

Nakba: A Tragic, However, Reasonable Consequence of Holocaust

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Abstract: There are several reasons why Nakba took place, which all contributed to the occurrence of the Holocaust. The Jews regarded themselves as victims of persecution during World War II, which undoubtedly is the fact that they suffered from being mass-murdered in Hitler's death camps. Such continuous recognition stimulates their urges to cease Palestinian land as their national home. They promote such nationalistic beliefs through their educational system and curriculum. The Arabs, at the same time, are not in a position to oppose the occupation victoriously. Not only do they lack political position in the international stage, but also are they behind in ethnical unity comparing to those of the Jews cultivated after the Holocaust. The popularity of Holocaust denial further contributes to the resentment the Arabs receive and their image as the "villain". The international community is still filled with guilt lingering from the Holocaust, and their rise of sympathy only justifies their support for the Zionist movements. Through all these factors, Israelis occupation is simply the aftermath of the Holocaust.

1. Introduction

Though with no apparent correlation, Holocaust and Nakba are both the reflection of the weakness and evilness in humanities. Holocaust, a racial cleansing targeting the Jews, was recognized and mourned worldwide. Later on, during Israel's occupation of the Palestinian land, the Jews convicted the 1948 Palestinian exodus, known as the Nakba, where Arabs were forced to leave their homeland and became refugees in the Middle East. The Jews' transformation from victims in the former to the perpetrator in the latter can be understood through the analysis of the events from three angles. This passage will evaluate the role Jews, Arabs, and the international community played in the aftermath of the Holocaust that inmate another racial attack, the Nakba.

2. Through the angle of the Jews

2.1 Victimhood prolonged from the Holocaust

Antisemitism was already prevalent in Europe before World War II. The Holocaust, however, was the explosion of such hatred and enmity towards the Jewish people. With its high casualties and the shockingly malicious human nature it reflects, it became one of the most mourned historical tragedies in the world. How Jews are traumatically affected by this incident is so embedded in the heart of every single one of them that it becomes part of their cultural identity. American Jews, for instance, rank Holocaust first to represent their Jewish identity, with American antisemitism being the third [1]. This trauma enhances the Jews' cultural unity, whereas the establishment of Israel is an outcome of such strong solidarity. Their alteration of roles from absolute victims to perpetrator in the Palestinian occupation is mainly motivated by their need of salvation from the Holocaust tragedy. Only through the establishment of a national state can they be freed from the insecurity of being harmed again as a community. A Jew named Ronald Aronson stated that "The Holocaust produced an impulse to create a Jewish state at all costs, and without regard to whoever has to pay the costs as long as they were not Jews" [2]. The ignorance of the immorality of such forceful occupation the Israelis demonstrate is a result of their strong desire to protect themselves. The Holocaust is so wrong, that any form of the restoration of their loss is justified.

2.2 Educational influence from the Holocaust

Education also leads to Jews' alteration of roles in these two events. Their history taught the Jews to seek independence and sense of belonging by finding their homeland. Porat pointed out that Holocaust in Israeli textbooks will help define the Israelis national identity [3]. Ilan Gur-Ze'ev also indicates that education is normalized to teach its subjects to regard themselves as the protectors of their homeland. [4] Both argue that Israeli textbook and educational system will only reinforce the significance of Holocaust and further justify Palestinian occupation. These nationalists ideals furthered by the Israel government will only strengthen the attachment Israelis Jews has with the Palestinian land. It is surely in the favor of the government to propagate such thoughts through education as it can easily affect young people in the country, easily considered as a form of brainwashing. The young Jews were granted the rights by either history or their ancestors, to defend their lands, even it's through immoral means.

