



**Arab American University- Campus of Ramallah**

**Faculty of Graduate Studies**

**Transgenerational Traumatic Memory: Jenin Camp  
Invasion in 2002**

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**This thesis was submitted in partial fulfillment of the  
requirements for the Degree of Master in Conflict  
Resolution**

**June, 2022**

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## Study Approval

**Transgenerational Traumatic Memory: Jenin Camp Invasion in 2002**

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**Sahar Mohammad Nada**

This study was defended successfully on **9/6/2022** and Approved  
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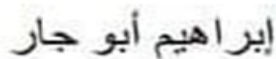
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**DECLARATION**

I, the undersigned, declare that the work presented in this thesis is based on my own work and has not been submitted for any degree in any University, institution, or other college of higher education than Arab American University – Palestine (AAUP) in Palestine for academic credit.

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## **ACKNOWLEDGMENTS**

Praise be to God, Lord of the Worlds, and prayers and peace be upon our master Muhammad, the most honorable of creation and messengers; may God's prayers and peace be upon him, his family, and all his companions, after praising God and thanking him. I'd like to acknowledge and thank the following people for their contributions to this study:

**Dr. Maram Maasarwe.**

I would also want to express my gratitude to the academic, instructional, and administrative personnel of Arab American University's Graduate Studies Department in Ramallah. I would want to express my deepest gratitude to everyone who lent a helping hand and assisted me in my hunt by offering references and expediting the process.

And thanks be to God, whose graciousness has been manifested.

## **Dedication**

To the one who showed me how to open a book and gave me the most valuable gift. to the one who inspired me to drink from the nectar of books. to the one who plucked the thorns from my road to prepare the way for me to knowledge. To the large-hearted

**(My dear father, peace be upon him)**

To the one who took my hand and lead me, teaching me that perseverance is the key to success... to the love sign and the healing balm. To the pure-hearted

**(My beloved mother, peace be upon her)**

To the one who have always been there for me in my life, To my friend

**(my dear husband)**

To my greatest success, To my life's fruit

**(My beloved children)**

To the love that resides inside me... and my unquenchable passion, To the mansion

**(My homeland, God be with you)**

## **Abstract**

The purpose of this study is to examine the methods used by the refugee community in Jenin camp to process and perpetuate the traumatic memory of Jenin camp invasion in 2002 event and to investigate the transmission of transgenerational memory among two Palestinian generations. The study was based on the case-study, qualitative design that takes into account the different aspects of the narrative data. The study sample was chosen on purpose, and by the snowball sampling method. The study sample included 12 Palestinian refugees living in Jenin camp. The sample is divided into two groups in order to preserve the traumatic memory between generations; The first group consists of six participating Palestinian refugees, aged between 40-60 years, who lived through the invasion of Jenin camp in 2002 and still remember the details of the massacre clearly. The second group consists of six other participants, Palestinian refugees in the age group 14-20 years, who remember few details about the events of the Jenin camp massacre in 2002, because they did not witness the events. The researcher relied mainly on the in-depth open interview, which is one of the best research techniques in social science studies, and it consisted of fifteen open questions.

Many axes were extracted as a consequence of the interviews based on the two generations associated to psychological trauma and its related recollection of the events of the Jenin camp invasion in 2002 AD, and they may be classed as follows according to the two generations: Psychological consequences, the product of remembering the events, and the product of remembering the events are the axes of trauma memory for the first generation. The outcome of remembering the violence, the status of displacement and displacement, the state of social solidarity, and knowledge of memory landmarks and means to resurrect them. The second generation's memory axis were

confined to remembering events, transmitting sentiments, and knowing landmarks in order to resurrect the memory. It appeared that there was a flaw in memory transfer across generations.

## Table of Contents

<b>Contents</b>	<b>Page</b>
Study Approval.....	i
Declaration.....	ii
Acknowledgments.....	iii
Dedication.....	iv
Abstract.....	v
Table of Contents.....	vii
Chapter One: The Study Background.....	1
1.1 Introduction.....	1
1.2 Significance of the Study.....	4
1.3 Statement of the Problem.....	7
1.4 The Study Objectives .....	13
1.5 The Study Questions.....	13
1.6 The Study Limitations .....	14
1.7 The Study Keywords .....	15
Chapter Two: Theoretical Background .....	18
2.1 Introduction.....	18
2.2 Theoretical Background.....	19
2.2.1 Memory and Remembrance.....	19
2.2.2 Collective Memory.....	19
2.2.3 Traumatic Memory.....	22
2.2.4 Palestinian Collective Memory.....	25
2.2.5 Transgenerational Memory.....	26
2.2.6 Jenin City and Camp.....	28
2.2.7 Invasion of Jenin refugee camp in 2002.....	29
2.3 Literature Review .....	31
2.3.1 Arabic Previous Studies.....	31
2.3.2 English Previous Studies.....	36
Chapter Three: The Study Methodology.....	39

3.1 Introduction.....	39
3.2 The Study Design.....	39
3.3 The Study Population.....	40
3.4 The Study Sample.....	41
3.5 The Study Instrument.....	42
3.6 The Study Difficulties.....	43
Chapter Four: The Study Results.....	44
4.1 Introduction.....	44
4.2 Results of the First-Generation Interviews.....	44
4.3 Results of Second-Generation Interviews.....	64
Chapter Five: Conclusion.....	75
5.1 Conclusion.....	75
5.2 Results.....	75
5.3 Recommendations.....	79
References.....	81
Arabic Resources.....	81
English Resources.....	83
Appendix (A): The Study Instrument.....	88
ملخص الدراسة باللغة العربية	90

## Chapter One: The Study Background

### 1.1 Introduction

The Palestinian refugee condition is among the world's greatest concentration of refugee <sup>(1)</sup>, since the refugee situation has existed since the Nakba War in 1948, when Palestinians were forcibly removed from their homes and lands <sup>(2)</sup>. In Palestine, the Nakba is presented as an ethnic cleansing campaign against a helpless people who were devastated and expelled from their country by organized groups and people from all over the world. The Nakba resulted in the displacement of 800,000 Palestinians from 1,300 villages and towns, out of the 1.4 million Palestinians that resided in ancient Palestine in 1948 <sup>(3)</sup>. According to UNRWA, the following are the number of Palestinian camps grouped by region: Twelve are in Lebanon, ten are in Jordan, nine are in Syria, and nineteen are in the West-Bank, and eight in Gaza.

According to UNRWA records, the number of registered Palestinians who were evicted until 2018 reached around six million, and these figures are due to the majority of Palestinian exiles, who constituted nearly half of the total Palestinian population, which was estimated to be around 13 million Palestinians <sup>(4)</sup>. At the end of 2018, the percentage of refugees in the West Bank and Palestine was around 41 percent of the overall Palestinian population residing in the West Bank and Gaza Strip, while data revealed that 26 percent of West Bank inhabitants were previously displaced. While the

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<sup>1)</sup> Survey of Palestinian Refugees and Displaced Persons 2004-05. Bethlehem: BADIL Resource Center for Palestinian Residency and Refugee Rights, 2006.

<sup>2)</sup> Ibid, pp. 46-68.

<sup>3)</sup> Palestinian Central Bureau of Statistics (PCBS) (2019). The International Day of Refugees. Ramallah -Palestine

<sup>4)</sup> United Nations Relief and Works Agency for Palestine refugees in the Near East (UNRWA) (2018). Annual Statistics.

percentage of Gaza Strip refugees reached 64% <sup>(1)</sup>. Many Palestinian refugees face a precarious legal situation, and as a result of the dangers faced by the Palestinian people, the Palestinian refugees will be expelled from the designated Palestinian areas (ie the occupied Palestinian territory) due to the Israeli occupation's continued expansion since 1967 <sup>(2)</sup>, as in the case of Sheikh Jarrah in Jerusalem. The Palestinian Valley is analogous to the Red Gate.

Among these camps in Palestine in the West Bank is Jenin camp, which has a population of fourteen thousand and is located on the outskirts of the Jenin area. It is the camp located in the far north of the West Bank. It is still a place of suffering for many. Jenin camp was established in 1953 after the first camp in the area was destroyed in a snow storm. In addition, Jenin camp was greatly affected by the intifada. On April 3, 2002, the Israeli occupation forces launched a major military operation in the Jenin refugee camp, all of whom were directly or indirectly affected by this operation. The Israeli occupation forces' invasion of Jenin camp was complete on a remarkable scale compared to other military activities launched by the Israeli occupation forces since the last Israeli-Palestinian clash in the events of the second intifada, which began in September 2000. When the Israeli occupation forces entered the camp in 2002, after ten days of escalating fighting, more than 400 houses were crushed, and hundreds were severely damaged. Where a quarter of the population is living in a state of diaspora and displacement, which has led to a state of poverty and destitution due to the loss of homes and all their property during the military operation. UNRWA coordinated and

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<sup>1)</sup>( Palestinian Central Bureau of Statistics (PCBS) (2019). The International Day of Refugees. Ramallah -Palestine.

<sup>2)</sup>( Survey of Palestinian Refugees and Displaced Persons 2004-05. Bethlehem: BADIL Resource Center for Palestinian Residency and Refugee Rights, 2006.

implemented a camp rehabilitation project, and an additional plot of land (3% of the area of Jenin First District) was established, which reduced overcrowding <sup>(1)</sup>.

Security concerns remain a top priority for inhabitants of the Jenin refugee camp today. Both Israeli and Palestinian security forces are conducting security operations in the camp, which frequently end in severe clashes, resulting in a continuing and growing death crisis. This violence has a profound impact on the population's psychological and social well-being <sup>(2)</sup>.

Therefore, these stories of violence must be memorized and remembered in order to present the people's stories and stories well. Ceremonies of death and deprivation are an integral part of every nation with its identity and history, and a nation can gain a great deal of competence from its view of its loss in the public sphere. In this way, when talking about memory and remembrance in Palestinian culture, it must be treated at the individual and social levels <sup>(3)</sup>.

Palestinian memory includes several elements and manifestations, such as landmarks, tombstones, rituals, events, traditions, and days of remembrance for atrocities <sup>(4)</sup>. According to studies, there is a significant disparity between the ancient and current generations in terms of recalling certain features and expressions. As changes occur in the roles of family members and their interactions with parental aging, the maturation of children, and the emergence of grandchildren, these changes take

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<sup>1)</sup> United Nations Relief and Works Agency for Palestine refugees in the Near East (UNRWA) (2015). Profile: Jenin Camp

<sup>2)</sup> United Nations Relief and Works Agency for Palestine refugees in the Near East (UNRWA) (2015). Profile: Jenin Camp

<sup>3)</sup> Dawson, G. & Roper, M.; Routledge (2000). The Politics of War Memory and Commemoration: Contexts, Structures and Dynamics. T. G. Ashplant

<sup>4)</sup> Masarwi, M. (2019). The Bereavement of Martyred Palestinian Children Gendered, Religious and National Perspectives. Palgrave Macmillan

place in the unique characteristics of survivor families that have been shaped by the painful collective memory between generations in various ways <sup>(1)</sup>. The traumatic collective memory provides an opportunity for less powerful survivors at the end of a conflict to form their memories. They portray memories in the face of powerful forces that deny or marginalize their interpretation of history. Faced with this denial, the less powerful opposes the more powerful in abandoning their old beliefs and symbols; However, it forms part of the source they relied on to revive their psychological state during the conflict <sup>(2)</sup>.

In accordance with the previous main themes, this study will focus on the painful and traumatic intergenerational collective memory of the invasion of Jenin refugee camp in 2002. This study will be based on the memories of two generations of survivors in the camp.

## **1.2 Significance of the Study**

The Palestinian identity has a special place, as it represents one of the most intense identities of emotion and interaction, due to the emergence of this identity amid a battle of direct opposition to the Zionist settlement project, in addition to the attempts that this identity witnessed from the uprooting of history, loss of land, occupation and dispersal of the population density inherent in the place. The Palestinian identity was born from the pit of fateful challenges. Since it has coexisted since its inception with the direct lines of contact with the enemy, it is the identity that woke up to the prisons surrounded by it, and shackled by the life of the camps, the siege of barbed wire and

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<sup>1)</sup>( Shmotkin, D.; Shrira, A.; Goldberg, S. & Palgi, Y. (2011) Resilience and Vulnerability Among Aging Holocaust Survivors and Their Families: An Intergenerational Overview, *Journal of Intergenerational Relationships*, 9:1, 7-21

<sup>2)</sup>( Rolston, B. (2010). 'Trying to reach the future through the past': Murals and Memory in Northern Ireland. *Crime Media Culture*; 6(3)

high racist walls <sup>(1)</sup>. The Palestinian identity dream is founded on the concept of return, which is based on “narration” in the vision associated to the departure “from devastation to redemption”, a book that represents the past as a period of destruction (the Nakba) and the future as a time of salvation (return) <sup>(2)</sup>.

The 1948 calamity was without a doubt the most significant historical reference in Palestinian nationalism. A population has been uprooted from their homes, their country invaded, and most of their territory devastated or wiped off the map; Jewish immigrants have settled in most of their places. In addition to the refugees who were uprooted from their homes and dispersed in all directions, around 15% of the Palestinian population within the Green Line was categorized as “internal refugees”, the majority of whom came from Galilee communities <sup>(3)</sup>. General property of refugees, including property of “internal refugees”, was confiscated by the Israeli Custodian of Absentees' Property. There is ample evidence of massacres and expulsions during a process called "ethnic cleansing" of 1948. These include, for example, the Tantoura massacre on the night between May 22 and May 23, 1948, the destruction of Beit Dajan on May 25, 1948 CE, the Deir Yassin massacre on April 11, 1948 CE and many other massacres and massacres that occurred in 1948 CE. But we must also realize that the disaster did not happen at a specific time or place. The Nakba is an ongoing process that takes various

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<sup>(1)</sup> المغربي، فؤاد والسقا، أباهر والشيخ، عبد الرحيم (2013). التجمعات الفلسطينية وتمثلاتها ومستقبل القضية الفلسطينية. المحور الأول: الفلسطينيون. الهوية وتمثلاتها. سلسلة وقائع المؤتمر السنوي الثاني (1)، الطبعة الأولى، المركز الفلسطيني لأبحاث السياسات والدراسات الإستراتيجية-مسارات، رام الله-فلسطين.

<sup>(2)</sup> Shenvah, Yehouda (2011). The Chronotope of Refugee Return. Sedek: A Journal On The Going Nakba, Towards Return of Palestinian Refugees, Issue No. 6.

<sup>(3)</sup> Cohen, Halal. (2000). Present Absentees: The Palestinian Refugees in Israel since 1948. Jerusalem: Van Leer Institute. [Hebrew]

forms; It is not a single event frozen through time <sup>(1)</sup>. For this same reason, the return should not be considered as a state of displacement, displacement, camps and settlement as well as a single, fixed event at a specific time <sup>(2)</sup>. It is based on continuity, and the evidence for that is the situation that is still based on violence to this day in the Palestinian issue in general and the refugees in particular. One of the forms of the continuity of the Nakba to this day is the displacement that haunts the people of Al-Khan Al-Ahmar, the Sheikh Jarrah neighborhood, and other forms of Judaization.

On the other hand, the narrative of memories does not tell the history of the Nakba but is traced in literature, films, oral narratives and life stories, how the collective wounds of culture can manifest in specific narrative and artistic forms, and how these in turn affect the identity of different generations. Post-Nakba Palestinians in Exile. The transformation "from destruction to salvation" is a confrontation to the afterlife. This confrontation is imposed on refugees waiting to return home. A waiting state that takes a long time and passes over several generations <sup>(3)</sup>.

It is necessary to highlight the fact that this catastrophic loss during the ongoing conflict is far from over, but continues to this day. In fact, exceptional violence and exploitation of the state of loss continues in its forms of loss of land, lives, homeland, identity, memories, and other forms of loss. The cultural significance of the disaster related to Palestinian identity must be recognized. This cannot be proven without tracing the Palestinian narrative in the camps across generations and measuring the

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<sup>1)</sup> Sa'di, Ahmad H. and Lila Abu Lughod. (2007). *Nakba: Palestine, 1948, and the Claims of Memory*. New York: Columbia University Press.

