North Brunswick Township High School Model
United Nations Conference VII 2026

United Nations Historical Committee (UNHC)

Chair: Patryk Bielski
Co-Chairs: Hameedat Adeleke, Rishika Giriraddi, Anish Sinha

Letter To the Delegates

Dear Delegates,

Welcome to the seventh annual North Brunswick Township High School Model United Nations conference! My name is Patryk Bielski, and I will be your chair for the Historical Committee. I am currently a junior at NBTHS and joined Model UN at the start of my Freshman year. In school, I am eager to learn challenging concepts and am interested in scientific studies—particularly chemistry. Outside of school, I enjoy volunteering at various institutions, tutoring children, and playing instruments. Your first co-chair will be Hameedat Adeleke. She is a sophomore at NBTHS who joined Model UN in her freshman year. She is a member of several clubs, including DECA and the school's Black Cultural Alliance.Your second co-chair will be Rishika Giriraddi. She is a sophomore at NBTHS and joined Model UN her freshman year. She plays Varsity Tennis in school and participates in various other clubs. Outside of school, she enjoys participating in and attending cultural events and practicing Taekwondo. Your third co-chair will be Anish Sinha. He is currently a junior at NBTHS and joined Model UN at the start of his Sophomore year. He is an active member of the school's robotics team and he enjoys running cross country and track. Outside of school, he volunteers through numerous organizations and participates in badminton tournaments.

Please note that historical committees do not run in the style of traditional crisis committees. While crisis committees often involve delegates discussing issues from the past, delegates take on the role of political figures with unique agendas. This concept contrasts heavily with our conference's Historical Committee, as delegates are expected to represent nations, similar to committees under the broader General Assembly (GA). With these ideas in mind, it is crucial that delegates are informed on GA parliamentary procedure and thoroughly understand the structure of the Historical Committee to ensure successful, productive debate. In addition, delegates are expected to enter the committee with substantive research and adequate preparation. A heavy emphasis is placed on all work being authentic and true to each delegation. If there is reasonable suspicion that a delegate or delegation have used artificial intelligence to write speeches or resolutions, their club advisors will be informed of their actions, and the chances for said delegation to receive an award will decrease significantly.

While the Historical Committee focuses on issues that plagued post-war Europe, delegations do not *have* to mimic the actions their nations' leadership took at the time of the crisis. Delegates are encouraged to find unique and innovative solutions while sticking to their countries' stances on the issues at hand. The creative liberties delegates take are entirely in their control; however, any historical inaccuracies or clear violations of their assigned nations' political ideologies will negatively impact delegations' performances and rhetorical accuracy in committee. Delegates should also ensure that they handle the topic of discussion with utmost

respect, employing a historical approach to debate rather than allowing modern-day biases to influence their arguments.

For any inquiries, please contact the chair using the email address listed below. NBTHS looks forward to seeing you all at our conference!

Regards,
Patryk Bielski
bielskipatryk88@gmail.com

Structure and Procedure

The committee will run an extended Moderated Caucus: the default shall be a Moderated Caucus with one-minute speaking times. The chair will recognize delegates wishing to speak, and motions will be entertained after each speech has elapsed. For procedural matters, a majority of 50% + 1 will be required, and each delegate must vote either in favor or against; no abstentions will be entertained. No pre-set time limits on speeches are established; this determination, as well as any other particulars of procedure, is left to the discretion of the committee or the chair, as appropriate. The chair shall have final authority on all procedural questions and occasionally entertain appeals.

The following is a list of standard procedures that all committees must follow:

Unmoderated Caucus | The committee may enter an unmoderated caucus for a certain length, during which delegates may move freely about the room and speak to each other without direction from the Chair. However, the Chair may prohibit unmoderated caucuses at certain times during the committee meeting.

Point of Order | A Point of Order may not interrupt a speaker and can be raised when the delegate believes the rules of procedure have been violated. The chair will stop the committee proceedings and ask the delegate to provide warranted arguments as to which rules of procedure have been violated.

Point of Personal Privilege | A Point of Personal Privilege may be raised when a delegate's ability to participate in the debate is impaired for any physical or logistical reasons (for instance, if the speaker is not audible). This point may interrupt a speech, and the dais will immediately try to resolve the difficulty.

Point of Parliamentary Inquiry | This point may be raised by a delegate who wishes to clarify any rule of procedure with the Chair. It may not interrupt a speaker; a delegate rising to this point may not make substantive statements or arguments.

Point of Information | As the name suggests, a delegate may raise this point to bring substantive information to the notice. It may not interrupt a speaker and must contain only a statement of some new fact relevant to the debate. Arguments and analyses may not be made by delegates rising to this point. A point of information may also be used to ask questions of a speaker on the general speakers' list.

Motions | Motions control the flow of debate. A delegate may raise a motion when the chair opens the floor for points or motions. A motion requires a vote to pass. Procedural motions, unless mentioned otherwise, need a simple majority to pass.

