, the United States has used its veto power as a permanent member of the UN Security Council to prevent hundreds of resolutions condemning Israel simply because it believes the UN has prejudices against Israel. Since 1980, the US has only once enabled the Security Council to condemn Israel for settlement expansion, in late 2016, when the outgoing Obama administration refrained from voting on the issue.

The Trump administration has sided with Israel, ignoring the US policy of neutrality. The Abraham Accords, signed in August 2020, negotiated an agreement between Israel and the UAE to improve relations. Bahrain, Morocco, and Sudan also announced US-brokered

agreements to improve relations with Israel. Advocates believe that these initiatives violate the Palestinian cause, citing the 2002 Arab Peace Initiative, which requires Arab League countries to improve relations with Israel.

Instead of attempting to address the broader conflict, the Biden administration has prioritized promoting equal rights for Israelis and Palestinians and pushing other countries to seek normalization with Israel. It has remained committed to a two-state solution and has condemned activities that could jeopardize it, such as planned settlement expansions in the West Bank and messages from both sides encouraging violence. When Israel and Hamas clashed in 2021, the administration worked behind the scenes to negotiate a cease-fire. (Masters and Merrow , para 17-24).

3.5.3 U.S. Interests In Middle East:

The United States has a long history of involvement in the Middle East, and its influence has grown since the Cold War's end. During the Cold War, the region's energy supplies and communist regimes positioned it on the US-Soviet chessboard. In the 1990s, the United States increased its security presence to constrain Saddam Hussein's Iraq and Iran's religious rule. Washington also made an unsuccessful attempt to promote peace between Israel and its Arab neighbors. Following the 9/11 attacks, the United States increased its role, strengthening counterterrorism cooperation with allies and forging connections with opposing governments. The 2003 invasion of Iraq sparked an insurgency, resulting in a US presence until 2011. Today's US interests in the Middle East are focused on ensuring oil flow, preventing nuclear proliferation, fighting terrorism, maintaining Israel's security, and promoting democratization. (Byman and Moller 1).

3.6 U.S. Aid to Israel in Four Charts:

The United States was the first country to recognize Israel's provisional government when it was established in 1948, and it has remained a staunch supporter of the Jewish state

for decades. In the period following World War II, Israel was given hundreds of billions of dollars in US foreign aid, a level of support that reflects multiple considerations, including the US's firm belief in Israel's security and the countries' shared foreign policy interests in a volatile and strategically important region of the world. (Masters and Merrow , para 1).

And Israel has been the largest general recipient of US foreign aid since its inception, receiving almost \$300 billion (Figure 2) in total economic and military support. The United States has also contributed significant foreign aid to other Middle Eastern countries, most notably Egypt and Iraq, but Israel stands out.(Masters and Merrow, para 4).

From 1971 to 2007, the United States gave significant economic assistance to Israel; but, nearly all of that funding now goes to support Israel's military, which is the most advanced in the area. The United States has tentatively committed to pay Israel with about \$4 billion each year until 2028, and US senators are proposing billions of dollars in additional support for Israel amid its battle with Hamas. (Masters and Merrow, para 5).

