

Aim: How did the
Mandate begin to go bad?

Palestine Mandate before WWII
1923-1939

Arab Reaction to the Mandate

- Arabs are the indigenous people of Palestine.

“the Jewish people, even assuming that they are the descendants of the Biblical Jews, had not been in Palestine (prior to Zionist immigration) for centuries, while the Palestinians have been living there continuously since time immemorial.”

	1553	1800	1915	1922	1945
Muslims		246,300	590,000	590,890	1,061,270
Jews		24,000	83,000	83,794	553,600
Christians /others		21,800	17,000	82,498	149,650

Aim: How did the Mandate begin to go bad?

Arab Reaction to the Mandate

- The Mandate system is based on the Wilsonian idea of Self-Determination, and therefore the Arabs should be the ones in charge.

? Aim: How did the Mandate begin to go bad



Arab Reaction to the Mandate

- The idea of Historical connection doesn't constitute a legal reason to resettle a population in a settled area.

Aim: How did the Mandate begin to go bad?

Problems in the Mandate

- Control over the Western Wall.
- Increase in Jewish Population.
- Economic conditions and disparity between Arabs and Jews.

Aim: How did the Mandate begin to go bad?

Western Wall Uprising



Pillar of Fire
Episode 2
35:30-

Aim: How did the Mandate begin to go bad?

Western Wall Uprising



Aim: How did the Mandate begin to go bad?

Increase in Jewish Population.

Year	Non-Jewish Population ^a	Jewish Population	Percentage of Palestinian Arab to Jewish Palestinian	Total	Post WW I Cumulative Jewish immigration
1851	327,000	13,000			N/A
1922	723,000	93,000	89/11	816 000	22,507
1924	765,000	113,000	87/13	878 000 ^b	42,784
1931	881,000	175,000	83/17	1 056 000	108,825
1936	1,003,000	370,000	73/27	1 373 000	282,555
1940	1,113,000	467,000	70/30	1 580 000	326,911
1945	1,295,000	564,000	70/30	1 859 000	367,755
1948	1,319,000	650,000	67/33	1 969 000	482,755

Aim: How did the Mandate begin to go bad?

Economic conditions and disparity between Arabs and Jews.

JEWISH LAND PURCHASES, 1880-1935 (in dunams*)

<i>Organization</i>	<i>Total land acquired</i>	<i>Govern- ment conces- sions</i>	<i>From private owners</i>	<i>Large tracts**</i>	
				<i>Dunams</i>	<i>Percent (approx.)</i>
PICA (Palestine Jewish Colonization Assoc.)	469,407	39,520	429,887	293,545	70
Palestine Land Development Co.	579,492	66,513***	512,979	455,169	90
Jewish National Fund****	836,396				
Until 1930			270,084	239,170	90
1931-1947			566,312		50
Individual Jews	432,100		432,100		50

* 4 dunams = 1 acre.

Aim: How did the Mandate begin to go bad?

Khazar theory of Ashkenazi ancestry

This theory has had a complex history, within and beyond Judaism. Major scholars have either defended it or dismissed it as a pure fantasy. It has also been seized on at times by antisemites and/or anti-Zionists for various purposes, to argue for the idea that Ashkenazi Jews have no ancestral connection to ancient Israel. The theory is met with skepticism or caution by most scholars.

- The theory has been occasionally manipulated to deny Jewish nationhood¹ Recently a variety of approaches, from linguistics (Paul Wexler) to historiography (Shlomo Sand) and population genetics (Eran Elhaik) has revived support for and interest in the theory. In broad academic perspective, both the idea that the Khazars converted *en masse* to Judaism, and the suggestion they emigrated to form the core population of Ashkenazi Jewry, remain highly polemical issues.

Jews Are a 'Race,' Genes Reveal

Author Uncovers DNA Links Between Members of Tribe

By Jon Entine Published May 04, 2012, issue of May 11, 2012.

Legacy: A Genetic History of the Jewish People By Harry Ostrer

- In his new book, “Legacy: A Genetic History of the Jewish People,” Harry Ostrer, a medical geneticist and professor at Albert Einstein College of Medicine in New York, claims that Jews are different, and the differences are not just skin deep. Jews exhibit, he writes, a distinctive genetic signature. Considering that the Nazis tried to exterminate Jews based on their supposed racial distinctiveness, such a conclusion might be a cause for concern. But Ostrer sees it as central to Jewish identity