Motion for Moderated Caucus | This motion begins a moderated caucus and must specify the topic, the time per speaker, and the total time for the proposed caucus.

Motion for an Unmoderated Caucus | This motion moves the committee into an unmoderated caucus, during which lobbying and drafting of resolutions may occur. It must specify the duration of the caucus.

Motion to Adjourn | This motion brings the committee's deliberation to an end and is only admissible when suggested by the Chair.

Motion to Introduce Resolutions | A successful motion to introduce puts the resolution on the floor to be debated by the committee. The sponsors of the resolution will be asked to read the resolution, and then, if deemed appropriate, the Chair will entertain a moderated caucus on the topic.

Motion to Divide the Question | A delegate may move this motion to split a resolution into component voting clauses. This may be done when a delegate feels significant support for some clauses but not the complete resolution.

Motion for a Roll Call Vote | A delegate may move to have the vote conducted in alphabetical order.

Motion for Speakers For and Against | If it would help the proceedings of the committee, a The delegate may request speakers to move forward with and against a document.

Amendments | After the first draft of a committee document has been introduced, delegates may move to amend particular clauses. If all the sponsors of the papers support the amendment, it passes as a friendly amendment.

Committee Documents | *Committee documents represent the product of the committee's deliberations and collective decisions.*

Between Delegates | *Delegates can pass notes freely to other delegates within the committee or speak to other delegates during an unmoderated caucus. However, talking during another delegate's speech is not permitted.*

To the Chair/Dias | *Delegates may also communicate with the Chair through notes. These may take the form of questions or comments to the chair that may improve the committee experience.*

Members of the committee may take any of the following actions through private notes:

Between Delegates | *Delegates should feel free to write personal notes to their fellow committee members.* **We ask that these notes pertain to the committee's business.**

To the Chair | *Delegates may also write to the Chair with questions regarding procedural issues of the committee and a wide range of personal inquiries. Delegates should write to the Chair on any issue that would improve the committee experience. This could range from a clarification of portfolio powers to substantive questions.*

Topic: The Holocaust Displacement Crisis — Relocating Victims of the Holocaust and Systematic National Socialist Persecution

History

Before The Holocaust

Antisemitism has persisted in Europe for centuries, starting far before the creation of Nazi Germany. Hatred against the Jewish diaspora began as early as the 6th century BCE, where Jews were discriminated against during events such as the Babylon exile and in the Roman destruction of the Second Temple in 70 CE. These events forced Jewish communities to spread across Europe, the Middle East, and North Africa. In addition to this, Jews were evicted from many different regions, such as England in 1290, France in 1306, and Spain in 1492. During these times, Jews faced strict limitations on where they could live, jobs they could hold, and how they were permitted to worship. False accusations quickly spread, claiming Jews harmed holy Christian ideas, leading to mob violence and massacres. During the Reformation movement, Martin Luther initially hoped to convert all Jews to Christianity. However, as the movement progressed and this goal seemed less likely, he called for a more aggressive and antisemetic strategy, requesting for synagogues to be burned, Jewish property to be taken, and for the ultimate expulsion of all Jews from European society. These ideas presented by Luther quickly spread antisemetic beliefs in Protestant areas. In addition, antisemitic European publications contributed to the antagonistic public opinion of Jews prior to the 1900s. Examples include Martin Luther's "On the Jews and Their Lies," which described Jews as inhumane and perpetuated Christian antisemitism, and Gustav Freytag's *Debit and Credit*, which featured Jewish characters with traits that were tied to negative Jewish stereotypes. In Eastern Europe, while Jewish communities prospered under the Polish-Lithuanian Commonwealth, they also suffered during extreme acts of violence such as the Khmelnytsky Uprising, where thousands of Jews were killed. Additionally, under the Russian Empire, the Pale of Settlement mandated Jews to live in certain areas which kept many in poverty, and in the late 1800s and early 1900s, organized attacks on Jews known as pogroms destroyed towns, killed thousands, and forced many to leave their homes.

The Nazi regime also used fearmongering and scapegoating as a way to perpetuate antisemitism. Following Germany's loss in World War I and the Great Depression of the 1930s, many citizens were left in despair as a result of the country's economic devastation. The Nazis took this as an opportunity to blame Jews and other minorities for Germany's poor economic situation. By illustrating these groups as a common enemy to the country, the Nazi Party rapidly gained support from a desperate nation eager to find a solution to their problems. The rise of antisemitism and the persecution of Jews and other minority groups in Nazi Germany was driven

by strong political ideas and economic difficulties. Under Adolf Hitler's leadership, the Nazis promoted a radical agenda blaming Jews and other minorities for any of Germany's hardships. Although antisemitic ideas were not new to Europe, the Nazis normalized them. Before World War II, the Nazi party began to alienate Jews from society. Through the Nuremberg Laws of 1935, Jewish people had their citizenships revoked, were banned from working as lawyers, notaries, doctors to non-Jewish people, upon other professions, and were gradually removed from everyday society. Other groups, such as the Roma, disabled people, Eastern Europeans, faced similar restrictions on employment, a general loss of rights, and exclusion from public life. However, the persecution of Jews remained the most prominent aspect of Nazi policy.