<sup>2)</sup> Eliade, Mircea (1959). *Cosmos and History: The Myth of the Eternal Return*. Trans. Willard R. Trask. New York: Harper & Row.

<sup>3)</sup> Foucault, Michel. (1986). "Of Other Spaces." *Diacritics* 16.1: 22-27.

extent to which this narrative has been transmitted through oral narration across generations.

According to the preceding, the study's relevance is separated into theoretical and practical importance, and the following appropriately characterizes it:

- **Theoretical significance:** The importance of the study in the field of humanities and social sciences lies in its reliance on two main axes: the extent of the importance of the topic we are dealing with and the sample being studied, and these two areas are reflected in the study by addressing one of the important topics, which is collective memory and feelings (Nostalgia, Fears), while the second axis is embodied in an important segment of Palestinian society, which is the refugee segment. Memory affects and is affected in one way or another by the atmosphere in which the individual or group lives, and there is a strong relationship between collective memory and the identity of the individual and the group, and the study may contribute to a clearer understanding of the Palestinian identity.
- **Practical significance:** offering a conceptual framework for notions, ideas, and concerns passed down through generations to psychological researchers. This research will aid psychologists and social workers in designing educational and psychological initiatives to help the psychological formation of Palestinian refugees.

### **1.3 Statement of the Problem**

The Palestinian identity has existed since antiquity, and its characteristics have evolved over time. Palestinian identity has been tied to Arab nationalism since the

British Mandate. The Zionist threat posed by Jewish immigration and settlement has given the Palestinian Arab identity a distinct flavor. However, until the second decade of the twentieth century, this identity was intertwined with the Arab national struggle. As a result, the Palestinians have used the Arab Revolution banner since May 1918. The shocks had a significant impact on the Palestinian national movement, making it feel alienated. The most significant of these shocks were the April 1920 AD San Remo Conference, the breakdown of Arab sovereignty in Syria, the seizure of Damascus by French forces, and the failure of the first Iraqi revolution. In similar conditions, the Haifa Conference was held on December 12th of that year. For the first time, the Palestinian conference did not mention that Palestine is part of Syria, nor did it demand unity with it. Rather, this conference called for the first time to “form a national government in Palestine, responsible to an elected parliament from the residents who were present in the country before the war”. Therefore, it is possible to consider this conference as the practical starting point for the Palestinian national identity, as a national movement with special goals, but it is not detached from its national roots. <sup>(1)</sup>. The difficulties faced by the Palestinians in defining their identity are evident, according to the above, and this applies to all aspects of identity, including geographical borders, national and historical landmarks.

In addition, the term "identity" has been used extensively in studies related to the Palestinian issue. As the sun of Palestinian identity brightened prominently after the emergence of the Palestinian resistance movement in the mid-sixties, which enabled the Palestinian identity and became of a special national sobriety, forcing researchers to

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<sup>(1)</sup> القفيلي، عبد الفتاح وأبو غوش، أحمد (2012). الهوية الوطنية الفلسطينية: خصوصية التشكل والإطار الناظم. ورقة عمل رقم (13)، بديل المركز الفلسطيني لمصادر حقوق المواطنة واللاجئين.

accept it controversially, after they underestimated the power of “Palestineization” with all the contents of “Palestine” Place, existence, history, identity and other matters that involve Palestine and reject all manifestations that seek to abolish the existence of Palestine.

Herein lays the role of Palestine in confronting the efforts of the Israeli motives that are based on eliminating the Palestinians by their existence and their history. It has become necessary to restructure the building of the Palestinian national identity with its originality, roots, sobriety and history before 1948 AD, at the political and academic levels <sup>(1)</sup>.

On the level of reminiscence, it is clear that the inherent complexities of the stability and homogeneity of Palestinian national identity are ignored, as are the disparities that formed and surfaced in the different phases of the diaspora, and, most importantly, the differences in reactions and viewpoints during the emergence of crises at the local and national levels, which were repeated and exacerbated with the passage of time and during each stage. This is crucial in underestimating the sub-identities that were included in the dominant national identity, and this is not only related to the identity that existed prior to the Nakba, such as affiliation with locality <sup>(2)</sup>, but it also extends beyond other identities that became more visible after the diaspora, such as affiliation with various resistance movements and factions.

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<sup>(1)</sup> صايغ، روزماري (2009). تجسيديات الهوية لدى مخيمات اللاجئين الفلسطينيين رؤية جديدة للمحلي و"الوطني". الطبعة الأولى، المركز الفلسطيني لمصادر حقوق المواطنة واللاجئين.

<sup>(2)</sup> خالد، رشيد (1998). الهوية الفلسطينية: بناء الوعي الوطني الحديث/قراءات. مجلة الدراسات الفلسطينية، المجلد 9،

On a historical level, Palestinians were distinguished by their close association with the locality of the place, as evidenced by the frequent visits they make to their original homes whenever circumstances allow them to visit them <sup>(1)</sup>, and evidence of this is also the large and proliferation of websites that create the imagined Palestinian identity, as the imagined Palestinian identity crystallized as a collective identity and was affected. The inclusionary and exclusionary practices that Palestinians have been subjected to in their areas of sanctuary, as they unite Palestinians despite their dispersal and asylum <sup>(2)</sup>. These ties have remained close and tight for the Palestinian people in general and camp residents in particular, owing to the attempts to reunite separated families implicitly and partially within the borders of the camps since their establishment <sup>(3)</sup>, as well as the state of marginalization faced by camp refugees in the communities that hosted them. On both the social and national levels. The strong relationship built by the refugees as people in the camps grew over the course of four to five generations during the period of exile, and this was visible in the camp's varied literary, scholarly, and political achievements <sup>(4)</sup>. Disagreement regarding this deep connection to place has been noted among camp refugees in recent generations who have grown up in the age of technology and progress. Although the concept of a shared

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<sup>(1)</sup> Sayigh, R. (2007). *Women's Nakba Stories: Between Being and Knowing*. Ed. Lila Abu-Lughod and Ahmad Sa'di, 135-160. New York: Columbia University Press.

<sup>(2)</sup> المصري، رفيق يونس صالح (2016). تأثير وسائل الإعلام الرسمية على تعزيز الهوية الوطنية الفلسطينية "فضائية فلسطين-حالة دراسية". رسالة ماجستير غير منشورة، كلية الدراسات العليا، جامعة النجاح، نابلس-فلسطين.

<sup>(3)</sup> الحاج علي، أحمد (2007). مخيم برج البراجنة: في ظل الموت والحياة. ائتلاف حق العودة، بيروت-لبنان

<sup>(4)</sup> Sayigh, R. (2007). *Women's Nakba Stories: Between Being and Knowing*. Ed. Lila Abu-Lughod and Ahmad Sa'di, 135-160. New York: Columbia University Press.

identity retains a unifying force, it no longer serves as a mobilizing force toward common aims or a common fight <sup>(1)</sup>.

Undoubtedly, the locations of the numerous camps in the West Bank, Gaza, Jordan, Lebanon, and Syria are incorporated to the regional attributes, with a specific trait of "Palestine". The border separating the "inside and the outside" that erupted from the Oslo Accords and what it revealed of the differences in interests, as well as the schism between secularists and national Islamists, posed another challenge to the idea of a unified identity to have hegemony and sovereignty over the entire people <sup>(2)</sup>.

According to my observations and experiences, the problem of the study lies mainly in the departure of the newly emerging seventh generation from most forms of commitment towards nationalism and patriotism related to the Palestinian identity, and this is due to the failure of the Palestinian memory related to the events of the camps to be transmitted in the proper way across generations, which established a rift in the importance of identity and its empowerment and understanding the purpose of the Israeli occupation to completely remove the Palestinian identity, and this helped the inability of modern generations to take a lesson from the practices of previous generations, such as their tendency for modernity and development, even if it was through the state of the Zionist entity, and the transmission of untrue narratives, until the modern generation lost the necessity The local link and the importance of the place.

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<sup>(1)</sup> Burbaker, R. & Cooper, F. (2000). "Beyond Identity". Springer, Theory and Society, 29(1), pp1-47.

<sup>(2)</sup> صايغ، روزماري (2009). تجسيديات الهوية لدى مخيمات اللاجئين الفلسطينيين رؤية جديدة للمحلي و"الوطني". الطبعة الأولى، المركز الفلسطيني لمصادر حقوق المواطنة واللاجئين.

Most researchers today distinguish between the dominant official histories provided by state institutions and popular practices of remembering and the memories of excluded elements of society, even though they recognize that the distinctions are not great. In the case of Palestine, the lack of a sovereign state and the required foundations for an official form of events raises the issue of the relationship between history and memory. In reality, according to the narrative prevalent in Zionist discourse, all Palestinian histories - those of the elite and the downtrodden - have one of the crucial concepts. I'm referring to the widely accepted colonial narrative of Palestine as a territory without a people for a people without a land <sup>(1)</sup>.

Moreover, most research has focused on the Nakba as a case study of intergenerational traumatic memory, but the recent history of the Palestinian-Israeli conflict has not taken on the same massive place in literature in general. Because of the painful collective memory in a precise way. These problems lead to the need for focused work on the dimensions of intergenerational memory due to the recent history of Palestine from the Palestinian narratives themselves. Among the high-level Israeli clashes in the modern history of Palestine are the Al-Aqsa Intifada, which began in 2000 and ended in 2005; During this period of fighting, two places were subjected to the most horrific attacks, namely Jenin camp and the old city of Nablus. As a resident of Jenin camp who lived through the events of the invasion in 2002 and witnessed the events, my work will focus on the invasion of Jenin refugee camp in 2002. Accordingly, this research will evaluate what the community of Jenin camp has retained about this traumatic event, as well as how this affected the work of memory and recollection

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<sup>1)</sup>(Rose, John. (2004). *The Myths of Zionism*. London: Pluto Press.

within the refugee camp community. This research will focus on the intergenerational influences and techniques.

#### **1.4 The Study Objectives**

The primary goal of this study is to investigate the mechanism utilized by the refugee population in Jenin camp to process and sustain the memory of the invasion event inside the refugee camp, as well as its transmission between generations during the last two decades.

The following sub-objectives come from the main goal:

- 1) The research intends to investigate the transmission of the invasion story through generations and what characterizes this war narrative for the memory of the Jenin camp invasion among various generations.
- 2) How to engage with future generations to create a memory of the Jenin camp invasion and deal with the pain associated with it.
- 3) Examining the instruments and activities used by camp residents to maintain the memory of the invasion that arose in response to the attack of the refugee camp.
- 4) Investigate the tools utilized by the community to treat the traumatic incident, as well as the characteristics of these instruments.

#### **1.5 The Study Questions**

Many memorial stories were destroyed during the Israeli assault of Jenin camp in 2002, hence the main goal of this study was to perform a comparative study between two generations in Jenin camp to save what was left of the Palestinian refugee camp's memory, which leads to the following main question:

What is the collective memory influence of the Jenin camp invasion and related aspects? And the manner in which the story/novel/invasion/massacre/resistance was transferred through the generations. During the invasion of Jenin camp in 2002, did there exist a generation gap among the refugees?

The following sub-questions are derived from the main question:

- 1) How do survivors of the Jenin camp invasion in 2002 remember the war, carnage, and invasion?
- 2) How was the story of the Jenin camp invasion in 2002 transferred through the generations?
- 3) What distinguishes this memorial from those commemorating the invasion that took place inside the camp?
- 4) What memorializing instruments did the society deploy, and what distinguishes these instruments?
- 5) How did the Jenin camp's local community deal with traumatic memory?

## **1.6 The Study Limitations**

The scope of this study is restricted to three primary areas:

- 1) Geographical restrictions: The research is limited to the Jenin refugee camp, where one of the most horrific incidents of the Al-Aqsa Intifada, the assault of Jenin camp in 2002, occurred.
- 2) Timeframe: The research is restricted to the years 2021/2022 AD. It is the year in which this master's thesis was submitted and the period in which the research was conducted.

- 3) Human frontiers: The research is restricted to refugees in the Jenin camp. As the sample in this study was separated into two generations, those who lived through the events of the invasion in 2002 AD.

## 1.7 The Study Keywords

This research is based on a set of keywords that may be defined as follows:

- ***Palestinian refugee:*** Any person whose natural place of abode was Palestine between June 1, 1946, and May 15, 1948, and who lost his home and means of livelihood as a result of the 1948 conflict is considered a Palestinian refugee. It also includes male Palestinian refugees' descendants, as well as adoptive children. They are legally qualified to apply for refugee status <sup>(1)</sup>.
- ***Palestinian Refugee Camps:*** There are 58 Palestinian refugee camps in Lebanon, Syria, Jordan, Gaza, and the West Bank. They were founded as temporary tent cities for Palestinian refugees fleeing their homes during the 1948 conflict. This unsolved problem has posed a challenge to the camps and their people for more than 60 years. Since then, the nineteen Palestinian refugee camps dispersed across the West Bank have grown into metropolitan centres with populations ranging from 2,500 to 27,000 people (almost a fifth of the total number of individuals registered with UNRWA). Overcrowding, poor infrastructure, high unemployment, food

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<sup>(1)</sup> عدوان، عصام محمد علي، (2010). مفهوم اللاجئين الفلسطينيين بين الشمول والقصور. مركز التاريخ والتوثيق الفلسطيني، المجلة التاريخية الفلسطينية، م1، الإصدار الأول، ص22-42.

insecurity, and security concerns are all challenges that must be addressed<sup>(1)</sup>.

- **Jenin City:** Jenin is located on the site of an ancient Canaanite city called Ain Jenim, which Jesus went through on his way from Jerusalem to Nazareth, and the ruins of an old church were discovered near Jenin Mosque. Jenin is located in northern Palestine, bordering the governorates of Nablus and Tulkarm to the south and southwest. The elevation of the area ranges from 90 to 750 meters above sea level. Jenin's area was around 835,214 km<sup>2</sup> in 1945, but it shrank to 592 km<sup>2</sup> after the 1948 conflict. That is, the occupying forces controlled 243,214 km<sup>2</sup> of land, Jenin governorate is considered one of the top agricultural locations due to the fertility of the soil and the quantity of water in the area<sup>(2)</sup>.
- **Traumatic memory:** Traumatic memory is a memory of a personally traumatic event. The first edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV) states that the criteria for PTSD are the following<sup>(3)</sup>:
  - 1) The traumatized person has experienced, witnessed, or experienced an event or events that involved actual or threatened death or serious injury or a threat to the physical integrity of self or others

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<sup>(1)</sup> United Nations Relief and Works Agency for Palestine refugees in the Near East (UNRWA) (2015). Profile: Jenin Camp.

<sup>(2)</sup> الحنيطي، حرب، (2008). قصة مدينة جنين. سلسلة المدن الفلسطينية (10)، المنظمة العربية للتربية والثقافة والعلوم، ص10-11.

<sup>(3)</sup> Kolk, B. A.; Hopper, J. W. & Osterman, O. J. (2001). Exploring the Nature of Traumatic Memory: Combining Clinical Knowledge with Laboratory Methods. Trauma and Cognitive Science. The Haworth Press, Inc

- 2) The traumatized person has experienced intense fear, helplessness, or terror. The second component of trauma memory is memory that tests whether an event or an individual's responses (sensory, cognitive, emotional, and physiological) to that event will occur again.
- ***Intergenerational memory:*** Intergenerational memory is a mechanism through which memory and culture are transmitted. Similar to genetic transmission, it is selective in what is passed on but is unique in that it is socially mediated. Collective memory can also be defined as a representation of the past shared by members of a common social group, and collective memory studies generally focus on general historical events that affect to some extent a large group of people <sup>(1)</sup>.
  - Persistent trauma “intractable” (intractable): (Ziv) defined persistent trauma as “malignant” trauma, which refers to an event whose vision and limits are of exceptional nature (such as natural disasters, traffic accidents, or wars). These persistent traumatic experiences remain visible because they are inherently characterized by intentional concealment or forgetting, which is the main reason for defining trauma as a social and cultural category as malignant trauma, in order to emphasize the relentlessly recurring nature of trauma that has social or cultural origins <sup>(2)</sup>.

