

Editorial

Sixty-two years after the Nakba we continue to be preoccupied exclusively with its exterior façade of aggression and conspiracy on the one hand and the internal suffering and oppression on the other. However, this preoccupation has not led to a dialectic understanding of the political, social, and psychological processes. Such an understanding is not content merely to condemn Zionism and colonialism, but dares to examine the responsibility of the Arab Palestinian leadership and elite, and to internalize the “lessons of the Nakba.” This is no easy mission, but it must begin nevertheless.

This volume of *Jadal* attempts to depart from these restrictive models by raising numerous as-yet unanswered questions. We aim to provoke a constructive debate that promises a more profound and comprehensive understanding for a better future.

In the analysis article, we examine the significance of naming the events of 1948 the “Nakba” (catastrophe) along with claiming self-responsibility for these events. This article demonstrates that it is an ongoing process that has passed through several stages and assumed various forms, up to the present day. It also asks what the effect of the Nakba has been on the Palestinian human being, and whether it was an event that has inevitably traumatized the Palestinian people, in terms of helplessness, or left them steadfast and resistant. We also inquire into the social aspects of the Nakba and its impact on the Palestinian family, and its relationship to national, clan and religious structures. We ask whether there is a guarantee of justice and dignity in national independence, or whether it entails dangers that should be avoided.

The following perspectives constitute a modest attempt to address these questions.

Politician Issam Makhoul discusses the shift that has taken place in the psychological aspects of the Nakba, from the psychology of defeat, paralysis, and reliance on others to the psychology of steadfastness and active confrontation stemming from Palestinian independence of decision. Researcher Fatma Kassem analyzes the social processes that accompanied and followed the Nakba and their influence on the clan structures and roles within the Palestinian family. Psychological specialist Mustafa Qossoqsi analyzes the Nakba through literary texts as texts of trauma and identity which have contributed to the “psychological restoration of the collective self.” He argues that the literature of

the Nakba has yet to reach the true depths of the experience, nor has it produced new understanding of the developments of the past sixty years or invested in forging a creative identity.

Our aim is that this volume will “provoke” researchers to engage in dialogue and debate to drive our understanding of the process of the Nakba, contribute to the shaping of identity, and guide the march of struggle and life towards a better future.