As Nazi control continued to expand, so did their policies. Ghettos, such as those in Łódź, Poland, and Vilnius, Lithuania, were instituted under the Nazis' ideology of segregation and separation to isolate Jews in overcrowded and impoverished areas with minimal resources. These ghettos acted as holding zones for Jews before they were eventually sent to concentration camps; however, they also symbolized the Nazi effort to erase Jewish presence in society. In the Warsaw Ghetto, the largest ghetto located in Warsaw, Poland, a whopping 83,000 people died as a result of starvation and disease. The conditions within the ghetto were horrific, with food rations smaller than what a baby would eat. The Nazis purposefully restricted food to unreasonable portions, weaponizing it against Jews in particular; non-Jewish prisoners had the ability to receive food from the Red Cross. In addition to sustenance-related hardship, diseases such as typhus spread rapidly throughout the ghetto. Poor sanitary conditions were upheld on purpose, killing those who were too weak to endure it.

During The Holocaust

The Holocaust is known as one of the largest genocides in history, fueled by antisemitism and Adolf Hitler's belief in a superior race. Anyone who was not considered to be an Aryan—Hitler's "master race" known for their pale skin, blond hair, and blue eyes—was persecuted, sent to concentration camps, and often killed. This included groups such as the Jews, who were the Nazi's main target, and other minority groups, including but not limited to the Poles, the Roma, disabled people and members of the LGBTQ community. Jews faced relentless discrimination, enduring grueling hours at concentration camps and fighting for their survival through inhumane conditions, hundreds of thousands of Roma and millions of Poles were murdered, programs like Aktion T4—an extension of the Nazis' Euthanasia Program—served as mass murder campaigns that targeted those with physical or mental disabilities, and LGBTQ individuals had their organizations banned and rights to expression revoked. Gay men, in particular, were sent to harsh concentration camps and put on trial under Paragraph 175 of the Nazi criminal code, which prohibited sexual relationships between two men.

The genocide against these groups was systematically carried out through concentration camps full of millions that were overworked and tortured in addition to extermination camps where many were sent to their death. Three of the major concentration camps during the Holocaust were Auschwitz, Treblinka, and Bergen-Belsen. Auschwitz, the largest and most well-known of the concentration camps, was the home of over a million people. Life in concentration camps was unimaginably brutal. Prisoners slept on their sides due to a lack of space, lying on straw-stuffed mattresses. While gas chambers were used to murder prisoners, many died due to malnutrition or being overworked. Diseases spread throughout the camp because of a lack of proper sanitation. Treblinka, in particular, mainly operated as an extermination camp, although it was first established as a forced-labor camp. Upon gaining its status as a death camp, Treblinka became the second-deadliest concentration camp during the holocaust—behind Auschwitz—killing between 700,000 to 1,000,000 Jews.

Direct torture of prisoners, specifically in Auschwitz, was conducted by Josef Mengele, a Nazi physician. Nicknamed the “angel of death,” Mengele's experiments focused on how genes develop into specific physical and mental characteristics. Mengele’s research had racial bias and sought to prove that the Germans were the superior race, searching for negative traits that “inferior” races displayed to justify their incarceration. He conducted lethal experiments on prisoners against their will, which involved inflicting wounds and diseases upon victims, to study their impacts on the human body. Deceased individuals’ body parts, organs, and fetuses were promptly sent to his colleagues in Germany for the Kaiser Wilhelm Institute for Anthropology, Human Genetics, and Eugenics (KWI-A). While the horrendous conditions Holocaust victims faced will forever be ingrained in their minds, Mengele’s survivors’ scars continue to impact their lives for the worse, causing an abundance of health problems such as infertility, kidney failure, and even leaving victims with unnecessarily amputated limbs; they serve as physical reminders of the hate promoted by Hitler’s regime. Broadly, as many Holocaust survivors considered reintegrating, their lasting injuries—physical or mental—resulted in a need for adequate medical treatment, psychological rehabilitation, and general quality-of-life services. The memories of Mengele’s experiments were an influential factor in organizations’ efforts to rehome displaced individuals, underscoring the profoundly negative consequences of the Nazis’ crimes against humanity.