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<sup>1)</sup>( Svob, C.; Brown, N.R.; Takšić, V. *et al.* (2016). Intergenerational transmission of historical memories and social-distance attitudes in post-war second-generation Croatians. *Mem Cogn* 44, 846–855

<sup>2)</sup>( Ziv, Effi. In press. “The Insidiousness of Insidious Trauma.” In *Trauma and Memory in Israel: from the individual to the collective*. Edited by N. Davidovitch, R. Zeshik, M. Albershtein. Ramat Gan, Israel: Bar Ilan University Press. [Hebrew]

## Chapter Two: Theoretical Background

### 2.1 Introduction

Since the Nakba till today, several studies have studied Israeli occupation actions that have been legally defined as war crimes, particularly what Israel did during its invasion of Jenin camp in 2002 AD. During the attack of Jenin camp, the investigation found egregious violations of humanitarian ideals and principles. Targeting Palestinian civilians and extrajudicial executions, using Palestinian civilians as human shields, targeting medical professionals and hospitals, impeding the transfer of dead and wounded bodies, treating civilians with harsh and humiliating treatment, and other crimes are examples of war crimes. Several studies have recommended that the Palestinian Ministry of Justice and competent civil society institutions work together to document ongoing Israeli war crimes against the Palestinian people, which can then be used to prosecute those responsible <sup>(1)</sup>. Memory is an important topic in today's society, since it is the foundation of social, personal, and cultural identity. Scholars have investigated the concept of memory from several perspectives and disciplines, including philosophy, sociology, anthropology, geography, history, language, and others. According to Pierre Noura, memory crystallizes and secretes itself in locations of memory or memory of places, and it is dependent on the interplay between memory and history until it acquires this attribute, language, and others <sup>(2)</sup>. Therefore, this chapter is based on two main aspects, namely the theoretical framework and literature review. As this chapter deals with the explanation of the title in detail from the theoretical aspect,

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<sup>(1)</sup> عواد، هاني، (2007). المسؤولية الجنائية الشخصية لمرتكبي جرائم الحرب (مجزرتا مخيم جنين والبلدة القديمة في نابلس أنموذجاً). رسالة ماجستير، جامعة النجاح الوطنية- نابلس، فلسطين.

<sup>(2)</sup> مرقطن، محمد، (2020). ذاكرة المكان: أسماء المدن والقرى الفلسطينية ما بين الاستمرارية التاريخية والطمس الصهيوني. العدد 9 (33)، ص 32.

which is investigated and elicited from previous studies in order to reach a sound research methodology.

## **2.2 Theoretical Background**

This section of the study focuses on the theoretical aspects of the study, including memory and trauma, collective memory, and the transmission of collective memory across generations.

### **2.2.1 Memory and Remembrance**

Given the various disciplines with which it is associated, the idea of memory is one of the most unclear and ambiguous social concepts. Psychological, philosophical, social, and political issues are all addressed. And it was discovered in Arabic sources that memory is derived from the root 'dhikr' and that he referred to the thing as a remembrance, that the person memorized and recalled it, that it appeared on the person tongue after it had been forgotten, and that its derivations are memory and remembrance. And the people talked about it, negotiated it, and did something else: they mentioned it. And then there's the reminder: what serves as a reminder of the need, as well as a call to remember and learn. Memory, according to Arabic dictionaries, is the ability to remember and restore past experiences and occurrences <sup>(1)</sup>.

### **2.2.2 Collective Memory**

Collective memory is the element of memory that does not occur in a completely individual framework, but rather requires a group or society to work together to produce the specifics of events and store them in individual memories in a way that links with

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<sup>(1)</sup> مرقطن، محمد، (2020). مصدر سابق، ص33.

history and narrative tales. In a nutshell, "collective memory" refers to how people recall their past. That is, memory is discussed here as a societal phenomenon with a collective dimension that is influenced by societal environments and surrounding political factors, as well as the methods used to tell history, transmit and change it on the one hand, and manipulate the present and shape the future on the other hand.

Collective memory is the collective performance of a group's memory, and it comprises of individual's collective memory, and it serves as the common foundation for that group's conduct. The cultural and social features of that group of individuals are included in collective memory, creating a link between the cultural past and current cultural and social conditions. The study of Palestinian memory spaces is primarily concerned with the connection between the past and the present in Palestinian collective memory <sup>(1)</sup>.

That the group exercises its identity through the act of remembrance, which in turn brings it together in one time or place, and this remembrance includes thoughts, actions, knowledge, experiences, events, personalities, customs, traditions and values, and everything that can gather a group and be entrenched in the memory of each individual in it, and this type of memory is called The name "collective memory", a term raised by the French sociologist "Maurice Halpax", who saw that the process of remembering can only take place within a specific social framework <sup>(2)</sup>.

Egyptologist Jan Asman and his wife Alida Asman refined the theory of "collective memory" into "culture memory" and "communicative memory" based on

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<sup>(1)</sup> مرقطن، محمد، (2020). مصدر سابق، ص33.

<sup>(2)</sup> القاسمية، بدرية بنت عامر بن علي (2018). استدعاء الذاكرة الجمعية في شعر تميم البرغوثي (مقاربة عرفانية). رسالة ماجستير، جامعة السلطان قابوس، مسقط-عمان. ص11.

Halifax's thesis. They believe that “collective memory” differs from “communicative memory” and “cultural memory” in several ways <sup>(1)</sup>. Communicative memory is based on socio-cultural interaction in daily life from oral experiences and traditions within a specific time period, and it is not fixed in shape. It usually spans four generations of the event's history (roughly a hundred years), and it is associated with contemporary people of the event. This type of memory is linked to people's lives and is dependent on their narration; after a set amount of time, communicative memory becomes one of the components of cultural memory <sup>(2)</sup>.

Based on the preceding, it is obvious that collective memory refers to all that is kept in the memories of persons who are related to one another and share similar characteristics such as religion, language, and so on.

Cultural memory refers to a human group's developing cultural collection, which is not confined to certain generations and can span hundreds of years. Cultural memory is not about the individuals who were present at the time of the occurrence, but rather the events and recollections that were documented and passed down down the generations. Cultural memory is based on the accumulation of information, experience, and memories that are passed down verbally, symbolically, or in writing over history. They are formed from both physical and intangible legacy, such as antiquities and books. The most significant feature of cultural memory is that it is a long-term code

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<sup>(1)</sup> زهران، سارة، (2016). سوسيولوجيا التعبيرات البصرية في الفضاء المدني الفلسطيني. رسالة ماجستير، جامعة بيرزيت، رام الله، فلسطين، ص109.

<sup>(2)</sup> مرقطن، محمد، (2020). مصدر سابق، ص33.

created by a specific human group with the goal of replicating its identity, and that this human group is responsible for its application and care <sup>(1)</sup>.

The collective memory is also affected by several factors, including experience, religion and social class, in addition to place and culture, as it is an integral part of the course of daily life, and becomes stronger than the ability of individuals to overcome it, and this memory accumulates slowly and gradually, but it is difficult to change to the point of impossibility in Sometimes, and it is transmitted from generation to generation, and this made those interested use dual concepts such as the past, history, imagined, reality, desire, nostalgia, identity and collective feeling <sup>(2)</sup>.

### 2.2.3 Traumatic Memory

Traumatic memory entails a process of evolution that takes several generations to occur. The collective shock is a catastrophic event that destroys the basic fabric of society <sup>(3)(4)</sup>. Aside from the horrific loss of life, collective trauma is also a crisis of meaning <sup>(5)</sup>. Collective trauma is a crisis of meaning, in addition to the horrible loss of life. Our ability to absorb, name, recall, and, conversely, forget communal pain is impaired. We are aware of the collective trauma because it is imposed on us. Activating memory and remembering, on the other hand, is one approach to deal with communal

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<sup>(1)</sup> مرقطن، محمد، (2020). مصدر سابق، ص33.

<sup>(2)</sup> توفيق، فارس، (2019). دور الذاكرة الجمعية في الحفاظ على هوية المرأة، مؤسسة مقاربات للنشر والصناعات الثقافية.

أشغال المؤتمر الدولي السنوي لمؤسسة مقاربات: الذاكرة والبناء الثقافي، 1، ص21.

<sup>(3)</sup> Laub, D.P. & Auerhahn, N.C. (1993). Knowing and not knowing massive psychic trauma: Forms of traumatic memory. *International Journal of Psycho-Analysis*, 74, 287–302.

<sup>(4)</sup> Connolly, A. (2011). Healing the wounds of our fathers: intergenerational trauma, memory, symbolization and narrative, *the journal of Analytical Psychology*. 56(5), 607-626.

<sup>(5)</sup> Hirschberger, G. (2018). Collective Trauma and the Social Construction of Meaning. *Frontiers in Psychology*. Published online 2018 Aug 10. doi: [10.3389/fpsyg.2018.01441](https://doi.org/10.3389/fpsyg.2018.01441)

trauma <sup>(1)</sup>. Traumatic memory serves the needs of individuals and groups far beyond its contribution to survival; and stimulate the desire to form meaning about the traumatic experience. During this process of meaning formation, the transgenerational collective self is brought together – a self-tolerant historical identity that provides a sense of continuity among group members past, present and future <sup>(2)(3)</sup>

Nations and individuals have a collective historical memory, even that which occurred long before their birth <sup>(4)</sup>. The purpose of memory is to build meaning in the past and make it usable and important to people in the present <sup>(5)</sup>. An important function of collective memory is the creation, construction and preservation of social and collective identity by providing individuals with materials and representations that recount a past event as part of a shared collective identity <sup>(6)</sup>. Additionally, because autobiographical memories are essential to generating and maintaining individuals' sense of personal identity, remembrance provides people with autobiographical accounts of their shared past as a group and induces them to feel and accept such narratives as authentic <sup>(7)</sup>. Physical authentication of the collective biography is possible

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<sup>1)</sup> Connolly, A. (2011). Healing the wounds of our fathers: intergenerational trauma, memory, symbolization and narrative, *the journal of Analytical Psychology*, 56(5), 607-626

<sup>2)</sup> Kahn D. T. & Klar Y., Roccas S. (2017). For the sake of the eternal group: perceiving the group as trans-generational and endurance of in-group suffering. *Personality and Social Psychology Bulletin*, 43, 272–283.

<sup>3)</sup> Hirschberger, G. (2018). Collective Trauma and the Social Construction of Meaning. *Frontiers in Psychology*. Published online 2018 Aug 10.

<sup>4)</sup> Licata, L., & Mercy, A. (2015). “Collective memory, social psychology,” in *International Encyclopedia of the Social & Behavioral Sciences* Vol. 4 2nd Edn, ed. Wright J. D., editor. (Oxford: Elsevier), 194–199.

<sup>5)</sup> Halbwachs, M. (1992). On collective memory (L. A. Coser, Trans. and Ed.). Chicago, IL: University of Chicago Press.

<sup>6)</sup> Liu, J. H., & Hilton, D. J. (2005). How the past weighs on the present: social representations of history and their role in identity politics. *British Psychological Society*, 44, 537–556.

<sup>7)</sup> Saito, H. (2006). Reiterated Commemoration: Hiroshima as National Trauma. *Sociological Theory*, 24, 353–76.

possible thanks to the nature of the memorial rites. Rituals are “occasions that combine a high degree of mutual concentration of interest, that is, a high degree of shared subjectivity, along with a high degree of emotional immersion... [which] produce organic feelings associated with cognitive symbols”. The collective emotion that memory generates by the nature of the rituals of the participants helps them to feel authentic to the autobiographical accounts of their shared past. Collective memory Talking about collective aspects of memory is closely related to questions about the politics of photography <sup>(1)(2)</sup>.. Collective memory focuses on images of the past in culture and discourse <sup>(3)</sup>.

In this context, memory is a product of the social construction shaped by its economic, cultural, political and ideological contexts; It is a depiction not only of the past, but also of the power relations and power structures in society and culture that influence its formation <sup>(4)</sup>. Thus, collective memory is an arena in which struggles are fought over the formation of identity <sup>(5)</sup>. The persistence of characters and events in space and time is an important component of collective memory.

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<sup>1)</sup>( Alexander, J. (2004). Cultural Pragmatics: Social Performance between Ritual and Strategy. *Sociological Theory* 22(4),527-662.

<sup>2)</sup>( Saito, H.(2006). Reiterated Commemoration: Hiroshima as National Trauma. *Sociological Theory*. 24, 353–76.

<sup>3)</sup>( Le Goff ,j. (1992). History and Memory. New York: Columbia University Press

<sup>4)</sup>( Sturken, M. (1997). Tangled Memories: The Vietnam War, The AIDS Epidemics, and the Politics of Remembering. ISBN: 9780520206205

<sup>5)</sup>( Tajfel, H. & Turner, J. (1979). “An integrative theory of intergroup conflict,” in *The Social Psychology of Intergroup Relations*, eds Austin W. G., Worchel S., editors. (Monterey, CA: Brooks/Cole), 33–47.

### 2.2.4 Palestinian Collective Memory

The exiled and displaced refugees seek to use various methods to re-create a homeland that is an extension of their roots in the past, and fulfills their aspirations, as it appears that the camp is the only place that constitutes a state of marginalization and alienation for refugees, which reinforces the need to build a healthy and secure homeland, even if it is in the imagination. This is consistent with the researcher (Mallki), who believes that “the land in the case of asylum tends to be closer to the symbol than to the truth, and that the relationship between land, exile and asylum is a complex one; refugees re-create images of their homeland”<sup>(1)</sup>.

Where imagination plays a major role in the mental structure, it links the unconscious with the highest products of feeling and guards the models of gender and immortal thoughts, but the repressed individual and collective memory<sup>(2)</sup>.

As Rose Marie pointed out, the Nakba and displacement left their effects on the memory and identity of the Palestinians in varying ways, according to the fate that befell them and the countries to which they sought refuge. They live in it, and this shows that within every Palestinian living in exile there is a struggle in which the various affiliations meet and struggle among themselves and force them to make painful choices. And (Halbwachs) explains that collective memory is linked to the social nature of individual remembrance, as the reliance of individuals in their renewal and restoration of the past to social frames of reference makes their memories of a collective reference nature, and (Halbwachs) considers that the shared memory of a particular

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<sup>(1)</sup> زيدان، حنين، (2018). ذكريات أحداث النكبة والتهجير لدى الجيل الأول والثاني الفلسطينيين والمخاوف لديهم. رسالة

ماجستير، جامعة القدس، القدس، ص13.

<sup>(2)</sup> زيدان، حنين، (2018). مرجع سابق، ص14

human group is an indispensable condition for the existence of this group. ; Where it establishes its identity through collective remembrance, and this collective identity comes as a result of a common interpretation of the past of that group, where it can be said that collective memory is the memory of collective memories in its relations with society as seen by Halbwachs; It is the foundation of society and the guarantee of its becoming. That is, the oral accounts and biographies of Palestinian refugees about their stolen past and the sources are a collective voice <sup>(1)</sup>.

These collective voices, being a means of preserving the collective memory and Palestinian identity, are the outcome of the human experience of them in their land over the long and accumulated historical time for them, as the biographies and oral narratives of the citizens serve as the fuel needed to restart history and charge it with memory, especially spatial memory because the place represents the meaning of existence for refugees. Palestinians as human beings were uprooted from their land, and according to (Pira Nora) in his study of the identity function of collective memory, he considered that identity is the sensory equivalent of collective memory, i.e., “places of memory” that include historical and geographical places, statues, artworks, as well as historical figures, philosophical and scientific texts and activities Avatar and others <sup>(2)</sup>.

### **2.2.5 Transgenerational Memory**

There are many processes by which collective traumas in one generation can affect subsequent generations, a perspective that appears to have resonated in studies of

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<sup>(1)</sup> زيدان، حنين، (2018). مرجع سابق، ص14

<sup>(2)</sup> زيدان، حنين، (2018). مرجع سابق، ص14-15

indigenous peoples living with the collective historical traumas suffered by their ancestors <sup>(1)(2)(3)</sup>.

Because there has been less emphasis paid to the interconnected consequences of traumatic experiences on local communities, it is critical to determine generational reactions to certain historical traumatic events or times <sup>(4)(5)</sup>. The majority of research on intergenerational impacts at the individual level ignores the wider environment in which these traumatic experiences occur <sup>(6)</sup>. The impact of collective trauma on these generations must be considered in the context of historical and present group pressures, just as the role of generations is influenced by previous experiences and the current environment <sup>(7)(8)</sup>.