3. Through the angle of the Palestinians

3.1 Arabs' incapability of successfully fighting back

Palestinians and the Arabs in general, couldn't avoid the Nakba from happening due to Arab's lack of political existence and cultural unity. Arabs was separated into several states since the time they were imperialized by different European powers. Unlike the Jews, there is no significant event to stimulate their immediate sense of cultural unity before the Palestinian occupation. Karsh even points out cases where the lack of Arab unity can be demonstrated [5]. Some Palestinians choose to blame the Arabs for their failure of protection of the Arab land rather than the Jews. Also, Arab gulf once expelled Palestinian workers. Black September even causes expulsion of Palestinians from Jordan through the demolishment of their camps. At that time, Arabs hold minute significance in the world stage, especially those of the Europeans. While Jews prosper through banking in Europe as they settle down in the land for centuries, the Ottoman Empire has long been the Europeans' enemy. It's no surprise that the Europeans would easily choose to take the side of Jews, when Arabs seem much less crucial to support due to their lack of participation in the European history as an ally or a friend.

3.2 Holocaust denial and rising enmity toward the Arabs

While discussing Holocaust denial, Achcar [6] claimed that the growing popular belief in the Middle East that the Holocaust is only a myth is an outcome of the oppression they received from the Jews, as they believe that Jews made up a magic story to justify their usurpation of Palestinian land to the western world. However, such denial can also be the cause of the continuing aggravation of the conflict. Due to their lack of recognition of the Jewish trauma, it is unlikely for them to sympathize with their urgent request for a national homeland. They are more inclined to focus on their defense of the land, regardless of the harm of some of the extreme approaches. Such behavior only furthers Jewish justification of their behavior. Israelis can easily see themselves as the victims repetitively when Palestinians take aggressive approaches to deal with the problem since the Arab attack in 1967. PLO's action can even be regarded as "Holocaustal" [1]. Justification for their defense comes more easily for the Jews when they victimize themselves, intensifying Jewish cultural unity by enforcing such idea.

Furthermore, Arab's negative attitude toward the Holocaust also upgrades the enmity Jews hold toward the Palestinians. Both the Arab's alliance with the Nazis during World War II and the pity the Palestinians give themselves due to the lack of compassion they received from the international community outrages Wieseltier, the son of a Holocaust survivor. Arab's attitude and interaction with the Holocaust only aggravate the conflict between the Israelis and the Palestinians [7].

4. Through the angle of the International Community

4.1 Guilt from the international community

Psychology not only plays on the side of the Jews, but also the European countries in general. While Jews feel an urge to rescue themselves from their previous sufferings and constantly place themselves in the mindset of the victims, the international community also gets mentally effected by the Holocaust. The allied power, so occupied in defense and attack during World War II, partly neglect the ethnic cleansing the Jews were going through. They are quite aware that not only the Nazism resulted in the death of 11 million, but also their lack of action. They then possessed deep guilt toward the Jews [8]. While they cannot take any more Jewish refugees themselves after the war who were eventually freed from the concentration camps. they also regarded the Zionism movement as a rehabilitation to the problem [8]. If anything, support of Zionism is an approach for them to solve their own national problems rather than a choice after careful moral evaluation, which happens to be in favor of the Jews rather than the Arabs.

4.2 Continuous struggle along with more international sympathy

The continuous struggle the Jews went through as an aftermath of the Holocaust psychologically affects the western community. When United Kingdom chose to block the young Jews, who were in camps that aimed to assist the Jews to recover but cannot resist their ambition to free themselves from the Europeans, the Jews simply receives more attention from the international community who are moved by their courage to seek their homeland and establish their nation [8]. They are a group to be sympathized, after the unceasing problems they went through. The establishment of Israel only seems just under the unfortunate context of the Jews.

5. Conclusion

There are strong reasons behind the three significant parties for allowing the Nakba and more cultural cleansing of the Palestinians to happen. Though being ethnically incorrect, the Jews successfully establish a national home. This is definitely not a justification of Palestinian suffering, but rather an analysis of the correlation between these two events. Through the review of several journals and literature, we believe that there is an apparent relation between these two tragic events. Accordingly, in the future, we should seek to avoid these seemingly reasonable justifications and beware of using such arguments as excuse for committing immoral conducts, It's time for the world to reflect on the two enormous tragedies and remind us of the horrors of the Holocaust and the Nakba, the dangers that racist ideologies pose to humanity, and the damage of conscious ignorance and tolerance of other people's pains.

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