After the Holocaust – ***The Holocaust Displacement Crisis***

The Holocaust resulted in the death of 11 million people, six-million of which being Jews. The survivors of the genocide experienced severe psychological pain that haunted them for a lifetime, with neither side of the conflict triumphing innocence; throughout the war, the Allied *and* Axis powers conducted regular bombings of towns and cities, resulting in many becoming homeless. While those most directly impacted were Holocaust victims, people who were not

primarily targeted by the Nazis still experienced loss in family, friends, and property. Additionally, treaties and meetings between foreign diplomats—such as the Yalta Conference, which granted the USSR ownership over territory previously owned by Poland, and the Potsdam Conference, which moved Germany's eastern border to the Oder-Neisse Line—caused the displacement of multiple ethnic groups including Germans, Poles, Ukrainians, Belarusians, and Lithuanians. Though some individuals chose to take the journey back to their home countries, they were faced with violence and hatred from their people, discouraging other displaced persons from following suit. As a result, many of these ethnic groups moved to foreign nations, namely the United States, Canada, and Australia, under sets of immigration laws aimed at benefiting victims of the war. Specifically, the Displaced Persons Act of 1948, signed into law by President Truman, allowed over 400,000 displaced individuals to enter the United States by 1950. Likewise, Australia's movement away from the Immigration Restriction Act of 1901 opened the door to nearly 190,000 displaced European persons. Several Allied humanitarian organizations also emerged to support the relief and rehabilitation of survivors, offering a range of services, including educational, medical, and emigration assistance. In addition, the Central Tracing Bureau, established by the United Nations Relief and Rehabilitation Administration (UNRRA), launched public radio broadcasts and newspapers to specifically assist concentration camp survivors—primarily Jews—with locating family members and other loved ones who had survived the concentration camps in hopes of reuniting back home. However, in light of the antisemitism Jewish people continued to face, the subject of establishing a permanent Jewish homeland gained notoriety among more liberal-minded civilians and politicians. Great emphasis was placed on finding potential regions Holocaust survivors could relocate to, including Israel—the most desired consideration due to biblical ties to the Jewish people—as well as Uganda, Argentina, Cyprus, a designated oblast in the Russian Far East, and Alaska. During these deliberations, nations across the globe were responsible for collaborating and working together to resolve the issues caused by Hitler's regime peacefully. These issues culminated into what is coined the **Holocaust Displacement Crisis.**

Research Aids

The Post-War Refugee Crisis

Following the conclusion of the Holocaust, over 250,000 Jews were unable to return to their homes. The war destroyed many of their communities, while others were simply too afraid to return to their home countries in fear of antisemitism. Those who decided to return to their home countries—particularly homeless survivors—were sent to displaced persons camps and refugee centers primarily located in Italy, Austria, and Allied-occupied zones of Germany. These were temporary homes dedicated to housing survivors until a more permanent solution was

found. Survivors began searching for their families, while others built their own new ones, getting married and having children. Educational institutions—ranging from schools for children to cultural centers—provided students with opportunities to improve their unfortunate living standards, transforming the camps into organized areas of settlement. Although the camps initially were overcrowded and were fairly unkempt, the Jews rebuilt their lives, taking advantage of the stark contrast in living conditions between displacement camps as opposed to squalid labor and death camps. These displaced persons camps ended up serving as a more permanent solution, with various athletic clubs challenging each other across centers and several journalist collectives developing. What was once a shared ground of trauma became a community of people who had all faced some of the most traumatic experiences humanly possible. After Germany and other formerly Nazi-controlled lands were liberated, the Allies were ready to send the victims back to their homes. However, many refused and were unwilling to leave the life they had built in the camps. They had spent years in these camps, creating bonds over their shared trauma and were reluctant to return to the sites where their trauma occurred. These camps had become their safe haven, while the United States and Great Britain wanted to push refugees out of them.

Although the Holocaust had ended, antisemitism in Europe persisted. One of the most prominent examples of antisemitic violence in postwar Europe was the Kielce Pogrom of 1946. On July 1, 1946, a young Christian boy named Henryk from Kielce, Poland, disappeared from his home. Upon his return to his home two days later, he lied to his father about his previous whereabouts, saying he had been kidnapped by Jews who held him captive in the basement of the local Jewish Committee building but had escaped. In reality, he had visited some friends in another town. His father alerted the police, who, on July 4, went to investigate the building. Though Henryk's story was proven to be completely false by the police investigation, citizens were furious about the alleged kidnapping that had occurred and formed a large mob around the Jewish building. The situation quickly escalated with the arrival of Polish police and soldiers sent by the government to protect the Jews. Civilians and officials fired on Jews in the building, killing dozens. Many more Jews were clubbed, stabbed, and stoned on the streets. On that day, 42 Jews in Kielce were murdered and 40 were injured. For Holocaust survivors in Eastern Europe, the Kielce Pogrom showed them that it would be nearly impossible to rebuild a life for themselves in their postwar homes. After the pogrom, tens of thousands of Jews fled Eastern European countries in a desperate search for safety and stability.