Knowledge of collective trauma is woven through the memories of several generations, characterizing those who know it as the bearers of secrets. Moreover,

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<sup>1)</sup> Evans-Campbell, Teresa (2008). Historical trauma in American Indian/Native Alaska communities: A multilevel framework for exploring impacts on individuals, families, and communities. *Journal of Interpersonal Violence*, 23(3), 316–338.

<sup>2)</sup> Gone, Joseph. (2009). A community-based treatment for Native American historical trauma: Prospects for evidence-based practice. *Journal of Consulting and Clinical Psychology*, 77, 751–762

<sup>3)</sup> Whitbeck, L.; Adams, G.; Hoyt, D. & Chen, X. (2004). Conceptualizing and Measuring Historical Trauma Among American Indian People. *American journal of community psychology*, (33), DOI: 10.1023/B: AJCP.0000027000.77357.31

<sup>4)</sup> Evans-Campbell, Teresa (2008). Historical trauma in American Indian/Native Alaska communities: A multilevel framework for exploring impacts on individuals, families, and communities. *Journal of Interpersonal Violence*, 23(3), 316–338.

<sup>5)</sup> Waldram, James (2004). *Revenge of the Windigo: The construction of the mind and mental Health of North American Aboriginal peoples*. Toronto, Canada: University of Toronto Press.

<sup>6)</sup> Kirmayer, Laurance, Brass, Gregory, & Tait, Caroline. (2000). The mental health of Aboriginal peoples: Transformations of identity and community. *Canadian Journal of Psychiatry*, 45(7), 607–616,

<sup>7)</sup> Brave Heart, Maria. & DeBruyn, Lemyra. The American Indian holocaust: Healing historical unresolved grief. *American Indian and Alaska Native Mental Health Research*, 8, 56–78, (1998).

<sup>8)</sup> Brave Heart, Maria. Oyate Ptayela: Rebuilding the Lakota Nation through addressing historical trauma among Lakota parents. *Journal of Human Behavior in the Social Environment*, 2(1–2), 109–126, (1999).

colossal trauma has an amorphous existence, is undetermined in space or time and lacks a beginning, middle, or end, and can shape the internal depiction of reality for several generations, becoming an unconscious organizing principle transmitted by parents and absorbed by their children <sup>(1)</sup>.

Thus, traumatic memory requires a process of evolution that requires several generations to occur <sup>(2)</sup>. There is a deficit in our ability to absorb, name, remember and, conversely, forget about the trauma. We know trauma because it imposes itself on us. However, one way to deal with collective trauma is to activate memory and remembrance by providing individuals with materials and presentations that recount a past event as part of a shared collective identity, remembrance forms social groups. Additionally, because autobiographical memories are essential to generating and maintaining individuals' sense of personal identity, remembrance provides people with autobiographical accounts of their shared past as a group and induces them to feel and accept such narratives as authentic <sup>(3)</sup>.

### **2.2.6 Jenin City and Camp**

The city of Jenin is the center of the Jenin Governorate, and it is located at the head of the southern Marj Bin Amer Triangle. The city of Jenin has historical importance due to its middle location to the historical cities of Palestine: it is located 50 km from Haifa, 25 km from Nazareth, and 43 km from Nablus. This placed Jenin in a

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<sup>1)</sup> Laub, D.P., & Auerhahn, N.C. (1993). Knowing and not knowing massive psychic trauma: Forms of traumatic memory. *International Journal of Psycho-Analysis*, 74, 287–302.

<sup>2)</sup> Laub, D.P., & Auerhahn, N.C. (1993). Knowing and not knowing massive psychic trauma: Forms of traumatic memory. *International Journal of Psycho-Analysis*, 74, 287–302.

<sup>3)</sup> Saito, H.(2006). Reiterated Commemoration: Hiroshima as National Trauma. *Sociological Theory*. 24, 353–76.

strategic location, and made it a vital transportation hub throughout the historical periods that followed Palestine <sup>(1)</sup>.

Jenin camp was established in 1950 after the refugee tents that had been set up by the United Nations Relief and Works Agency for Refugees in the Jatrou Plain, a plain six kilometers southeast of the city, were flooded. The camp was set up on a leased plot of land west of Jenin, the site of the former Ottoman train station. It was an area used by British forces as a military site during the Mandate period. At first, about 2,000 refugees lived in the camp, on an area not exceeding one square kilometer, in a crowded area that is interconnected with the neighborhoods of Jenin and with the Burqin Valley neighborhood in the west. As for the geographical nature of the camp, it is divided between a mountainous part that rises towards the Jabriyat area and a plain part <sup>(2)</sup>. As for the camp's population, it reached 11,213 according to the Palestinian Central Bureau of Statistics figures for the year 2019 and that is, of course, in addition to the population scattered in the city of Jenin and nearby villages and other areas <sup>(3)</sup>.

### **2.2.7 Invasion of Jenin refugee camp in 2002**

The battle of Jenin camp is considered one of the most prominent stations of steadfastness in contemporary Palestinian history. It was also called the "Jenin massacre." It took place between 1-12 April 2002. That battle constituted a model in preparation, steadfastness, and response. A model of victory, as the battle of Jenin was

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<sup>(1)</sup> الحنيطي، حرب، (2008). قصة مدينة جنين، سلسلة المدن الفلسطينية (10)، المنظمة العربية للتربية والثقافة والعلوم، ص14.

<sup>(2)</sup> حويل، جمال، (2012). معركة مخيم جنين التشكيل والأسطورة (نيسان 2002). رسالة ماجستير، جامعة بيرزيت، رام الله، فلسطين، ص41.

<sup>(3)</sup> حويل، جمال، (2012). مرجع سابق، ص42.

the unique and almost the only military experience in the history of Palestinian confrontations from inside occupied Palestine (after the establishment of the racist state of Israel in 1948 and the deprivation of the Palestinians from forming their modernity and establishing their state) compared to battles such as Karama, Beirut, and the successive sieges on the Palestinians and their historical leadership <sup>(1)</sup>.

This operation was part of a comprehensive invasion of the West Bank aimed at eliminating Palestinian armed groups that were resisting the occupation. Jenin and the old town of Nablus were the scene of the fiercest battles that took place during the invasion, as a group of Palestinian fighters decided to confront the Israeli forces to death, which led to There were losses among the Israeli forces, and then they invaded Jenin camp and eliminated the fighting groups, where most of them were killed and arrested. The Israeli forces also carried out operations of abuse and murder against the residents - according to Palestinian sources, most of the international neutral news sources and international associations, which led to dozens of deaths. Israel's Palestinian combatants are responsible for endangering the lives of civilians <sup>(2)</sup>.

Two weeks of siege and fierce battles took place between the resistance and the occupation before the battle came to an end. The United Nations report revealed a heinous massacre committed by the Israeli occupation soldiers by executing approximately 58 Palestinians, and wounding hundreds with varying degrees, and the report recorded a number of missing, hundreds of detainees and the demolition of 1,200

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<sup>(1)</sup> الجهاز المركزي للإحصاء الفلسطيني، عدد السكان المقدر في منتصف العام لمحافظة جنين حسب التجمع (2017-  
[http://www.pcbs.gov.ps/Portals/\\_Rainbow/Documents/JeninA.html](http://www.pcbs.gov.ps/Portals/_Rainbow/Documents/JeninA.html)، (2021

<sup>(2)</sup> الموقع الرسمي لحركة فتح فلسطين "البنان"، مجزرة جنين، 2014،  
<http://www.falestinona.com/flst/Art/467#gsc.tab=0>

homes, 450 homes completely demolished. As for the Israeli side, it admitted the killing of 23 of its soldiers, despite the resistance's assertion that the number is much higher <sup>(1)</sup>.

The battle ended and its details remained engraved in the memory of history as a heroic epic written by the Jenin camp. Despite the siege, it achieved a great victory in the field unit among the Palestinian resistance factions in a small area not exceeding a square kilometer <sup>(2)</sup>.

## 2.3 Literature Review

Several studies were conducted about the invasion of Jenin camp, and some of them focused on the events of the war itself, and this idea was included in foreign studies, while other studies focused on collective memory and trauma and were included in Arab studies. Accordingly, the previous literature in this research was classified into two main sections: Arabic studies and foreign studies.

### 2.3.1 Arabic Previous Studies

Assaf and Abu Hassan study <sup>(3)</sup> aimed to investigate the effects of traumatic psychological stress resulting from the Israeli military invasions of Jenin camp, in addition to identifying the problems that students face as a result of the invasion of the camp. The study sample consisted of (135) male and female students from the upper classes in the managed schools. By the UNRWA, they were chosen randomly. The

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<sup>(1)</sup> ظاهر، عزيزة، مخيم جنين. قصة حصار وانتصار، مقال منشور في مجلة البيان الإماراتية، (2019)، <https://www.albayan.ae/one-world/arabs/2019-04-19-1.3539460>

<sup>(2)</sup> حويل، جمال، (2012). مرجع سابق، ص16

<sup>(3)</sup> عساف، عبد، أبو الحسن، وائل، (2007). آثار الضغوط النفسية الصدمية المترتبة على فعل الاجتياحات العسكرية الإسرائيلية لمنطقة مخيم جنين: دراسة حالة تلاميذ الصفوف العليا من المرحلة الأساسية. مجلة جامعة الأزهر - غزة، سلسلة العلوم الإنسانية، 9(1)

results of the study showed that the students suffer from psychological, behavioral and traumatic pressures to a severe degree, which may affect the future of these students in the future. The study also revealed that the Israeli invasion has devastating psychological traumatic effects on the reality of the Palestinian child, those effects that many classroom students suffer from. The higher education in the basic stage of compulsory education in occupied Palestine, which would not have appeared without the severity of the impact of the Israeli military invasion and the extent of its effects on the feelings and feelings of this innocent and weak segment of society and its groups, especially since their immune and psychological systems are still fragile and cannot bear the impact of such practices Aggressiveness that exceeds their sense and awareness of assimilation, absorption, and adaptation to the course of these inhumane military events.

Catlo's study <sup>(1)</sup> aimed to evaluate the psychology of Palestinian collective memory, a living memory and endless suffering", which aimed to identify the apparent content of the life story of the elderly Palestinian refugees who lived (Diaspora) and to know the historical process of the situation of migration and displacement and how it affects the psychological and social reality them, as well as knowing the psychological and social connotations of them, and the study sample consisted of (121) elderly Palestinian refugees, including (78) males and (43) females who told their life story. The results of the study revealed seven main categories included in the life story and a number of sub-categories, and there were psychological, social and political connotations.

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<sup>(1)</sup> كتلو، كامل، (2016). سيكولوجية الذاكرة الجمعية، ذاكرة حية ومعاناة لا تنتهي. ع45، سلسلة إصدارات مكتبة

Al-Arbawi <sup>(1)</sup> conducted a study that showed that the collective memory constitutes an important element for comparing the social space, and that each memory is a revival of the past by evoking the parts that testify to past lives, in addition to the fact that the presence of memory makes us feel the degree of social continuity, and the collective memory cannot exist without embodying it in group, carry it, transport it, and revive it, otherwise it will freeze and calcify in the form of a flimsy imitation, and it is only found in places to preserve it. The results of the study showed that the collective memory is very important because the social group is aware of its shape thanks to it, and that all its content is related to the past, the service it provides is related to the present, that is, it is a reconstruction of the past that adapts the image of old facts to the beliefs and spiritual needs of the present time. And memory calls for a number of important inferences, namely, the right of individuals to express their opinion in support of their right to construct and re-own history, and to formulate it in accordance with their aspirations and expectations.

As for the study of Zayed <sup>(2)</sup>, it sought to identify the narratives of Palestinian refugees and compare them across generations. The study showed that memory includes talking about history in the written and oral sub-sections, and that collective memory is the memory that brings together the memories of different groups. The study also indicated that values, customs and traditions constitute. The basic core of collective memory, and that memory is from the past and history is also from the past, and generations are the ones who transmit from the past to the present. The study added that

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<sup>(1)</sup> العرابوي، ليلى (2014). الذاكرة الجماعية: الأصل والتفرعات. الأكاديمية الأمريكية العربية للعلوم والتكنولوجيا، العدد 13 (5)، ص148.

<sup>(2)</sup> زايد، أمل، (2013). روايات اللاجئين الفلسطينيين: مقارنة عبر الأجيال. رسالة ماجستير، جامعة بيرزيت، رام الله- فلسطين.

there is a relationship between memory and place, as many memories are linked to a specific place, as these places activate and encourage human memory and protect it from forgetting.

In Amr's study <sup>(1)</sup>, which aimed to know the process of transferring collective memory from one generation to another during the past fifty-eight years, so that it was accompanied by failures, that is, the collective stock has declined significantly in the generations that followed the generation of the Nakba or the parents to reach its minimum level among The generation of grandchildren, and this study also aimed to measure the impact of some other independent variables on the collective memory of refugees, such as the level of education, gender, place of residence, and any other variables that may appear during the analysis of interviews. The results showed that fathers are characterized by a large stock of university memory compared to other generations. This stock is manifested through stories, pictures, knowledge, and sequence in narrating events and others. In contrast, this stock appears significantly among the refugees of the second generation (sons), as for the grandchildren. Their collective memory has decreased to the point that there are fundamental differences between them and their children as well. The results also showed that there is an effect of some independent variables, especially the variables of gender and education level, on the collective memory of the refugees. The results also showed that the folklore, visiting the village with parents and the media, acquiring some documents, especially those related to land ownership (Tabu) and reading some books that talk about destroyed villages are channels and other sources that are added to the oral narrative,

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<sup>(1)</sup> عمرو، تيسير (2007). قرية بيت جبرين في الذاكرة الجماعية. رسالة ماجستير، جامعة بيرزيت، رام الله- فلسطين.

through which collective memory is drawn and transmitted from one generation to the next generation.

Hawil's study also showed that the battle of Jenin camp is considered one of the most prominent stations of steadfastness and victory in contemporary Palestinian history, because it inaugurated, for the first time, a model for victory over the occupying Zionist entity "from within" as the battle of Jenin was the unique, and almost the only, military experience in The history of Palestinian victories from within occupied Palestine (after the establishment of the racist state of Israel in the year (1948) and the deprivation of the Palestinians from forming their modernity and establishing their state). The study also showed that documenting the battle of Jenin camp is not just a personal memory, but rather a collective responsibility in preserving the Palestinian national memory, and inaugurating the chapters of heroism in its long history <sup>(1)</sup>.

Abu Rish's study <sup>(2)</sup> is an attempt to write some parts of the social and economic history of the Palestinians who were targeted by this study, who are from the people of (the cities of Jaffa, Lydda, Ramle, Jerusalem and their villages), who, after the Nakba and displacement, sought refuge in the camps in the central West Bank (Al-Amari camps, Jalazun, Qalandia, Kaddoura, Silwad, and Birzeit refugee camp). The study indicated the importance of collective memory in the formation of identity, and in determining the elements of belonging and interdependence between members of the same society. family, friends and neighbours), to take root, take root, and sustain

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<sup>(1)</sup> حويل، جمال، (2012). معركة مخيم جنين التشكيل والأسطورة (نيسان 2002). رسالة ماجستير، جامعة بيرزيت، رام الله، فلسطين.

<sup>(2)</sup> أبو ريش، رفعة، (2009). صور الوطن المفقود: نكريات المرأة الفلسطينية اللاجئة، دراسة مقارنة مع صور الرجل اللاجئ قبيل وبعد النكبة 1948. رسالة ماجستير، جامعة بيرزيت، رام الله، فلسطين.

themselves. The study also emphasized the process of memory and focus on it in writing the history of the Palestinians as a means of recurring the narrated impact (oral narration) over time. Its frequency has been preserved over the generations with the interaction of the collective imagination of the Palestinians, relying on their autobiographies that redefine and define the oppressed self. Hence, the function of collective memory as a preserver of Palestinian history and of the resistance national culture, its vitality and process, is clearly evident.

The study of Issa <sup>(1)</sup> aimed to identify the extent to which the Palestinian collective memory is embedded in the memory of the Palestinian child in a memory of pictures, stories and information about pre-1948 Palestine, in addition to the sources from which they drew this knowledge, due to the centrality of memory in relation to the Palestinian cause. This study, children's use of the plural pronoun, as if they included themselves in suffering, is evidence of children's awareness of the issue of the Nakba.