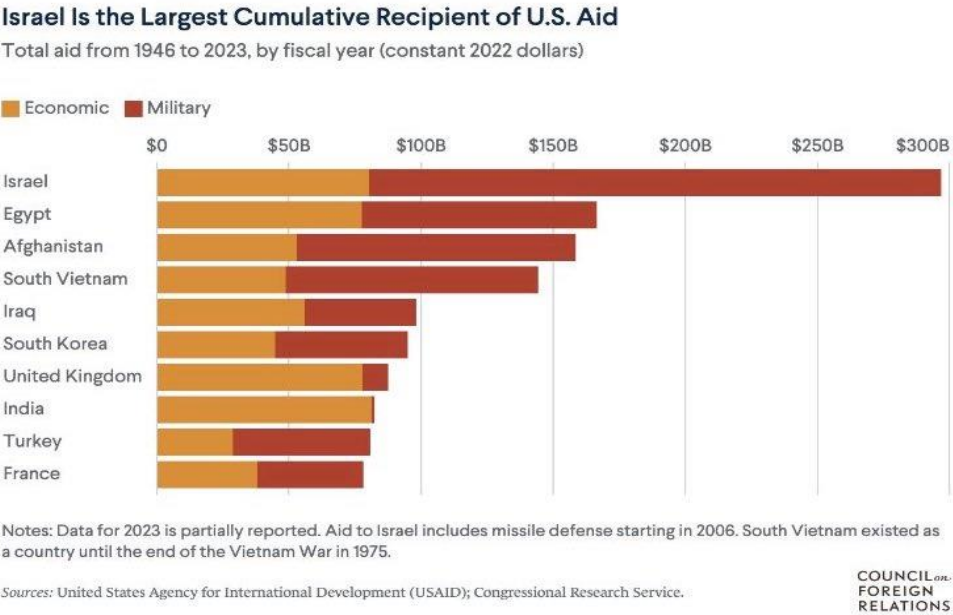


Figure 2: Masters and Merrow. "Israel is the Largest Cumulative Recipient of U.S. Aid", COUNCIL on /FOREIGN RELATIONS, 23.01.2024, cfr.org/article

Conclusion:

In conclusion, the comparison between the 1948 Nakba and the potential 2023 genocide highlights the ongoing suffering and displacement of the Palestinian people throughout history. From 1948 to 2023, U.S. policies towards Palestine have been influenced by a mix of Cold War dynamics, strategic interests in the Middle East, domestic pressure, and a strong alliance with Israel. This has resulted in continued support for Israeli policies that have perpetuated the oppression and marginalization of Palestinians, including the displacement of refugees and the denial of their rights. Despite international condemnation and calls for justice, the United States' unwavering support for Israel has contributed to the perpetuation of the conflict and the exacerbation of Palestinian suffering. Moving forward, a more balanced and just approach to the Israeli-Palestinian conflict is necessary, one that prioritizes the rights and dignity of all people involved and works towards a just and lasting solution that addresses the root causes of the ongoing crisis. Only through a concerted effort to address historical injustices and uphold international law can sustainable peace be achieved in the region.

The actions implemented by the US during the Nakba had a severe impact on the Palestinian community, resulting in a humanitarian crisis and a long-term refugee problem that still exists today. The US government's activities during the Nakba were distinguished by strong support for Israel and a lack of serious engagement to ameliorate the misery of the displaced Palestinian population. The United States strengthened Israel's position in the war by providing diplomatic, military, and economic assistance, further marginalizing and disenfranchising Palestinians. This unilateral stance led to the continuous misery and dispossession faced by Palestinians in the aftermath of the Nakba.

The present study shows, after analyzing and discussing the results, that the U.S.A. participates in and supports the Zionist entity in Palestine for various reasons headed by their

colonial greed in the region. Thus, it is important to unify the Arab world and remove the humorous entity of Palestine. Finally, the Arabs have to be one nation in order to form a solid force that prevents any sort of parasite from interfering, overpowering, or taking possession of their lands, with Palestine as an imminent illustration of that.

General Conclusion

The historical context of the Nakba and the genocide in 1948 and 2023 reveals the profound intricacies and long-term consequences of these events. The Nakba is a continuous process of dispossession and marginalization, resulting in the deep suffering, loss, and displacement endured by the Palestinian people. Understanding the historical legacies of these events is crucial for creating reconciliation, justice, and peace. Both events are deeply rooted in complex political, social, and cultural forces. The 1948 Al Nakba marked a watershed moment in Palestinian history, resulting in relocation, loss, and continued conflict in the region. The 2023 genocide exemplifies the continuance of ethnic violence and persecution in the modern world, emphasizing the importance of understanding past legacies and resolving structural inequalities to prevent similar horrors in the future. By critically analyzing and acknowledging these historical narratives, we can work towards reconciliation, justice, and long-term peace.