After the Holocaust, countries around the world shifted their focus to allowing Jewish survivors to relocate safely; however, the difficulties these people faced were only made worse, as governments refused to admit Jewish refugees, a pressing issue that existed long before the end of the war. For example, during the Holocaust, countries such as Canada, Cuba, and the United States refused to accept nearly 900 Jewish refugees from a ship known as the M.S. St. Louis. This caused the ship to return to Europe, and many passengers died due to the strenuous

journey. While the actions taken by these countries were insensitive and cruel, nations tried to justify their actions by citing their foreign policies. The United States, in particular, argued that the 1924 Immigration Act restricted the number of refugees allowed into the nation, therefore placing a cap on the number of Jews allowed admission into the country, while others like Canada claimed, "None is too many," regarding the number of admitted refugees. Refusals to accept refugees continued for years, as the U.S. Congress prohibited the admission of Holocaust survivors until 1948, when a limited Displaced Persons Act was passed. However, this act labeled Jewish war victims as potential communists, continuing restrictions on the influx of Jewish refugees until 1950, when it was amended. Australia, on the other hand, upheld its policy of maintaining a white Australia, accepting minimal Jewish refugees based on the nation not wanting to "import" racial issues.

Despite the Holocaust's end, legal injustice for those involved in the Nazis' operations fueled immigration out of Europe. While high-ranking Nazi officials were convicted of various crimes, those with lower positions of power often were allowed to assimilate back into society with few repercussions. Known as the "silent bystanders," these individuals, who included financial officials who processed tax forms, public workers who seized Jewish property, and record keepers who maintained files of citizens' race and religion, indirectly perpetuated Hitler's regime by complying with the Nazis' oppressive policies. Their lack of prosecution in later years left many Jewish and minority victims at a loss for words, as they helplessly watched the individuals who viewed them as sub-human get the "easy way out." This sense of injustice only strengthened the idea that true accountability remained out of reach, deepening the wounds of survivors and incentivizing the abandonment of the continent.

The Balfour Declaration and British White Paper of 1939

The Balfour Declaration was a letter written by Britain's foreign secretary, Arthur James Balfour, on November 2, 1917, during World War I, and addressed to Lionel Walter Rothschild, a prominent leader of the British-Jewish community. The letter showed British support for Zionism, and the British government issued the declaration, hoping that it would help them gain Jewish support for the Allies in neutral countries such as the United States and Russia. The declaration stated that the rights of the other religious communities living in Palestine must be upheld, though the specific rights were not detailed. The Balfour Declaration was eventually incorporated into the British mandate over Palestine, which was approved by the League of Nations in mid-1922, on the condition that Great Britain would govern with consideration for the desires of both Jewish and Arab residents in the region; however, violent conflicts between the ethnic groups that inhabited Palestine were not successfully contained.

In 1936, Palestinian Arabs staged an uprising against British rule and Jewish immigration to Palestine. The rebellion started when devoted followers of Sheikh Izz al-Din al-Qassam, who

died in force 1935 due to a shootout with British forces, attacked convoys of trucks and murdered two Jewish truck drivers. A Jewish terrorist group, the Irgun, retaliated by killing two Palestinian workers, escalating the conflict. On April 19, 1936, a strike against Jewish immigration was called for by Arab national committees. A week later, the Arab Higher Committee (AHC) was formed, led by a mufti named Haj Amin al-Husseini. On May 8, the nationwide strike was launched. The strike included not paying taxes and the closing of government buildings. Arabs demanded their independence and an end to Jewish immigration into Palestine. As Arabs from outside of Palestine joined the revolution, the British government brought in reinforcements to extinguish the strike and the rebellion. In October 1936, the AHC called off the strike due to its effects on the population and pressure from other Arab leaders in the Middle East and British policies. The Peel Commission, a commission of inquiry, came to investigate the conflict, and in July 1937, after a tour of the country, suggested that Palestine be partitioned into separate Arab and Jewish states. However, the commission also recommended the forced removal of Arabs from the suggested Jewish state. The Palestinian Arabs were distressed by the notion of being removed from their homes and reignited their efforts for independence. This time, the British declared martial law and banned all Palestinian political parties, including the AHC, arresting and exiling the leaders of these organizations. In 1938, another commission of inquiry, the Woodhead Commission, was sent to Palestine to determine whether partition was possible. The commission reported that the partition of the country was an impractical option. Meanwhile, the British were on the offensive in the revolt, executing and jailing rebellious Palestinians. When no agreement was reached at the London conference that was held in early 1939, the British issued a controversial white paper.

The British White Paper of 1939 outlined British policy involving Palestine and conflicts between Arabs and Jews. It set a maximum number of Jewish immigrants accepted into Palestine of 75,000 over a five-year period. Section III of the paper outlines land purchases, stating that land purchases would be restricted for Jewish people in Palestine. The High Commissioner, a diplomatic ambassador of the British government in Palestine, was given the powers to regulate transfer of land between Jews and Arabs. This marked a huge change in policy, shifting from free and open purchase of land by Jews to a regulated system. The many changes that the White Paper made to Palestine were driven by the declaration of it as a “binational” state, or a state where two national groups coexist in a single state. In the case of Palestine and Israel, it was a proposed land, frequently called Isratin, where the Arabs and the Jews would share sovereignty. This was the ideal solution to end the conflict, as it would provide both ethnic groups with partial governance of the land. According to the White Paper, a shared government would be established, where both groups would have political representation and exclusive sovereignty was frowned upon. The concept of Palestine becoming a binational state would provide an ideal solution to Arab and Jewish conflicts, but members of these ethnic groups disagreed with the proposal, escalating conflict.