### **2.3.2 English Previous Studies**

Research was conducted by the Human Rights Organization (HRO) <sup>(2)</sup> based on the accounts of three experienced human rights analysts who spent seven days in Jenin, from 19 April 2002 to 28 April 2002 to examine this report. The group interviewed more than 100 residents of the shunned Jenin camp, collected detailed accounts from victims and witnesses, cross-checked their records and carefully reviewed them with those of others. Human rights examiners also collected data from other first-hand events from witnesses in the Jenin refugee camp, including extension workers, health

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<sup>(1)</sup> عيسى، نرمين، (2004). بحث الذاكرة لدى الطفل الفلسطيني. رسالة ماجستير، جامعة القدس، فلسطين.

<sup>(2)</sup> Human Rights Watch (2002). ISRAEL, The Occupied West Bank and Gaza Strip, and The Palestinian Authority Territories Jenin: IDF Military Operations. Vol. 14, No. 3 (E)

professionals, and local authorities. The research reached several results, including that, due to the dense urban environment of the refugee camp, the fighters and civilians were not far away. Camp civilians described days of constant bombardment of missiles from helicopters that hit their homes. Some residents were forced to flee house to house in search of shelter, while others were trapped by the fighting, unable to escape to safety, and threatened by a curfew imposed by lethal force, using sniper fire. The human rights organization documented cases in which soldiers transformed civilian homes into military sites, and confined residents to one room. In other cases, IDF soldiers openly told civilians who tried to flee to return to their homes.

In the study of Henkin <sup>(1)</sup> the researcher first addressed the special nature of what is known in military terms as “urban combat”. This kind of fighting inevitably inflicts heavy casualties on the invading force, and much worse on the civilian population. Second, it shows how other armies behave while fighting in cities, including those ostensibly involved in humanitarian operations, such as NATO forces in Kosovo and the United Nations forces in Somalia. The experience of these armies provides an invaluable perspective to consider. As for the third and final, the researcher dealt with the Israeli army's operation in Jenin. In this section, he focused on the challenges posed by the fighting conditions in the Jenin refugee camp and the exceptional measures taken by the Israeli army to protect the lives of non-combatants there. The researcher concluded that the dust did not completely subside from the Jenin battle. Some facts emerged only months after the fighting ended, while others remain disputed. Even when the facts are clear, debate continues over their interpretation, between those involved in the fighting and among the foreign observers who visited the battlefield. Nevertheless, it

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<sup>1)</sup>(Henkins, Y. (2003). Urban Warfare and the Lessons of Jenin. Azure.org. summer 5763/2003.

can be said at the stage of preparing the research, i.e. a year after the battle, that it was with a high degree of certainty that the Israeli army was not only guilty of perpetrating massacres of Palestinians in Jenin, but that it actually made a great effort to spare them the fate of the other civilian population trapped in an urban area. During its operations in the territories of the Palestinian Authority, and especially during the fighting in Jenin, the Israeli army has proven that it operates according to standards unparalleled among the militaries of the world. Civilian casualties, of course, are a horrific consequence of war, even when they are few in number.

## **Chapter Three: The Study Methodology**

### **3.1 Introduction**

In order to provide outcomes such as data that expand scientific knowledge in this way, and to help build a bigger public space for Palestinian collective memory, an immense quantity of structured theoretical studies based on methodological ideas of scientific research are required. Furthermore, the data and information gathered from the interviewed segment is largely related to their feelings, as it can also be directly related to an experience that has been reduced from the traumatic Palestinian collective memory by each refugee, as it was felt or heard about this topic by the refugees before others. This does not imply that all refugees will have the same level of thoughts about the quality of their lives or the severity of their impact on people who have lived through similar situations.

As a result, the purpose of this chapter is to establish the most appropriate research technique to be used, as well as the research sample, research instrument, and other factors that must be considered when determining the research method.

### **3.2 The Study Design**

As stated in the introduction, story and narrative-based data cannot be quantified or dealt with by questions, such as closed questions in a questionnaire. Thus, the qualitative approach and use of case study methodology, which takes into consideration the many features of narrative data and uses semi-structured interviews with interviewers and observation, would have a stronger ability to acquire data with scientific knowledge with more precision. In this sort of data, it will be more dependable than any other study process.

As a result, in order to investigate in depth and detail the various dimensions of collective memory work linked to the events of the Jenin refugee camp invasion, this study employed a qualitative research approach to collect data.

This study will use the method of examining phenomena as a research methodology to better understand how people remember the massacre in an attempt to perceive the event from their point of view. As a result, this type of study focuses on understanding the qualities of individuals that are linked to behaviors and social phenomena, as well as the interpretation of texts and activities utilizing qualitative research methods <sup>(1)</sup>. In-depth interviews were done to better understand the motivations behind the various measures performed by Palestinian refugees at response to the events preserved in the Jenin refugee camp in 2002. The purpose of using this tool is to urge interviewees to dive further into their tales and discuss what it means to them.

### **3.3 The Study Population**

The study population comprises of displaced Palestinians from various Palestinian cities and villages who were transformed from citizens in their home nations to refugees in the Jenin refugee camp following the 1948 and 1967 catastrophes. Those who dwell in the Jenin refugee camp and those who were victims of the Jenin camp invasion in 2002 make up the study population.

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<sup>1)</sup> Sutton, J. & zubin, A. (2015). Qualitative Research: Data Collection, Analysis, and Management. *The Canadian journal of hospital pharmacy*. 68(3), 226–231

### 3.4 The Study Sample

This study sample was chosen on purpose and the snowball sampling adopted as a sampling method <sup>(1)</sup> as it was difficult to reach the study population required to choose the survey sample <sup>(2)</sup>.

The study sample is chosen in an intentional way and I adopted the snow ball “chain referral sampling” <sup>(3)</sup> as a sample method in which it was difficult to me to reach the needed study population for the survey sample selection <sup>(4)</sup>. This method used to reach larger study sample participants, as I used individuals whom I personally know from the study community to reach other individuals from the sample of this study. The study sample included sixteen Palestinian refugees who live in Jenin Refugee Camp. In which the sample divided into two groups in order to maintain the intergenerational traumatic memory; the first group consisted of six Palestinian refugee participants within the age range of 40-60 years old, those who lived 2002 Jenin Refugee Camp Invasion and still remember the details of the massacre clearly. The second group consisted of another six Palestinian refugee participants within the age range of 14-20 years old, those who maybe remember a little details of the 2002 Jenin Refugee Camp massacre events and clearly remember the stories transmitted from the first generation included in the first group of this study sample and others who died and told their stories to their children and grandchildren.

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<sup>1)</sup> Johnson, T. P. (2014). Snowball Sampling. Second Edition, Statistics Reference Online. 1-5

<sup>2)</sup> Goodman, L. (1961). “Snowball sampling”. *Annals of Mathematical Statistics*. 32, 245-268.

<sup>3)</sup> Johnson, T. P. (2014). Snowball Sampling. Second Edition, Statistics Reference Online. 1-5

<sup>4)</sup> Goodman, L. (1961). “Snowball sampling”. *Annals of Mathematical Statistics*. 32, 245-268.

### 3.5 The Study Instrument

The researcher depends mainly on the in-depth open interview, which is one of the best research techniques in social science studies, it determines the validity, reliability and the success of the research. The interview tool stem from the advantage of understanding the human behavior in which it describes the “nature” and “quality” of how people behave, understand and experience. Interview is more powerful in collecting extensive narrative data than questionnaire. In a similar vein, (Cohen et al, 2007) add that interviewing is “a valuable method for exploring the construction and negotiation of meanings in a natural setting”<sup>(1)</sup>. The interview value is not only because it assembles an all-encompassing depiction, examinations words, reports nitty gritty perspectives on witnesses; yet in addition since it empowers interviewees to “speak in their own voice and express their own thoughts and feelings”<sup>(2)</sup>.

Although, the researcher prepared an organized and arranged plan for these interviews, that included a set of points and axes related to the goals of the study and the data to be collected taking into account the existence flexibility in the possibility of presenting or delaying a certain point if necessary and the interview plan was presented to committees to be judged, and since we are conducting a case study, it has also been relied on the note with participation where a notebook is used to put the notes that the researcher needs, It is also one of the most important research tools for this type of studies, there is a lot to be observed, and at the same time it is related to the field of collective memory, especially those related to the behavior of refugees. That the researcher will seek the assistance of some people who have expressed their willingness

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<sup>1)</sup>( Cohen, L.; Manion, L. & Morison, K. (2007). *Research Methods in Education*. (6th ed.). London: Routledge.

<sup>2)</sup>( Berg, B. L. (2007). *Qualitative research methods for the social sciences*. London: Pearson.

to help in order to reach the study sample, especially from the first generation due to their few numbers.

### **3.6 The Study Difficulties**

This study encountered many difficulties that were related to the sample of the study, as it was difficult to reach the first generation because most of this generation in Jenin camp had died, and interviews were conducted with people from Jenin refugee camp and these interviews were investigated because not all conditions were met the interview.

## Chapter Four: The Study Results

### 4.1 Introduction

This section of the research is based on the findings of the interviews that were done. The results of the first-generation interviews and the results of the second-generation interviews will be separated into two sections in this chapter.

### 4.2 Results of the First-Generation Interviews

The first generation's research sample consisted of six individuals, all of whom were female, and whose ages varied from forty to sixty years old.

#### Case No. (1)

Fatima is 49 years old and she lives in Jenin refugee camp. The following were her responses to the interview questions:

#### The Link between the Past and Present through Traumatic Memory

*“Jenin camp invasion in 2002/4/11 was another Nakbs in our modern times, implying that the year 1948 was a disaster, but we were not present. We learned about it from adults, parents, and grandparents, and we saw images, but Jenin camp invasion was a real graphical disaster, we lived it in all of its details. First, when we walked miles to leave the camp, while raising the white flag to defend ourselves. At that time, I crumbled and screamed, then the Palestinian Journalist Ali Al-Samoudi came for meeting us, I cried and said I don’t want photographs of a new Nakba. This was the moment that I will never forget, since I truly felt the calamity that is the Nakba”.*

The attempt to link the memory of the 2002 invasion of Jenin camp with the 1948 Nakba is evident, and this constitute a major element of the traumatic memory. The Palestinian memory is built on memories of immigration, displacement, and murder, the

Palestinian does not regain the role in life until its once again engulfed in a state of war that transports the soul back to the same cursed past, and that the state of displacement and immigration is an immortal idea with the Palestinian people until one of us believes that one day we will be able to live with it. As a result, this causes the individual in Palestinian society to be permanently damaged by the trauma that is passed down through the generations, allowing him to cope with the trauma as it becomes a reality and then a reality again. The bombardment, displacement, and displacement that its people have already endured. As it is the condition of estrangement experienced by the Palestinian people from birth till death, this is a primary focus in the influence of traumatic memory on the mind. The third domain manifests itself in the transfer of images between generations via narrative. If it hadn't been for the image that was faithfully told through various generations in her family tree, Fatima would not have been a victim of the traumatic memory effect and the influence of comparisons between the current condition when the events of the camp invasion and the Nakba occurred.

**Balance of awareness and the state of national unity are two psychological traumatic memory outcomes**

*“Certainly, what distinguishes the catastrophe of the Jenin camp invasion in 2002 is the presence of the Palestinian National Authority. Did it really have a role? Undoubtedly, men like Abu Jandal, the military officer, had a role. He was one of the organizers, but the main action and word were for the national forces combined. The division between the factions vanished and national unity was embodied, and steadfastness was a product of unity. We were all watching from windows, never saw one resistance man alone, all of them were together all of the time”*

Attempts to compare the forces in the distant past associated with the Nakba, and the present linked to the recent past represented by the events of the camp invasion, constitute a state of equilibrium of awareness among the Palestinian people, to look at the differences and try to improve the situation for the future. During the events of the camp invasion, it formed a national unity that overcame all forms of division and the outcome of Oslo from authority and others. Here is the fourth domain, about the collective reaction that was an outcome of the existing state of war that created a close link in terms of factional, military, and national unity, as well as the unity of civilians, which It resulted in a state of steadfastness in the face of the enemy.

#### **Solidarity among Palestinians in response to Traumatic Memory**

*The sociological activity of the Palestinian community, which was highly responsive or was willing to accept any loss in exchange for saving the spirit of resistance that existed within the camp, as well as the houses that had no armed Palestinians, the residents of those houses help in way or another. Every home is furnished. They helped in feeding the people in the area. I remember preparing pastries and feeding the gunmen around us rice and beans, and I remember the goose that was injured by a gunshot and was quarantined with us, and we cooked it and fed it to the resistance men, and we served 80 members of the families present, and we fed the gunmen surrounding us, those are just simple examples of solidarity. Of course, the Palestinian militants' perseverance became legendary in the end, since they were as if they wanted to say or send a message from the start that they wanted to remain steady and not create another asylum. Although, I recall the social status of the families who left their houses and the families of the entire neighbourhood, which was partly bolstered by the presence of retirees, for example, there were 80 individuals who left their homes to our house for its location being in the centre of the area. We slept on each other's shoulders because there were painful stories to tell, such as the story of the martyr Munir al-Washahi, who was martyred in the neighbourhood, and my brother's wife was one of the people who went to rescue him and stayed bleeding in our house until he was martyred.*

The state of solidarity was one of the most significant axes developed during the events of the Jenin camp invasion, until it came to the community sacrificing everything, they had to form models of giving and giving when crises happened, especially a crisis represented by a state of war. It was a state of continuous and continuous jihad with everything they owned, their money, themselves, and their property, as well as attempts to support each other and the resistance fighters, until it became a confrontation in defying what had happened in the past so that the state of displacement and displacement would not be repeated again. It's the state that developed as a result of the traumatic memory, and it's characterized by resiliency and optimism. It is the condition that results from traumatic memory, and it constituted a state of resilience as well as a challenge and confrontation of the traumatic memory during the events in order to prevent the events of the past from repeating again.

#### **A State of pride in resistance is the result of Traumatic Memory**

*“It has been almost 18 years since 2002, but mention Mahmoud Tawalbeh’s name, a big name that generations cannot forget. Mention Abu Jandal, the military leader who was separated from power, but he had a valuable role and we will not forget his cries when he was directing the youth. Here, guys, or when he gave us The matter was that they went out and vacated the house, when the house was hit by the missile, it was a block, God willing, with military activity and tactics. In addition, an important point was the preparations that preceded the operation, and we were noticing in remembrance of the days of God, may God have mercy on him, Mahmoud Tawalbeh, when he was walking in the alleys and the children’s wedding ceremonies and he saw and chanted Mahmoud Tawalbeh Mahmoud Tawalbeh. Of course, it was a beehive. Everyone was sitting and working with a picture trap. It could be coming down from the house. It was booby-trapped by homes they chose, for example. It was for the militants, remembering, may God have mercy on him, Ziyad Al-Amer. The first martyr was the invasion Because I remember when I came out of the window, he was with a group of young men and he was talking to them here, praise be to God. He was stationary. There were no moments but he was moving from a site to a site in Farah to a site in the Jabriyat area and he had a weapon and they said that he was distinguished by his weapon and fired on my own and wounded one of the soldiers and was wounded and he was the first Shahid Hadi is an example of true leaders. And in my life, the martyr Riad al-Din, who is from Tulkarm, God willing, his goal was jihad, so he threw the battle of Jenin if he really had a goal, he had the intention of martyrdom, and the evidence is that I read the message of his wife, you are after you, and I want to be martyred and you will be widowed and martyred, thank God, for every gunman or martyr has a story with its shadow engraved in the memory of generations.*”

If Fatima was able to describe these cases related to the resistance fighters, their names, their actions, and what was known about them from the accounts of those close to them, then as a researcher I cannot describe the beauty of the feeling of pride behind these words and their close connection to the traumatic memory. And if we are defenseless and do not have the weapons we have, we will continue the path of resistance, it is the simple attempts to confront an army with its equipment to resist the new state of displacement. It is the struggle of memory between the past and the present in not forgetting those who sacrificed themselves for others to live and for the camp to remain where it is and not to be moved again to a further place, and these feelings of pride, pride and dignity are undoubtedly passed down through the generations to this day. This, and the Palestinian people are still proud of it when they remember it after 18 years. Fatima mentioned many of the names of the martyrs and their narrations, not only Mahmoud Tawalbeh, Abu Jandal, Ziad Al-Amer, Riyad Al-Din and Munir Al-Washahi, but also mentioned:

In another location, may God have mercy on her, the mother of Marawan Al-Washahi, who used to prepare food for young people through the wood marinating, puts food in pastries or such, and sends them to a second area, the sniper monitors her until she was martyred. One was martyred... and we have in mind the two brothers, the martyrs, Nidal al-Nubani and Shadi al-Nubani. Certainly in homes that have lost, there is no doubt that there are two brothers from the Al-Fayed family, two brothers of martyrs, and we have a neighbor of the owner of the father Abu Raja Al-Sebaa, his traces have vanished because the bulldozers and the demolition are all between But we ask God that he be a martyr before his Lord, for the loss is surely great, but steadfastness is indeed a legend in the battle of the camp.”

