

And a Jewish state was made...
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In 1948 Zionist militias depopulated and destroyed more than 530 Palestinian towns and villages <http://www.haaretz.com/news/israeli-arabs-to-remember-nakba-with-traditional-procession-1.186697>

An estimated 750,000 Palestinians were expelled from their homes, and many who were unable to flee were massacred.

<http://www.adalah.org/features/land/flash/>

“The laws allowed the newly created Israeli state to confiscate 2 million dunams (about 500,000 acres) of land from Palestinian families, including my own.”

Quote from the Jewish Talmud: Schulchan Aruch, Choszen Hamiszpat 348:
"All property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples."

Meanwhile, the collective Israeli memory of the Nakba continues to ignore the bloody events

http://www.slate.com/articles/news_and_politics/history/2015/02/israelis_and_arabs_contested_history_victims_don_t_have_the_right_to_rewrite.2.html that led to the expulsion and displacement of the Palestinian Arab population.

First prime minister of Israel remarked that “the old will die, and the young will forget.”

The following excerpts were taken from: Israel Created a Jewish State, and My Grandmother Was Made Homeless

http://www.slate.com/articles/news_and_politics/foreigners/2015/05/the_67th_anniversary_of_the_nakba_israel_created_a_jewish_state_and_my_grandmother.html

“Every year, on May 15, I ask my grandmother to tell me the story of how she was made homeless. It happened 67 years ago.”

“When they arrived to Na’oura, on the border between Palestine and Lebanon, they were shocked to see so many other people from across the country. ‘It felt like the world had ended. The borders were overcrowded with cars and trucks full of people and belongings fleeing the violence. Others were leaving by sea.’ “

“To this day, Palestinians of my grandma’s generation wear the keys to their old houses around their necks.

At the border they were ordered into a car, which drove through Lebanon for a few more hours. They were dropped later that night in Damour, a coastal town

just south of Beirut. It was dark, they didn't know anyone, and with no place to rest, the family of 13 slept on the streets in front of a supermarket, the dirty ground littered with rotting fruits and vegetables. As the sun rose the next day, they walked the streets of the unfamiliar town, recognizing friends and neighbors from Haifa who were also wandering the streets aimlessly. After hearing that Beirut was too crowded with refugees, they headed to Jezzine, in south Lebanon, where friends helped set them up in a tiny room in the home of some family friends."

"All summer we waited for news that we could go back," my grandmother says. "By September, we realized there was little hope, and made plans to move to Beirut."

For the next few years my grandmother's family survived through the goodwill of friends and strangers, as well as through food parcels, given to them by the United Nations Relief and Works Agency, which contained, among other things, powdered eggs, much to my grandmother's fascination. Her older brothers eventually took up jobs in Beirut to support the family. My grandmother's family was lucky on balance: As wealthier and Christian refugees, they were given Lebanese citizenship. However, the vast majority of Palestinian refugees were never naturalized, instead placed in one of the dozen UNRWA-operated camps in Lebanon, where they continue to live to this day.

By the end of July 1948 hundreds of thousands of Jewish immigrants from outside Palestine, many of whom were survivors of the Nazi Holocaust had been housed in homes formerly belonging to Palestinian families like my grandmother's. In December, the new Israeli state implemented a series of laws commonly referred to as the Absentees' Property Law. These laws created a legal definition for non-Jews who, like my grandmother, had left or been forced to flee from Palestine. The laws allowed the newly created Israeli state to confiscate 2 million dunams (about 500,000 acres) of land from Palestinian families, including my own. In April 2015 the law was extended to cover land in the West Bank, thereby legalizing the continued expulsion of Palestinians and the confiscation of their land and property in order to house new Israeli citizens coming from abroad."

Quote from the Jewish Talmud "22. Sef. Jp., 92, 1:
"God has given the Jews power over the possessions
and blood of all nations."."

"The uniqueness of what has become known as the Palestinian Nakba, or catastrophe, is partly the timing: It occurred at the dawn of state formation throughout much of Asia and Africa, which meant that hundreds of thousands of non-Jewish Palestinians found themselves stateless, unrecognized in the new world of postcolonial nation-states. Perhaps as a result, there is a joke that Palestinians collect passports obsessively, fearful that we might be stripped of

one or the other. But is that really surprising given our history, that moment where the door was shut, leaving us on the outside, unrecognized—not just homeless, but stateless as well?”

In 1948, upon Israel’s creation, David Ben-Gurion, the founder and first prime minister of Israel, remarked that “the old will die, and the young will forget.” Given the centrality the Jewish tradition places on memory and the commemoration of struggle and suffering, Ben-Gurion should have known better. For the past 67 years, Palestinians have resisted the Israeli government’s continued efforts to erase the memories of trauma and resistance that began with the Nakba. To this day, Palestinians of my grandmother’s generation often wear the keys to their old houses around their necks, a sign that despite the dispossession of their land, their memories refuse to dim.

My second thought centered on the politics of memory in war. In his novel, *The Book of Laughter and Forgetting*, Milan Kundera writes: “The struggle of man against power is the struggle of memory against forgetting.” Israeli politicians hope that, given enough time and pressure, Palestinians will forget and accommodate themselves to their loss. This remains true to this day, as the Israeli state consolidates its occupation, constricting the remaining Palestinians into ever-shrinking ghettos.

Meanwhile, the collective Israeli memory of the Nakba continues to ignore the bloody events that led to the expulsion and displacement of the Palestinian Arab population. In textbooks, the events of May 15, 1948, make no mention of how Palestinians experienced the Nakba and instead represent Israel as a heroic David defeating the many enemies arrayed against it. Since 2011, the refusal to acknowledge the Palestinian Nakba is enshrined in Israeli law, with organizations facing fines if they commemorate the day.