During the Holocaust, Zionist leaders like David Ben-Gurion were outraged when it came to Britain's refusal to Jewish refugees to enter Palestine. The 1939 White Paper restricting Jewish immigration was seen by Zionists as a betrayal of the Balfour Declaration and a death sentence for countless Jews who remained in Europe. Ben-Gurion famously declared that the Jews must fight against the Nazis if the White Paper didn't exist, showing the struggle against fascism and British policies of the time. In response to the immigration restrictions, Zionist organizations launched operation Aliyah Bet to smuggle Jews into Palestine illegally. Between 1934 to 1948, over a 100,000 Jews were smuggled in unsafe, overcrowded vessels. These were desperate attempts to rescue Jews who had no other way of seeking refuge. Incidents like the 1947 Exodus where Holocaust survivors were turned away from Palestine, cultivated support for the Jews around the world. By denying Jewish entry to Palestine during a time of great need, the British were seen by wrongdoers in the eyes of many around the world. Zionists viewed the British as a prime example of why the Jews could not solely rely on international support for protection, reinforcing the belief that a sovereign Jewish state was not just a political goal, but a necessity.

While Zionist leaders were vehemently displeased with the 1939 White Paper, Arab leaders saw it as a partial victory. Arab nationalists, in particular, viewed the Paper as a major political win, given that most Arabs opposed Jewish immigration to the region. Additionally, groups such as the Arab Higher Committee saw the Paper as a move away from Zionism, helping alleviate some tensions between groups in the region. However, other, more radical individuals—such as members of the Palestinian Arab youth movements—saw the Paper as a trick to ease the populace’s nerves, allowing immigration to fall unnoticed. On the other hand, Arab moderates neither supported nor opposed the policy change, praising the Paper as a step in the right direction in terms of shifting away from Zionist principles, yet continuing to voice their concerns about delays in independence (particularly in Palestine) and general governmental ambiguity.

Ultimately, the 1939 White Paper placed Great Britain in a negative light in the eyes of Jewish people. The land of Palestine (or Israel, as many Jews referred to it at the time) was seen as one of the last hopes for Jewish people following the war. With thousands of Jews being denied entry into the area, they felt as though Britain was doing a disservice to the Jewish people and holding negative connotations when it came to supporting a minority religion. On a global scale, Britain gained the reputation of being inconsistent with policy-making, with the White Paper being viewed as a way of justifying imperialistic ideals while maintaining the ambiguity of their previous promises, like Balfour and Arab independence. While the latter was partially honored, with the White Paper implying that Arabs claimed ownership of Palestine, controversies still grew, raising questions over the ethics of such policies

Resolution 181 and the Special Committee on Palestine

Antisemitism has a long history in Europe, culminating in the Holocaust. The incessant antisemitism in Europe caused a rise in support for Zionism, the political movement advocating for a Jewish nation. Zionism was built on the religious and historical ties that Jews have to the land of Israel. As a result of the problems that arose concerning the displacement of Jewish survivors, many of these survivors called for the establishment of a country for Jews in British-controlled Palestine under Zionist principles; however, Jewish immigration to the region was strictly limited due to Arab resistance—specifically riots, revolts, and lobbying against the British government to mitigate Jewish land purchases. Simultaneously, Jewish resistance groups continued to press Britain to improve immigration laws, further escalating tension. In April 1947, the conflict hit a turning point when Great Britain finally referred the Palestinian issue to the United Nations. The UN established the UN Special Committee on Palestine (UNSCOP), an investigative committee, to examine the situation. Following the investigation, the majority of the committee proposed the establishment of two separate states in Palestine to be joined economically. While the Jewish community accepted this proposal, the Arab community refused, saying the plan favored the Jewish population. On November 29, 1947, the United Nations voted on and, ultimately, passed Resolution 181, also known as the Partition Plan, which recommended the partition of Palestine into separate Arab and Jewish states, with the city of Jerusalem under international control. Major powers, including the United States and the USSR, also supported the creation of Israel. The US backed it because President Harry Truman was sympathetic towards the plight of Jewish refugees and faced pressure from the Jewish population in America. The Soviet Union saw the Partition Plan as a way to undermine British influence in the Middle East. While Resolution 181 was only a recommendation and not legally binding, it was a crucial step in its creation, as the Jewish community considered it a legal basis for the Jewish state. Backed by the Jewish community in Palestine and major powers, David Ben-Gurion proclaimed the establishment of the State of Israel on May 14, 1948. The United States and the Soviet Union almost immediately recognized it. This was a milestone in Jewish history. The new nation of Israel quickly became a refuge for Holocaust survivors and Jews facing persecution worldwide as a result of lingering antisemitic sentiments, providing a home to an immense number of Jews seeking refuge.