This indicates the extent of Fatima's connection to the need to remember those who were the victims of this brutal occupation, to the extent that the matter reached the point of losing more than one member of the same family, some of whom were brothers, mother and son. As many previous studies tried to prove that the Jenin camp war was nothing but a just war described as a war between militants and an Israeli army, these memories prove the opposite of all their attempts to distort the true picture behind this painful situation that has been repeated throughout history, which wants to defeat us from the depths by creating a situation A turbulent mentality, to overcome all these methods, and a state of strength and steadfastness is formed from the memory of the shock

#### **Remembering the Enemy Losses as Results of Trauma**

*Of course, we will not forget the ambush that took place in the camp as an ambush in which Israel lost a large number of soldiers. Of course, the novel says 13, but God knows more, but the loss was great because Israel is not accustomed to losing, because in the camp this number is lost, so the news was certainly shocking Evidence that after the ambush they lost their madness, so there were strikes and we used to hear them, because we originally went out on the eighth or ninth day. I expect the ambush was. We were hearing the effects of the insane bombing as a reaction to the ambush while we were in the eastern neighbourhood of Jenin. They survived at that time, and the challenge became that it was concluded as if it was a scorched-earth policy. Everyone in the camp would be liquidated until the battle ended at any cost. In fact, the decision of the youth was to persevere until martyrdom, But unfortunately, their heroism did not kill them, because the bullets ended... The main ruling is not by the strength of Israel, but the expiration of the ammunition was the cause of the defeat, the battle stopped, and not if they had a source and loyal to the permission of some parties responsible for this story, and that if they were helped or provided with more ammunition The battle was not going to stop or end because the last group of the resistance fighters surrendered their situation and so far there are life sentences among them, including Sheikh Thabet Al-Mardawi, Ali Al-Saffouri and Saeed Al-Tubasi. These people are big names. We ask God to break their families. It is not considered a defeat, but it is over. There is no bullets.*

Palestinian residents against the Israeli occupation army during the events of the camp invasion. Her eyes flashed while talking about the losses on the Israeli side, and his reaction after this loss. However, this shows another aspect, which is the hysterical state that afflicted the Israeli army in response to its losses. This shows the lack of distinction between a Palestinian civilian and a Palestinian resistance, which showed the brutality of the Israeli army in response against the defenseless Palestinian people. On the other hand, the expiry of the ammunition of the Palestinian resistance, which was the reason for the end of the war, was astonished by Fatima's feeling about the incident of the expiry of the ammunition that it was a state of feeling of power and strength for the Palestinian side, and that it was not up to Israel to decide, but rather it was in the hands of the Palestinian resistance. Fatima also mentioned some of the prisoners who were sentenced to life imprisonment, and this indicates the extent of Fatima's follow-up to the people who are still under punishment since the 2002 war. This reflects a state of true affiliation that has moved with the person of Fatima since the events of the camp until the present time

## نتاج الذاكرة الصدمة: عدم إحياء الذكرى

"في البداية أه أول كمن سنة لكن بعدين حتى إحياء الذكرى صار على مستوى بس فقط داخل المخيم لأنه السلطة بالأول كانوا يشاركوا ويحيى قائد القوات المسلحة وكان يصير عرض عسكري ويحيوا الذكرى، لكن آخر كمن سنة بطلوا يحيوا هاي الذكرى.. هس انتي بتلاقي على مستوى داخل المخيم بتلاقي بركز الخدمات وكذا في معارض بتكون فيها صور الشهداء سنة الأحداث لكن حالياً أنا اتوقع كل اشي خف حتى هي السلطة نفسها.. المشكلة للجيل الجديد إنو قاعدين بالمدارس بذكروا باتفاقيات اوسلو هل ذكروا اجتياح المخيم لأ.. على مستوى البيوت أه ممكن بتيجي حسب ثقافة كل بيت بشكل فردي، يعني على مستوى طفل صغير مرت صورة شهيد هاد الشهيد عمل كذا وكذا، بتفاجأ بعد فترة بيحيى يحكي لي افتتاحي أنا بدي اعرف شو بزبط، صار يتمثل صار بدو يسمي حاله أبو فلان، فبتيجي هي حسب ثقافة البيوت، كمان في خلل صار كبير أنا بتوقع كمان نتحمل مسؤوليته إنه الأصل ما تم عملية إعادة بناء المخيم المفروض ضل كما هو، بتيجي مرات بتخطر ببالك ولا معلم ضل زي ما هو من آثار الهدم كله بناء جديد وبالعكس في ناس انبسطوا إنه خلص في بناء جديد وصار في شوارع غيره بس كذاكرة وين طمسنا إحنا جرائمهم فعلاً بهاد اتوقع بنية

The commemoration of the Jenin camp war is no longer what it used to be, largely due to the authority and its role in commemorating the war in the camp and through the education curricula. However, the only way that still exists to commemorate the memory is through the narrative stories of the experiences experienced by the camp's people and transmitted to the children so that they acquire a desire to learn more and represent the character of the resistance fighters or imitate them. Even the heinousness of the Zionist entity against the Palestinian people.

Perhaps this is represented in a state of escaping from the idea of asymmetry of power between the two parties to avoid more wars, and our losses for the Palestinian people will be greater from the side of the Israeli occupation. This was created through

the Oslo Authority, as Fatima mentioned, and that this was led by the Palestinian National Authority to forget the general situation around the resistance and focus on living no matter how the Israeli occupation tried to pressure us and provide us with other losses that we must bear on a daily basis from repression and violence. every-time.

### Methods for remembering and reviving memories

*"We want to contribute and rebuild, at the level of me. If I walk, I can tell you about the old houses. They remind me that there are posters that you wrote, and I can remember and see the mother of a martyr, and maybe I, on the one hand, want to go back, attend as if in a movie they worked to invade Jenin. These films bring back the following event. I lived, I am these films when I attend them with sadness and remember, but I think we must pass them on to the new generation, I mean, they are at the school level, they are showing these films... The most important teacher reminded me of the invasion, even to my companions in the girls of Gaza from Gaza. I sent them a picture of the horse. The horse was an idea of a German invasion of the cars that were bombed in the camp, and from which Dr. Khalil Suleiman's car was the ambulance that they were hit by a shell and burned in and martyred, the meaning is great in the subject I mean, when you stop in front of a horse, you don't stop in front of an ordinary horse, it is a memory (the memory of the invasion). The cemetery of the martyrs. The cemetery of the martyrs is wonderful and beautiful, and the people who want to rest in the spirit of it, I am from him and Ali is in the jus of things and my condolences when my mother died, may God have mercy on her and she healed her grave, she was happy that she is in the cemetery of the martyrs.*

Fatima believes that the most important landmarks of commemoration in the camp are the Horse Roundabout and the Martyrs' Cemetery, as these landmarks are directly related to Fatima's experience. She also mentioned that "Dr. Khalil Suleiman is a doctor who was in the Red Crescent on a personal level, knowing that he is a wonderful, giving person, who gave me a course of cardiopulmonary resuscitation." This doctor is really giving. He insisted that he help or enter the hot area in the camp, which is Abdullah Azzam area. She was talking farther, not getting close. He insisted

that he enter and they hit the shell. He was calling her, “Come help me.” She caught fire, she was unable to reach when she fainted and was burned... God have mercy on her, of course here he eliminated all racism because he was originally from Jenin, and he insisted that he enter the entrances to the camp in the deep lanes and the youth of the resistance... I respect him and his memory on a personal level.” The horse does not constitute a passing statue of Fatima, but rather is an embodiment of the memory that cannot be uprooted. From Fatima's point of view, films and posters, and adding a lot to the entrance to the cemetery of the martyrs, and next to each of the graves of the martyrs, must put their stories as major forms in commemorating the memory and the most important ways to revive it. Fatimah mentioned, “The story of his martyrdom is supposed at every martyr’s grave, i.e., for example, a written board printed with a print against water, that this martyr fought such-and-such and was martyred on such-and-such on the date of the camp’s martyrdom. In it, I am any visitor who comes from abroad, when he misses to know what is in it?” Thus, Fatima believes that these are the best ways to revive memory and not forget it through the generations.

### **Case No. (2)**

Umm Ashraf, the mother of the martyr, is fifty-five years old, and lives in Jenin camp. Her answers to the interview questions were as follows:

#### **Remembering events is a result of memory**

*Before the invasion of the camp, the Jews stayed three times, wanting to miss the camp, and prepare themselves if they wanted to miss the camp. Young people here are preparing their faculties, preparing themselves with weapons, bullets, and these things. Now is the time for the big invasion. Of course, people have prepared themselves. I am among the people who have filled my bottles. I keep putting them between the rooms and eating. I keep getting ready. Now the young people put their things away from us, I mean. the things they put away because if they wanted something, they came to take it in order to keep it close to them. We are close to the mountain. Ah yes, you said that the time of the invasion was here. The day they invaded us. There were people who left the camp. We are among the people who did not leave the camp. We got lost here in the camp.*

In this case, the sequence of events appears in the novel and in the narrator's mind. She started talking about the military equipment on both sides, and the proximity of her house to the current events. And methods of providing civilians with food and water so that they can live. One of the most important things that this case mentioned while remembering the events, is that some people left the camp. She was not among those who left, but rather stayed in the camp. If this indicates anything, it indicates the extent to which she adheres to her home and has not left the place repeating the catastrophe and setback.

This was followed by the narrator's mention of the violent incidents perpetrated by the Zionist occupation army, which began to use human shields by the Israeli occupation army and forcibly enter people's homes, exploit these homes for their benefit, use violence against civilians living in homes, and kill children who were used as human shields.

It was not only the use of Palestinians as human shields and the exploitation of their homes through the imposition of force and coercion, but also to psychological manipulation of the Palestinian people, such as threatening to liquidate, beating, humiliating and harassing them and their children and imprisoning them all in small rooms

**Remembering brutality and persecution as result of Trauma**

*When the Jews came to us. The first thing they did was human shield. They came from the second lane and knocked on the door, knocked on the door and we went back and opened it and said Hey, the army, get out. Gina has just left the house, and the boy who got lost in the house, of course, stayed with us, and the boy is the son of the boy who was martyred, the young man who was martyred. He's still young at the time, not so old at the time of the invasion. They took us outside and became the guys and the men raise their blazers up and bring them down like this and put us at the neighbors on Dahr Hit. Now they took Abu Ashraf for a human shield to be taken to the neighbors. Now we lost our sons, the girls and Imad The one who is now in prison is still young, and the young man who was taken to cover him and put him on his side and started torturing me, now his father is left with an enemy and he is not going to take him to another area, they keep saying we want to be taken on the mountain and we want my half, meaning we will get rid of him.*

### Remembering brutality and persecution is a product of Trauma

*For example, the soldier became intimidated by the boy and something. I told you, I have no choice but to see these colleges of girls, and I have nothing but huh. Full of her colleges, the army, and their colleges, the neighbors, who locked them in the heart of the house from us, and at night they roamed the young men, and they also kept them from us. Hey, forbidden, I'm broken. The neighbors are all of them, the men are all men, they are sitting for a while, and the women are sitting alone, except for my son.*

*Also, the old man, may God have mercy on him, our neighbor Abu Helmy, they say, I have a drunkard who is very high and the room and its faculties are full of women and Zallam locked us in our faculties in the same room. The young man who came with a human shield on our behalf and brought Abu Ashraf and Al-Zalam to their colleges, and now we, the women, our colleges, we sat in the room, our colleges together, because they said I have diabetes, I am under pressure, let me go to the bathroom and I don't agree to let him go to the*

The occupation did not sympathize with the young or the old, the sick or the healthy, as if torture was a way to enjoy this helpless people. From my point of view, this is a mental illness for an army that has the best military equipment

### Remembering strength and constancy under oppression

*I got up, I came all the way, I went to get a cannula for my pain, and in front of the soldier, I did not fear his death. His father got up as often as the soldier hit me. His father said to one of the second commanders about their passports, say: Why does it mean that my son is not going to come and beat him? The important thing is that all the young people have gathered, but he has remained indifferent. He has remained indifferent. They have gone to groups of groups about us in the heart of the house. More than 100 soldiers have stayed with us in the heart of the house. They send them food by plane on the house roof for the Jews.*

Condition and stability in the case of condition and stability in a compact form, to be forced to sell it. As a young boy who could play a role-playing role in having sex with the little boy was a small effect,

### Remembering her Martyred Son

*Hamouda, may God be pleased with him. He stayed while he was a young boy. He went to seclusion in the mosque. He was allowed to stay in the second or third grade. He went to secluded in the mosque. Then the Jews started to miss the camp and go out. Because he started guarding with them at night, where did you stay? He keeps guarding with them and doesn't reply to me.. He's gone. They stayed, the first of which was they hit elbows and hit them on these tanks and on these tanks, and he stays with them, may God be pleased with him. Hes here, and one day. God will be pleased with him. One day, we did not see these Jews except for two of us who wanted him, until my sister and one of my daughters stayed with my guidance and came to the house and did not find them in the heart of the house, The next turn, come to us and go up and down the mountain, and come and go, and all that they miss is the camp, because they come to us and there is nothing left in the heart of the house, and once in the heart of the house, he came and he was gone for 3 days. The halal misses the house with the youth of you watching. He doesn't miss the house. He doesn't have the right to greet us except when the army encircles the area. It's here that they say, O Haram, by God, I don't fight you in this house several times. Zagazig Ashan want to Iqnsoa.*

No matter how I try as a researcher to describe the features of the woman's face as she remembers the events about her son who was martyred, I cannot express the depth of sadness that shook her and floated from her depths on the features of her face and in the rattle of her voice, as if the events are now taking place again in front of her. It is the greatest shock represented by the greatest losses that cannot be forgotten. And every event, even after 20 years, will bring it back to trauma in the same way, and its effects cannot be erased in any way. It must be said that she was calm, balanced, and flaming at the same time, the Palestinian mother.