Between 1870 and 1920, Palestine experienced rapid population growth and social progress, but was interrupted by war. British control ended this era, leading to the establishment of statehood and the rise of political Zionism. Herzl advocated for Palestine to be recognized as a "national home" for the Jewish community. Over time, physical and cultural barriers separated Jews and Palestinians, increasing Israeli time and decreasing Palestinian time. Israeli planning shifted the national physical space from Arab-Palestinian to Jewish time frames, creating a hierarchy. The first manifestation was a settlement policy that segregated Jewish immigrants from the rest of the population. Prior to 1948, 283 Jewish settlements and agricultural villages were established near Arab cities. After 1948, around 800 settlement sites were established for historical and strategic reasons. Zionism aimed to re-found Israel in Palestine to provide shelter for persecuted Jews and achieve political autonomy.

The 1948 Nakba and the potential 2023 genocide highlight the ongoing suffering and displacement of the Palestinian people in the Middle East. From 1948 to 2023, U.S.A. policies towards Palestine have been influenced by Cold War dynamics, strategic interests in the region, domestic pressure, and a strong alliance with Israel. This has resulted in continued support for Israeli policies that perpetuate the oppression and marginalization of Palestinians, including the displacement of refugees and the denial of their rights. Despite international condemnation and calls for justice, the U.S.A.'s unwavering support for Israel has contributed to the perpetuation of the conflict and exacerbation of Palestinian suffering.

The actions implemented by the U.S. during the Nakba had a severe impact on the Palestinian community, resulting in a humanitarian crisis and a long-term refugee problem that still exists today. The U.S.A.'s participation in and support of the Zionist entity in Palestine is driven by their colonial greed in the region. It is important to unify the Arab world and remove the humorous entity that exist in Palestine, as the Arabs need to form a solid force to prevent any parasite from interfering, overpowering, or taking possession of their lands, with Palestine as an imminent example.

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ملخص

وفي 15 ماي، مرت 76 سنة منذ النكبة، عندما اضطر نحو 750 000 فلسطيني إلى الفرار من ديارهم أثناء إقامة إسرائيل في عام 1948. ومنذ ذلك الحين، لم تنته النكبة، وعلى مدى السنوات الـ 76 الماضية، لا يزال الشعب الفلسطيني يعاني من الاستعمار الإسرائيلي باستراتيجياته المختلفة، بما في ذلك المذابح، وعمليات الطرد القسري، وتدمير القرى الفلسطينية، بهدف الاستيطان المنهجي للأراضي الفلسطينية. ومع تتبع تطور هذه الاستراتيجيات في الوقت الحاضر، و تحليل كيفية استخدام الإبادة الجماعية لعام 2023 أدوات جديدة للتشريد، بما في ذلك هدم المنازل، ومصادرة الأراضي، والحرمان من حقوق الإنسان الأساسية، لزيادة ترسيخ مشروع الاستيطان الصهيوني، من خلال تسليط الضوء على أوجه الشبه والاختلاف بين ما حدث في عام 1948، وما يحدث منذ عام 2023. وبالتالي، تقدم هذه الدراسة مقارنة تحليلية لاستراتيجيات الاستيطان الصهيوني خلال النكبة في عام 1948 والإبادة الجماعية الجارية في عام 2023 ضد الشعب الفلسطيني. تهدف هذه الدراسة إلى استكشاف ودراسة سياسات حكومة الولايات المتحدة تجاه فلسطين أثناء النكبة، كما أنها

تعتزم التحقيق في نوايا وأفعال وأثار سياسة الولايات المتحدة في التأثير على مسار الصراع الإسرائيلي الفلسطيني في هذا الوقت المحوري. وبما ان كانت هذه الدراسة تهدف إلى تأكيد وتوضيح أوجه التشابه والاختلاف الرئيسية بين فترتين محوريين في حياة الفلسطينيين، فضلا عن تحديد بعض السياسات التي اتبعتها الولايات المتحدة تجاه فلسطين ، فمن المناسب استخدام نهج تحليلي تاريخي بالتوازي مع الطريقة الاستكشافية.

الكلمات الرئيسية: الاستعمار، الإبادة الجماعية، النكبة، الاستيطان، صهيوني.