The United Nations Relief and Rehabilitation Administration (UNRRA)

The United Nations Relief and Rehabilitation Administration (UNRRA) was created to help countries and people who were freed from the Axis powers. The organization focused on the needs of displaced people such as Holocaust survivors. The group also attempted to work together to fix the destruction caused by the war. In addition to this, they aimed to assist those affected by the conflict. UNRRA also led international relief efforts by providing affected people

with essentials to help stabilize these war-torn areas. The organization also helped to assist Holocaust survivors with emergency aid should it be needed. Through the UNRRA, Holocaust survivors globally were provided with food, clothing, shelter, and medical care. The group also provided assistance with reuniting separated families and helping individuals rebuild their lives. Aside from this, the group provided psychological assistance to those affected, professional training, and allowed for individuals to emigrate should they be unable to return home. Although the UNRRA had many great contributions they were significantly limited in their impact as they were underfunded and faced logistical challenges, especially when it came to providing assistance in remote or damaged regions. The group's long term impact was minimal as they had to disband in 1948 as a result of their limitations and differences within the organization.

There were many political disagreements between members of the UNRRA, particularly the United States and the Soviet Union, hampering the group's efficiency; the group's purpose was to provide aid and rebuild war-torn countries after World War II, but the organization's efforts often targeted populations in Eastern Europe and China, where the threat of communism's spread was ever-growing. By providing resources in the form of food, medicine, and housing (primarily backed by Western nations), these countries could form alliances or government factions aligned with Western society, weakening communism's grip on the East and subsequently angering the USSR, as its success in spreading its unique political ideology waned. The existence of such ulterior motives was evident in UNRRA's leadership, as the group was primarily influenced by the United States, the United Kingdom, and their allies, thereby incentivizing the organization to align with their geopolitical goals. Survivors also criticized the conditions of the displaced persons camps set up by the UNRRA as well as the group's excruciatingly slow pace of resettlement. Lastly, an ineffective administration forced the UNRRA to struggle with making decisions efficiently. Although the UNRRA was highly imperfect, the group was vital in providing help to Holocaust survivors in times of need.

While the war was dying down, the UNRRA was tasked with managing hundreds of displaced persons camps in Germany, Italy, Austria, and overseeing the rehabilitation and repatriation of the millions of Europeans who had been displaced during the war. Their goals for rehabilitation were to handle the housing, employment, education, and hygiene of the displaced persons. Initially, several problems arose, including a language barrier that prevented communication between the displaced persons and UNRRA workers. The staff was small, unorganized, and not adequately trained to handle the conditions in which they were working, and the displaced persons had to live in unsanitary conditions. There were frequent shortages of adequate housing, food, and clothing inside the camps. Under the command of their occupiers—mostly the United States and the United Kingdom—local German civil administrations were tasked with sending food to the camps, and they had decided only to send the worst food in their supplies, leaving the displaced persons with a poor diet. However, by the end of 1945, when more than six million displaced persons had already been repatriated, the

agency was able to overcome most of these challenges, as overcrowding was no longer the primary concern, and German resource suppliers were forced to provide higher-quality, more substantial resources. For housing, UNRRA planners tried to prioritize privacy, as they recognized that the displaced persons had to live for years without such luxuries while they were in hiding or living in concentration camps. Additionally, they believed that families should be kept together in housing (which they were fairly unsuccessful at providing adequate amounts of) to return to normalcy. The agency's efforts greatly aided in the subsequent rehabilitation.

As time passed, many controversies surrounding repatriation arose. Firstly, the UNRRA set up short-term asylum for refugees, and after only a couple of years, pressured Holocaust survivors to return to their unsafe homelands—some of which including Poland, where many liberated Jews were lynched and killed, and central European countries like Hungary and Slovakia, where postwar pogroms killed and injured a plethora of asylum seekers. The UNRRA was set up to be a temporary organization aiding all who were hurt by the effects of the Second World War. Because of this, the administration attempted to push out refugees without acknowledging the trauma that occurred in their homelands, preventing them from wanting to return. The Soviet occupation of some countries also made them unsafe to return to. However, since the UNRRA sought out relocation of displaced persons, they essentially forced refugees out of displaced persons camps by denying them the right to naturalization if they chose not to repatriate. Instead, officials stated that since Germany and Austria had rescinded Nazi legislation supporting the discrimination of Jews, the countries would be safe to repatriate to. As the UNRRA continued to adapt various methods of pressuring survivors to return to their unsafe homelands, such as labeling those who refused to repatriate as "volunteer refugees" and limiting the assistance they received from the organization. This important change hurt many survivors, making their quality of life worse and forcing them to repatriate against their own will. Of course, this change led to controversies, and conditions in displaced persons camps were described to have similar conditions to Nazi concentration camps, as stated in the Harrison Report, a 1945 report written by Earl G. Harrison, which reflected on the hardship faced by Holocaust survivors in relocation camps. While resettlement, which is the permanent movement to a new country, could have been promoted instead of repatriation, or the returning back to the home country of a displaced person, the UNRRA chose to send refugees back to the country that they were forced out of. Their insistence on repatriation continued to fuel controversies, worsening the political situation and condition of displaced persons post World War II.