### Case No. (3)

Islam is sixty years old and lives in Jenin refugee camp. Her answers to the interview questions were as follows

#### Remembering events is a result of memory

*We are at Bab Al-Hara, and there were no incidents that injured Talal every day to choose, and he died while he was injured. They can't be taken to the hospital. He is going to the shop, he will bring us things for the children of his son and his children, and he is going to the shop. by sweeping? Ah, the invasion. They opened the shop above. He was in a store above that was left open, he was going to get things for my son's children, they blew up.*

#### A condition of social solidarity is the result of memory

*Um Muhammad al-Qunairi what Bakch Hoon. She was misleading her saying that she was lost in the camp because of her son. That's what I did here. Bs bury her son in the heart of the house. See how.. I'm the only one who stayed with Jihad al-Fahmawi the day they were buried. And they buried other people here. I kept them with bricks, and I carried them on the tops of things. The day they came, they buried Allam Al-Qunairi. I kept going with Alzlam Odour Aalshahda. I kept spinning with the zip. I stayed. What is my sister's husband's death? How do I want to inform them that my sister's husband was martyred, and I am not sure? Uh, but the Jews went, they did not go around and scramble to meet the martyrs. My sister's husband is waking up when they hit the buildings.*

#### Remembering the martyrs is a creation of memory.

*I am my sister's husband. Nidal Al-Nubani was martyred in here, and my sister's husband, Thaer Al-Madawi, was martyred in Al-Fara'. Hes, my two sisters remained... With the invasion on our behalf, the two sons of Abu Tayseer, Amjad and Muhammad, both were martyred. What is it, uh, uh, but this is what happened to you so he blew up. He remained wearing a belt, he and another one, he and Tawalbah, I think. Those who exploded here, and where is Farha Abu Al-Heija, the house that is alone. They were set on fire, the plane set them on fire, they blew up all of them. Farha Abu al-Hija and Taha al-Asmar... uh, Abu al-Hija and Taha al-Asmar. There are many people who have been martyred.. God have mercy on them*

**The case of displacement and capitulation as a result of memory**

*They started calling with headphones, come on, the plane wants to bomb the camp. How did we attend all the bombing? The last day. two days, or else they would say, Oh God, look, no one is going astray in the camp, carry white flags and go out. We slept two nights, Britt Aldra, and we dressed Gina. Why did the Jews remain mobilized in the camp? We went to the valley, they carried the eggs, a white banner, a group carried it. We kept many people in the mountain, and the army was swaying in the mountain above. He came back there. We slept two nights in the mountain in the valley and we rose again, our soul, our soul. Hesssa, the army returned you was an enemy in the camp. They are saying before we go out, we are not left with you. Keep taking the young people and calling with headphones: young people go to school. Stay. Those under 50 go down, and those over 50 go astray. Oh my God, this is my daughter, oh, she stayed at the house of Abu Jihad al-Fahmawi, here we met, and she was reading by the candle and she came forward. Otherwise, it is the Jews. Here are the Jews at the door of the house, and I go to our neighbors. All of the Jewish jokes have been emptied, so I am still filling my bottles and filling a barrel of tartar inside the house and people are drinking. Thank God, Lord of*

It is clear that case No. (3), which is the female gender, has feelings of strength and struggle. The magnitude of the loss did not affect her, and this was evident through her speech and style. On the contrary, it made her a stronger woman, to the extent that she assisted the men in searching for the bodies of the martyrs, and perhaps this brings us to the other domain of the effects of trauma memory related to the state of social solidarity and self-sacrifice because of the impact of the war on the human soul. In this case, the state of displacement and displacement that the Palestinian people experienced in their homes without water or electricity also emerged, which they also experienced during the process of moving to protect from enemy bullets between the neighbors' houses, as well as the state of asylum after surrender and displacement and living in the mountain overlooking the camp during the liquidation of the Israeli army for young people.

### Case No. (4)

Samira, forty-five years old, lives in Jenin refugee camp. His answers to the interview questions were as follows

#### Horror and terror are traumatic memory products

*To be honest, when 2002 came to my mind, it was the invasion of the camp, terror, fear, anxiety, there was a lot of frank fear. I mean, just when the night came, I was terrified, I mean, I don't like the night coming at all, because I felt that the battle was about to start and I couldn't believe when the morning came out of fear I was I am afraid a lot. I am not used to this job. I mean, I am a newcomer and I am not used to this weather. I mean, there was an indescribable fear. I feared a lot for my children. I was afraid, at least of them were sitting under the pillars until they would remain unharmed, from a lot of fear. I was not asking, meaning I would die from the war. I was afraid I would die of a stroke, but this is the fear that would happen to me.*

#### Fear of even remembering is a traumatic memory product.

*It was just the news bulletin on Al Jazeera. I feel that I finished. I did not like to hear it, nor did I follow the news, I was afraid and tense. When I heard the sirens, less finished. I mean, I wanted to dress my children and go out. I was afraid a lot. Jordan until the war ends, frankly, so far one has fear.*

#### The situation of displacement and immigration

*When we got out of the camp, we went to Jenin for about 18 days, and everyone was families and everyone got together, and then we rented a house in the eastern neighborhood, we stayed in the eastern neighborhood for a period of about 6 months, before we went to rent a house, they all returned to their homes. At my father-in-law's house, I came to my house, there was no water in it, so there was nothing but blood, there were no services in it or nothing. We built our neighbors by reducing what you have but this seat. Come with me to the association and see if you like the situation or if you don't like you come back, I am one of the most afraid of me I'm sitting at home alone, I went with her to the association and sat down..*

### Transcend the feeling of fear

*No, it is now gone, but by God's saying, do not return, because the fear that I have seen is not in my hands.*

### Memory about the murders

*Ah, as for the killing, I don't know except when we were in Taqa'dah, Qasim was injured and they went to the hospital and he was martyred and they took him down on a mattress and took off the bathroom door and put on a stretcher...*

### Remembering the events of the Jenin camp war

*These are the events that happened when we were sitting in the caravanserai, and we felt that this was a safe place where we sat for seven days that we felt safe, and on the eighth day when they hit a missile, the door flew, so there was a gathering of more than 100 families. We went, we went up, until we improved from a lot of fear. There were wanted young men who came with us and we did not know where to go, and the planes were in the air, and we were going out, we were carrying flags so that they knew that we were civilians out, we went down to the municipality when we arrived, even when we reached the camp and sat with people from our community in Jenin, there is a lot of fear. I mean, this fear has remained in my memory.*

### Transferring the story to the children

*Uh, so far after me, I told them, they were not very old. For my eldest daughter, the least of them strayed under the columns. She did not respond to me. She does not know what fear means, and I am afraid for them. How did we escape? How were the missiles bombed? And how Umm Hashem, may God have mercy on her, used to make pastries. We would go out to the Mujahideen by land, feed them before we were eaten, until we used to love the oven, and when we saw the missile, we turned off and went back to the Mujahideen again, I mean, frankly, it was Jihad...*

### The state of social solidarity

*I had four with me, I had four sons, two girls and two sons. I didn't take anything or anything. We sat with my mother-in-law's daughter, and the neighbors used to see us sitting as families, and there was no clothing or anything, and every unit had extra clothes that brought clothes from the neighbors' containers. When we were going out, we were not wearing anything in our running, they started to wear diapers to wear in our run, nothing else, and the female neighbors used to bring us containers with the daughter of my father-in-law to wear, so we were sitting there, but this, Glory be to God... Your days were more difficult and they were in interdependence... Because we faced the same circumstance, the same enemy.*

### What remained in the children's minds, as well as the anxiety that had built up

*Oh, my daughters, remember, but something light, I mean, but remember what they said when we were sitting in the caravan, her aunt Sahar was afraid to say one to us, then she forgot the noise we were listening to, I mean, she was afraid to talk about religious things that Tunisians us, and I remember times when we went to the market, I heard the sound of a missile that kept me going down unnatural My fear was not normal. I was once in the house. The gunmen entered the house. I left the house because of my fear. My concern is that I am not better than them, but I ended up making me afraid. I mean, once my son was sleeping in the little Saleh, they bombed a missile. I was pregnant and wandering around you, and I watched from a lot of my fear, before the news started just when the music of the news came, especially Al Jazeera, and what is this like, right? My heart is beating fast and I don't like to hear the news out of my fear. Not once did I beg to miss the camp after the demolition, I was expecting something to happen while I was in the camp, but my husband was doing everything, I stay in the house because I am afraid that the Jews will come.*

It is evident that case No. (4), which is of the female gender, has changed her feelings around fear, until the incident resulted in a continuous feeling of exacerbated fear. This mother passed her account on to her children, and according to her version,

her children remember little about the events of the camp invasion. It was clear how traumatic memories and memory affect the situation, if anything happened to remind her of the events of the camp invasion, she would relive even feelings as if they were present to her now. The case mentioned the different forms of interdependence among the Palestinian people during the events, and from its point of view, this interdependence deceives everyone under the same circumstance and facing the same enemy. One of the forms of memory related to the refugee, which became apparent in its best form in this case, is homelessness and her inability during the events to take anything with her, even her identity, and how she and her children had no safe place to turn to. The case mentioned some of the forms of violence imposed by the occupation during the events, the most important of which were the indiscriminate bombing, the investigation of innocent civilians, and the imposition of a curfew on the city until the civilians had to move secretly to protect themselves. The case also mentioned that at the time of the camp's events, carrying arms was honorable and for resistance only, not as it is today for bragging.

**Case No. (5)**

Tahani, fifty years old, lives in Jenin refugee camp. Her reaction to the interview questions was as follows

**Occupation and vulnerability are the results of psychological trauma memory**

*You told me; I am not carrying this blame. I see all the oppression that you are living in and you want to create for your son also other stories that strengthen. Well, I am not strong, so I can, I am stronger, so you put me in blame.*

*Tell me we don't want to leave the house. Tell me that we don't want to escape. Tell me. Why do we escape? I mean, they put us in a personal defeat, in a psychological defeat... oppression. And they gave us reactions for today, we suffer from them. When you see a strong voice, we don't understand, someone wants to shout at us that we don't understand, a new arrest we don't understand. We have a few reactions that the generations who lived through the invasion suffer from, and no one came out of it in a normal psychological state.*

This case was filled with outrage, to the extent that I could not complete the

interview with her, but I, as a researcher, had to address this case, as it is a reflection of a percentage of the people of this people. The state of weakness, anger and oppression that possessed Tahani is evident as soon as he remembers the events of the camp. Perhaps the reaction of congratulations reflects the state of Palestinian society in general from a psychological conflict that creates a personality disorder, so that one of us thinks that these reactions are not normal, but on the contrary, this is the natural reaction of a person who experiences a state of persecution, oppression, violence and the forced imposition of occupation on us on a daily basis.

In addition, Tahani touched on a main aspect, which is the situation of the Palestinian people under psychological pressure, which generated a conflict about fleeing or not when the war occurred, whether to leave the house or not to leave it.. This conflict for the son of the camp is permanently present with the presence or absence of war, so that the refugee thinks that he left He is guilty, and if he remains, he has condemned himself to eliminate it due to the disturbance of living under this atmosphere, which is tightened by forms of indirect war to this day. In this case, the crystal clear shows the psychological outcome created by the memory of the trauma, which creates a psychological disorder for the person whenever a sound, an event or an image is mentioned in the Jenin camp war, even if it is a resounding sound of success or the taking of a new detainee.

### 4.3 Results of Second-Generation Interviews

The research sample of the second generation included six individuals, the gender of the sample was two males and four females, and their ages ranged between 14 and 17 years.

#### Case No. (1)

Ayman, 17 years old, lives in Jenin refugee camp. His answers were:

#### **What do you remember from the events of the Jenin camp invasion in 2002?**

*The battle took place and (58) martyrs were martyred, hundreds of houses were destroyed, families displaced, bombing. I did not live it, but I heard about it from my family and through Facebook.*

#### **How do you feel when you mention the events of the camp?**

*Dread, fear and sadness. Pride for the martyrs that they sacrificed their lives. so that the people of the camp could live in stability and be nullified by the invasion, bombing, displacement and demolition*

#### **Do you know the reasons for the invasion, why were they?**

*No, and it didn't cross my mind to search why the invasion happened*

#### **When you pass by the horse, what comes to your mind?**

*Ah, it comes to my mind that this horse was an ambulance that was bombed by the Jews, and a designer came and designed it into a horse shape, and this is the car that Dr. Khalil Suleiman stayed in and was martyred inside...*

#### **Would you like to have a memorial of the battle by any means?**

*Certainly. we commemorate them by making memorials at the site of their martyrdom, for example, establishing a museum that includes their pictures, memories about them, stories about them.*

#### **Do you feel that we are guilty of them?**

*We give them their right, no, no, we are not negligent with them. that we cherish their memory and make stops with them.*

#### **Is this enough?**

*It's enough, but they have to add something to it, ah, new things.*

It is clear that Case No. 1, which is the male gender, does not mention much about the events of the camp invasion, other than the number of martyrs, the bombing of civilian homes, and the state of displacement at the time. He mentioned the most important image of the commemoration of the events of the camp invasion, which is the souvenir of the horse and the reason for making this souvenir. More importantly than the information about the invasion of the camp, this young man had feelings of fear, dread and feelings of sacrifice. Perhaps this is due to the memory stuck in the generation's mind about the war and dependent on the recent Gaza wars, as well as the special environment in which the modern generation lives in the camp of dispersal and displacement. The young man did not mention any of the names of the martyrs. This young man obtained the information through his family and through Facebook.

#### **Case No. (2)**

Diana is fifteen years old and lives in Jenin refugee camp. Her answers to the interview questions were as follows:

#### **What do you remember from the events of the Jenin camp invasion in 2002?**

*The anniversary of the invasion of Jenin camp took place on 2/4/2002 of the month of April. The events began with the storming of Jenin camp by the Israeli occupation forces with tanks and planes, and they began bombing houses and homes and killing people. The occupation forces, and there was Nasrallah's party that agreed with the occupation army to save its followers to save them from execution, and thus made an agreement with the occupation army to save them*

#### **The invasion had many nicknames, do you remember any?**

*It is true that they invaded, but we resisted them. This is a strength from us, the Palestinians. Give the name of the invasion and force*

#### **Ok, where did you get your information from?**

*By my grandmother stories and I read a little about Google*

**And you are walking in the camp, what are the effects of the invasion?**

*Yes, in Jabriyat. There were traces of large aircraft bullets engraved on it.*

**Do you remember certain events or stories told about events during the battle?**

*If many people were killed, these thoughts will leave our memory and martyrdom, and also thoughts that will not leave our memories that we killed several of the occupation soldiers.*

**How have you been affected by these events?**

*Right, sad, but at the same time happy, because we were killed by the occupation soldiers.*

**Do you remember any of the martyrs?**

*Yes, Mahmoud Tawalbeh. He was the great leader.*

**What are the things that are considered souvenir photos?**

*Horse Roundabout. but I don't know his story*

**Do you visit the cemetery? What distinguishes the graves of the martyrs?**

*Yes, visit it. It is written, for example, that the martyr, my cousin, is a martyr. It is written, Majd Muhammad Lahlouh. For example, he was martyred on this day.*

**Would you like to know more about the battle and see more pictures of its memorial?**

*Yes, sure.*

Case No. (2), a female gender, mentions a lot about the camp's events, including details about the invasion, such as the date, the number of martyrs, and the camp's sequence of events, as well as knowing the name of one of the most important martyrs, the commander of the military operation in the Jenin camp invasion. In this case, two pictures of the memorialization of the first memory were known whose story is related to the traces of lead in the Jabriyat, and it mentioned the horse, but it did not mention the story of the horse. The girl's feelings were combined with sadness and joy about the killing of some Israeli soldiers. The girl mentioned the names of two martyrs. I

transmitted all this information to this girl through her grandmother and some of it by surfing the Internet.

**Case No. (3)**

Fatima is fifteen years old; she lives in Jenin. Her answers were

**What do you remember from the events of the Jenin camp invasion in 2002?**

*The memory of the invasion of the camp was on April 2nd, 2002. The occupation forces took control of Jenin camp and invaded it and killed the people and destroyed the houses. The Palestinian people all defended and all of them opened their homes to each other and they were all united hands*

**What comes to your mind when you hear the word Jenin refugee camp?**

*Taking control of the camp, and I know that the embryo of the revolution has become its name. This is how I knew the embryo of the revolution*

**Where do you know about it?**

*No, they told us about it at school.*

**do you see things that symbolize the battle?**

*I have not once visited the camp, but I know of a time when we were on a train track, and when they invaded, they left and left traces..*

**Do you remember certain events or stories told about events during the battle?**

*Nasr Jarrar, when they cut off Edo and ran for both, was hiding in Tubas and Ajo calmed down the house on top of it.. He was preparing the camp for that*

**Do you remember the names of martyrs?**

*Ziyad Al-Amer. and in Muhammad Owais, the uncle of the daughter of my class.*

**what are the things that are considered souvenir photos?**

*In the horse. It was an ambulance in which they were transporting the martyrs, then they bombed it and made the horse out of it...*

**Do you visit the cemetery? Do you know what distinguishes the graves of the martyrs?**

*No, I was passing through it at school. No, I did not visit it.*

**Do you know how they found the martyrs or how they got them?**

*Surely, they found them under the bombardment, under the bombardment of the houses, or in killing them by air in their homes, with consent.*

**Would you like to have a place like a museum for memory**

*I wish.*

Case No. (3), a female gender, mentions some information about the events of the camp invasion, including details related to the invasion, such as history, demolition of homes, killing of people, and the Palestinian people's support for each other to defend. This case mentioned two images of memorialization, the first related to the railway tracks, and the second related to the horse, but it did not mention the reason for the statue of the horse. The feelings of the girl can be described by force. The girl mentioned general information and did not address the emotional side except in the matter of the Palestinian people's support for each other. The girl mentioned the names of two martyrs of the camp's invasion. I passed all this information to this girl through the school and her brother.