Although the organization's relief efforts were successful, they ultimately led to a funding shortage for the agency and UNRRA and its operations ceased to last. Due to this unfortunate reality, an agency known as the International Refugee Organization (IRO) took hold of the UNRRA's former operations, inheriting the care of nearly 650,000 displaced persons. Rather than emphasizing immediate aid, the IRO shifted its focus toward resettling and integrating displaced people. After some time, the IRO took over the UNRRA's former displaced persons

camps, expanding their functionality to include things such as job training and rehabilitation specifically for Holocaust survivors.

While the IRO served as a replacement organization for the UNRRA, it was also a temporary solution rather than a permanent one. A permanent institution was needed as global displacement continued to impact post-war Europe. In 1951, during the Refugee Convention—a meeting of delegates from nations around the world to define what a refugee truly is—talks of transitioning the IRO into the United Nations High Commissioner for Refugees (UNHRC) arose. During this period of discussion, the IRO's successes and failures were evaluated, and its limitations—such as high cost and its selective refugee resettlement procedures, specifically for anti-communist Eastern Europeans—were assessed. In doing so, much of the bias present in the IRO and UNRRA was eliminated, as rather than using refugees as a resistance toward communist expansion, the definition was broadened to include a wider demographic.

What Exactly is Up for Debate?

Participants should be prepared to write resolutions and collaborate with others to answer the committee's most pressing questions. Delegates are expected to address the following issues:

1. Repatriation versus relocation.
2. Qualifications for refugee status.
3. How costs for resettlement should be distributed between world powers.
4. The extent to which the IRO can override national sovereignty on refugee matters, using seemingly neutral entities like the UNRRA and IRO as political tools.
5. The establishment of a Jewish homeland in the Arab world, and whether or not Jewish refugees deserve special status among other displaced peoples.

Given that this is a historical committee, delegates will be restricted to a period spanning from 1946 to 1947, modeling the period spanning from the first session of the United Nations General Assembly to the second session. As such, debate will be confined to the political and humanitarian disasters of the post-World War II era—tensions regarding the early Cold War, Western advocacy for asylum and relocation, and the emotional weight of the Holocaust. The committee must also grapple with the lack of available resources in war-torn Europe, raising the question of how effectively international bodies can solve one of the greatest refugee crises in all of recorded history.

Questions To Consider

1. How can the international community strive to balance the urgency of relocation while respecting refugees' desire not to return to their home countries?
2. How did the Nuremberg Trials succeed/fail in restoring a sense of justice for Holocaust survivors in postwar Europe, and how did this affect survivors' desire to rebuild their lives in Europe?
3. Should the international community have prioritized psychological recovery as much as they did physical relief when aiding Holocaust survivors, and how could they have done this?
4. How did displaced persons balance preserving their cultural identity and adapting to the new societies they relocated to during resettlement?
5. How did the geographical location of Displaced Persons camps affect Holocaust survivors' resettlement decisions?
6. How did the geopolitical interests of the Allied powers influence the administration of Displaced Persons camps for Holocaust survivors in postwar Europe?
7. What role did Jewish relief groups play when it came to facilitating the emigration of Holocaust survivors, and how effective were these efforts amid rising postwar antisemitism?
8. In what ways did psychological trauma to survivors complicate their integration into new societies following liberation?
9. How did British restrictions on Jewish immigration to Palestine after World War II impact the crisis regarding the displacement of Jews and the eventual foundation of Israel?
10. To what extent did different Western policies in nations such as the U.S. and Canada affect the success of resettlement for holocaust refugees between 1945 and 1950?
11. How did persisting antisemitism in Europe exacerbate the Post-War Refugee Crisis, the refusal of Jewish displaced persons to be repatriated, and rising Zionism?
12. How should the recognition of religious and historical claims to Palestine from both Arabs and Jews be incorporated into the distribution of land and government power in Palestine to the two groups (partition, shared governance, etc.)?
13. How did the events of World War I and World War II influence British opinion of Zionism?
14. How did the British government's actions and indecisions about Palestine impact Arab-Jewish tensions and conflicts in the region?
15. What caused British opinion of the creation of a Jewish state in Palestine to change from the Balfour Declaration to the British White Paper of 1939?

16. What moral and legal responsibilities did the Allied governments bear for the refugee crisis after the Holocaust, and how could this have influenced their decision-making surrounding novel policies?
17. What responsibilities did Eastern countries, specifically in the Arab world, have in supporting Holocaust survivors and their relocation?
18. Should individual survivors have been provided with formal reparations, and if so, what should these reparations have looked like?
19. In what ways did the post-Holocaust displacement crisis mimic refugee crises of the past?
20. Had other potential Jewish homelands been selected to house Holocaust victims, how would international tensions regarding religious practices and minority groups be impacted?

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