#### Case No. (4)

Baraa is 17 years old, lives in the city of Jenin. His answers were:

**What comes to your mind, Bara, when you hear about the Jenin refugee camp?**

*The ambulance at the horse roundabout. and the tank. in a tank was at Al-Jabriyat, but they took it and I saw it.*

**So, what do you know about the camp invasion?**

*That they were bombing people in turn, and that they were in a group planning that they would go attack the Jews, including Ziyad Al-Amer.*

**Yes, do you know Ziad Al-Amer, did you hear about him? Who told you about?**

*My friend is from Dar Al-Amer.*

**Do you know the names of other martyrs? Or stories you**

**When you hear this news, these things about the battle, how do you feel?**

*No ..*

*Pride and sadness. Sad because among the martyrs were martyred. And pride because among the Jews were killed.*

**As you walk in the camp, do you see things that symbolize the battle?**

*Ah, just the roundabout of the horse.*

**Have you ever visited the cemetery of the martyrs?**

*Ah, I broke up in it. There were many people who did not find anything, but on the day they were buried. Yazan Abu Tabikh, may God have mercy on him..*

**Do you know how they found the martyrs or how they got them?**

*In the streets below the floor when they sighed during the bombing.*

**Would you like a museum that immortalizes these memories?**

*Yes, sure*

Case No. (4), which is male gender, mentions some information about the events of the camp invasion, but it was related to the planning unit on the Palestinian side to confront the Israeli army. This case mentioned two images of memorialization, namely the tank and the horse roundabout, but he did not mention the reason for the work of the horse statue. The feelings of the young man were characterized by both sadness and pride. The young man mentioned the name of only one martyr. I passed all this information to this young man through his friends.

**Case No. (5)**

Nour is 16 years old, lives in Jenin. Her answers to the interview questions were as follows

**What do you know about the Jenin camp invasion?**

*The invasion of Jenin camp happened on April 2, 2002. On that day, the occupation forces stormed Jenin camp and stormed them from all sides with tanks and planes, and bombed the camp. The camp with all their strength and they were very united with each other, and Mahmoud Tawalbeh was an important member in the defense of the camp and stood in the face of the Israelis and their resistance, as many Israelis were killed in this invasion, and the leader of their division was killed Al-Jolani..*

**What comes to your mind when you hear about the Jenin refugee camp?**

*I think of the resistance, how we resisted them with all our might.*

**Do you know one of the martyrs who were martyred in the battle?**

*My uncles Shadi al-Nubani and Nidal al-Nubani.. and the husband of my aunt Fawaz al-Damj.. I know many that Mahmoud Tawalbah was also martyred, and in many cases, their names are many.*

**While you are walking in the camp, do you see things that symbolize the battle?**

*The tank. in the camp in a horse. it is equal to ambulances. and normal cars. When they bombed them, they destroyed the cars and flattened the horse.*

**When you hear about the events of the camp, what do you feel?**

*Sadly for this day, I think that how people have resisted and are misled, I mean, they are afraid and are not Muslim and have stood in the face of the occupation..*

**Did you go to the cemetery of the martyrs? What distinguishes the graves of the martyrs?**

*Ah, I went.. the majority of those who witnessed in many of the cemeteries are witnesses... their names are written on it, the day they were killed, the anniversary of their martyrdom.. and in pictures.. and in phrases like they were killed in the way of God.. or Quranic verses..*

**Do you know how to deal with these dead bodies? How did you get buried? Where did they find it?**

*under bombardment.*

**Would you like if it was in a museum in the camp to have pictures and stories of the events?**

*Oh sure..and this is how people go, they remember how people were tortured and how people resisted..*

Case No. (5), a female gender, mentions a lot of information about the events of the invasion of the camp from the history and details of the invasion since its inception until the continuation of the process of killing and displacement. This case mentioned two images of memorialization, namely the tank and the horse roundabout, and mentioned the reason for the work of the horse statue. The girl's feelings were characterized by both sadness and pride. The girl mentioned the names of four martyrs. She transmitted all this information to this case through her relatives, as the martyrs were part of her relatives as well.

**Case No. (6)**

Malak is 14 years old, lives in Jenin. Her answers to the interview questions were as follows

**Do you remember that there were events in the camp in 2002?  
What comes in your mind**

*War, fighting and resistance, defending territories and repelling soldiers...*

*From my family, my parents and my mother. and I read the book "The Embrace of Ashes in Jenin Camp," a book that comes to Jenin camp and asks the people who were in the camp what happened with them.*

**Do you see symbols, do you see things? photo?**

*The horse, and the cemetery of the martyrs only. that the occupation was preventing the ambulance from going to transport patients, and in an ambulance, they blew up, there were injured people, and they made it in the form of a horse so that the memory remains immortal...*

**Did you go to the cemetery of the martyrs?**

*No*

**Would you like there to be a museum, so you know what happened in the camp?**

*Not all people know what happened in the camp, and the next generations will know what happened to us.*

**What would you like to know about the events?**

*The martyrs and how they resisted, and how the occupiers feared and began to bombard themselves.*

**Do you know the names of martyrs who were in the battle?**

*I know the leader Abu Jandal, only he..*

Case No. (6), a female gender, mentions little information about the events of the camp invasion, and her knowledge was characterized as war, resistance and self-defense. This case mentioned two images of memorialization, namely the cemetery of

the martyrs and the Horse Roundabout, and mentioned the reason for the work of the horse statue. The girl's feelings were characterized by both sadness and pride. The girl mentioned the names of four martyrs. She transmitted all this information to this case through her relatives "her parents" and she read a book about the events of the camp.

## **Chapter Five: Conclusion**

### **5.1 Conclusion**

The purpose of this study is to examine the methods used by the refugee community in Jenin camp to process and perpetuate the traumatic memory of Jenin camp invasion in 2002 event and to investigate the transmission of transgenerational memory among two Palestinian generations. The study was based on the case-study, qualitative design that takes into account the different aspects of the narrative data. The study sample was chosen on purpose, and by the snowball sampling method. The study sample included 12 Palestinian refugees living in Jenin camp. The sample is divided into two groups in order to preserve the traumatic memory between generations; The first group consists of six participating Palestinian refugees, aged between 40-60 years, who lived through the invasion of Jenin camp in 2002 and still remember the details of the massacre clearly. The second group consists of six other participants, Palestinian refugees in the age group 14-20 years, who remember few details about the events of the Jenin camp massacre in 2002, because they did not witness the events. The researcher relied mainly on the in-depth open interview, which is one of the best research techniques in social science studies, and it consisted of fifteen open questions.

### **5.2 Results**

Several domains were extracted based on the respondents' answers of the interviews for the two generations the domains were connected to the traumatic memory, its psychological impact and of the events of the Jenin camp invasion in 2002 AD, which can be classified according to the two generations as follows:

**First Generation Results of Traumatic Memory:**

- The Psychological Traumatic Memory: the results varied among the sample members; some were the product of psychological memory that had strength and progress, while others ignited with sadness until it ate its depths, and others reached a state of weakness, fear, and oppression that led to personal disturbances. It has become evident from all of the first generation's instances that the trauma's memory is still alive; they all remembered the events and felt the emotions as if they were living it again.
- The Traumatic Events: The first generation was marked by their vivid remembrance of several events that they had directly experienced, and they described the events in minute detail and in a vibrant, ordered sequence. However, some of them avoided watching the news during and after the invasion because of their intense dread and unwillingness to bring up more unpleasant memories. Some narratives have been repeated, such as the narrative of an area of 80-100 Palestinian refugees meeting in a person's "house basement" in a person's house to avoid enemy bullets, and the story of the White Banners upon capitulation. There are certain narrations that are only stated once and the narrator's mood is defined by triumph, such as the ambush that killed 13 troops. The first generation, on the other hand, was characterized by remembering many of the names of the victims, even going so far as to recall the names of the inmates who are still serving their sentences in the occupation jails today.
- Violence Traumatic Memory: Residents of the camp were subjected to a variety of types of brutality. Some of them were subjected to rocket attacks, tank

rounds, and the sound of gunfire, as well as a tremendous bombardment that made no distinction between civilians and resistance fighters. And some of them witnessed the use of Palestinians as human shields and the liquidation of Palestinians after they were used in their heinous acts, as well as beatings, abuse, and the exploitation of their homes by the Israeli army imposing force, and some of them witnessed the use of Palestinians as human shields and the liquidation of Palestinians after they were used in their heinous acts. Things didn't stop there; there was also psychological torture, humiliation, and intimidation, as well as hunger and other types of abuse.

- Knowledge of commemorative monuments: The first generation undoubtedly responded to the landmarks with the statue of the horse, the martyrs' cemetery, and the water well, indicating that they were well-versed in the camp. Knowledge of the tale of the horse monument, the martyrs' cemetery, and the water well was also clear, to the point where a member of the first generation of the sample had a direct link with the ambulance driver who was the source of the horse.
- The State of Displacement and Immigration: the first-generation sample members unanimously agreed on the state of displacement and immigration that they personally experienced during the camp invasion events. Some of them had their homes demolished, while others camped in the mountains, while others relocated to a neighbor's home, while still others abandoned the camp. Without a doubt, the trauma's memory had a significant role in making decisions like not leaving the camp for the third time and equating it to the events of the Nakba and the setback, as well as creating a scenario. Do you feel like you're being

bombarded from all sides? Should I go or should I stay? The conflict has produced a situation of historical instability in which the Palestinian individual is born, unable to modify himself or his fate.

- **The Condition of Social Solidarity:** All members of the first generation sample agreed that throughout the events of the camp invasion, the Palestinian people were at the heart of one man, as models of sacrifice were reflected in the hearts of everyone, children and adults, women and men, sick or well. All of them banded together and worked together to combat the Zionist occupation army's strikes, with the most prominent mentions being the factions' solidarity and the existence of national unity among the various parties, as well as the role of women in preparing food and water for the resistance fighters and the refugees who stayed in their homes during the events.

### **Second Generation Results of Traumatic Memory:**

The second-generation interviews yielded four key domains, which may be stated as follows:

- **The Result of Memory Transmission:** Some individuals of the second generation recalled a significant amount of knowledge regarding the events of the camp invasion, but the majority did not. This demonstrates a lack of concern in the need of passing down memories through generations until the contemporary generation's memory of the Zionist entity's abuse, repression, and persecution of us is erased.
- **Knowledge of the Monuments to Commemorate:** some mentioned a horse statue, others mentioned a tank and some mentioned the cemetery of the

martyrs. Some of them knew the story from the horse statue, but most of them did not know the story of the horse.

- **Feelings Conveyed through Trauma Memory:** The second-generation sample had distinct feelings regarding the events of the camp invasion. Some of them were ecstatic by the resistance, its organization, and its capability, as well as this army that is adaptable to any type of weapon. Some of them were overcome with regret and sorrow for the people's plight and what they had to endure as a result of the attack.
- **Memorialization:** The majority of respondents agreed on the importance of memorialization; some mentioned books, and others mentioned pictures, but they all agreed on the idea of a museum and displaying pictures, stories, and other forms of memorial to serve as a landmark for commemorating the invasion.

### **5.3 Recommendations**

There are many recommendations that cannot be counted, including:

- This study was limited to a small sample size, and the study design based on case study has many limited characteristics, so it is recommended to shed light on trauma memory and its effects with a prolonged study type and a larger sample size in order to generalize the results.
- Since this is my first real research project, I encountered a number of difficulties, the most significant of which was the preparation of the questionnaire and the difficulty of conducting interviews due to the psychological state that pervaded some of the sample members, so I recommend

that education regarding the tool's working methods and ways to use it be improved so that the learner is better aware.

- It is suggested that we explore remembering the monument and methods to resurrect it through museums and evidence that remind us of what our resisters accomplished so that it is not forgotten. This is impossible to do without the involvement of government decision-makers and expertise. In this regard, I hope that the findings of this study will be useful to decision-makers.

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## Appendix (A): The Study Instrument



**Arab American University**  
**Faculty of Graduate Studies**  
**Department of Humanities and Administration**  
**Conflict Resolution and Development**

God's kindness and peace...

Greetings, Refugee Participants:

I am a graduate student at the Arab American University in Ramallah, Palestine, in the Department of Humanities and Administrative Sciences. This research is part of a master's thesis in Conflict Resolution and Development called "Transition of Memory and Palestinian Oral Trauma across Generations: The Invasion of Jenin Camp in 2002 as a Model." Personal information will not be utilized in any manner in this research,

and the questions for this interview will only be used for scientific research reasons. As a result, please answer honestly and objectively.

Thank you for your cooperation

### **Section One: Personal Information**

**Name:** .....

**Age:** .....

**Place of Residence:** .....

### **Section Two: Interview Questions**

1. What do you call what happened in Jenin camp in 2002?
2. How old were you then? Where did you get this information or knowledge about the sweep?
3. What is the first thing that comes to your mind about these events?
4. Do you see differences in dealing with the events of the invasion between you and your parents or older brothers?
5. Do you see signs or symbols of the invasion of the public space?
6. What are the most important facts that you remember?
7. How were you affected by these events?
8. Who remembered the martyrs and why?
9. What are the most important tools or procedures that were used to commemorate the massacre?
10. What do you know about the water well?
11. Do you remember the story of the ambulance?
12. Do you remember the story of the horse?
13. What do you tell us about the cemetery of the martyrs, the mausoleum, what was written on the graves?

14.How were the bodies treated?

15.Do you support the work of a museum to commemorate the martyrs?

## ملخص باللغة العربية

تهدف هذه الدراسة الى فحص الأساليب المستخدمة من قبل مجتمع اللاجئين في مخيم جنين لمعالجة وإدامة الذاكرة المؤلمة لحدث غزو مخيم جنين عام 2002 والبحث في انتقال الذاكرة عبر الأجيال بين جيلين فلسطينيين. اعتمدت الدراسة على دراسة الحالة، والتصميم النوعي الذي يأخذ في الاعتبار الجوانب المختلفة للبيانات السردية. لقد تم اختيار عينة الدراسة بطريقة قصدية، وبطريقة كرة الثلج، وتكونت عينة الدراسة من 12 لاجئاً فلسطينياً يسكنون مخيم جنين، وقد تم تقسيم العينة إلى مجموعتين من أجل الحفاظ على الذاكرة المؤلمة بين الأجيال؛ بحيث تتكون المجموعة الأولى من ستة لاجئين فلسطينيين مشاركين، تتراوح أعمارهم بين 40-60 عاماً، عاشوا تجربة اجتياح مخيم جنين عام 2002 وما زالوا يتذكرون تفاصيل المجزرة بوضوح. وتتكون المجموعة الثانية من ستة مشاركين آخرين من اللاجئين الفلسطينيين في الفئة العمرية 14-20 سنة، الذين لا يتذكرون سوى تفاصيل قليلة عن أحداث مجزرة مخيم جنين عام 2002، لأنهم لم يشهدوا الأحداث. اعتمد الباحث بشكل أساسي على المقابلة المفتوحة المتعمقة التي تعد من أفضل تقنيات البحث في دراسات العلوم الاجتماعية، وتكونت من خمسة عشر سؤالاً مفتوحاً.

ولقد تم استخلاص محاور عديدة نتيجة المقابلات المبنية على ارتباط الجيلين بالصدمة النفسية واستذكارها لأحداث غزوة مخيم جنين عام 2002م ويمكن تصنيفها على النحو التالي حسب الجيلين: العواقب النفسية، نتاج تذكر الأحداث، ونتاج تذكر الأحداث هي محاور ذاكرة الصدمة للجيل الأول، حصيلة تذكر العنف، وحالة التهجير، والنزوح، وحالة التضامن الاجتماعي، ومعرفة معالم الذاكرة وسبل إحيائها. واقتصر محور ذاكرة الجيل الثاني على تذكر الأحداث ونقل المشاعر ومعرفة المعالم من أجل إحياء الذاكرة، ويبدو أن هناك خلافاً في نقل الذاكرة عبر الأجيال.