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FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH LETTERS
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DOMAIN: FOREIGN LANGUAGES
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Plotting the Palestinian *Nakba*: Family and Identity Displacement in Abulhawa's *Mornings in Jenin*

Dissertation Submitted to the Department of English in Partial fulfillment of the Requirements for Master Degree in Civilization and Literature.

Candidates

Mrs. Nassima BENATTIA

Mrs. Samah BOUMAKHLOUF

Superviser

Mr. Mohammed SNOUSSI

2019- 2020

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2019/2020

Dedication

I thank God, the Almighty, first and foremost for everything. Then,

I dedicate trillions of thanks to Zohier ABERKANE, my husband, for his constant encouragement, his patience, and his unceasing support throughout the duration of my graduate studies. I am not sure how I would have managed the stress of teaching, taking classes, and writing this thesis without him.

I also thank my children Ayoub, Safa, and Aya for the faith they have had in my ability to complete a degree at this age and this level.

I feel grateful to my parents for the strong impression they made on me regarding the importance of academic excellence.

For all of them and the Palestinians, I wholeheartedly dedicate this thesis.

Nassima BENATTIA

Dedication

To my dear and precious mother

To my beloved husband Dr. GHADBANE Ismail for his help, support, and encouragement

To my children Wassim and Ibtihal

To my brothers

And all my family

BOUMAKHLOUF Samah

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Abstract

Susan Abulhawa made a great contribution to Arab-American literary creativity in the English language through her novel *Mornings in Jenin*, which exhibits the plight of a Palestinian family across four generations in refugee camps and in exile from 1948 to 2006, the year the novel was published. Accordingly, this thesis sets out to study the relationship between post-war trauma and the Palestinian identity in the selected narrative by examining the way misery and displacement affect individual Psyche and destruct identity. The present study also inspects the main characters' efforts to break free from the hardship resulted from war in Palestine and loss in exile. To this end, this dissertation is divided into two chapters; the first one seeks to study the ethnic, religious, and national identity of Palestine by identifying its historical roots and literary theories related to the colonial and Diaspora discourses to provide a better view of the second chapter. The latter, in its turn, investigates the stylistic and thematic issues related to trauma and its influence on family structure, and identity deconstruction. It highlights, through psychoanalytic and post-colonial theories, the characters' struggling to reformulate individual and collective identity employing several techniques such as dialogue, silence, practice, interaction, memory, history, resistance, and resilience.

Key words: Individual/ collective identity, identity deconstruction / reconstruction, Diaspora, colonial discourse, post-war trauma.

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General Introduction

The history of revolt started in Palestine in the late nineteenth century, when the Zionist movement in Eastern Europe reclaimed the land they believed God had given them. Meanwhile, Susan Abulhawa began setting the story of *Mornings in Jenin*, wherein she dropped the tragedy of a nation upon the pages of her first novel. Her broad imagination led her to mirror the Palestinians' feelings of misery, pain, anger, and hope on an extraordinary narrative told as never before. Story and history are just two sides for one coin in *Mornings in Jenin* as it covers the most heinous events of the Israeli-Palestinian conflict. It includes six chapters, and every chapter's title is a date of a prominent historical event. The novel as a whole follows the story of four generations of Abulhaja family, from the peacetime before 1948 in the village of Ein Hod to the beginning of the Israeli occupation and El Nakba, to the wars that left the ongoing conflicts and hardship. It combines the epic of irreparable loss with the tremendous experiences of love and the struggle for freedom and land. Mark Parent sums the novel up, saying that, "...everything in it. One can sense that it is a book inspired by someone's life. It's an individual story and a collective story grounded in history." (1)

The novel was published in the United States in 2006 as *The Scar of David*, then edited to *Mornings in Jenin* in 2010 and translated into 27 other languages. It is a historical fiction genre set in three different locations: Ein Hod, where the protagonist Amal's parents are born before El Nakba; Jenin and Shateela refugee camps, which represent the war zones; the USA, where Amal migrates for studies and exposes herself to a different culture. The book received widespread acclaim upon publication, and critics often compare it to *The Kite Runner* in its significance. Ghassan Kanafani's novel *Returning to Haifa* inspired Abulhawa, but her work is the first mainstream in the English language to investigate life in post-1948 Palestine from a non-pro-Jewish viewpoint.

Susan Abulhawa is a postmodern Arab American writer born in Kuwait in 1970 to Palestinian parents, originally from Jerusalem, living as refugees since the Six-Day War. She led a Diasporic childhood that brings together all Palestinian experiences. Abulhawa (2010) declared in an interview that the chapter dedicated to Amal's life in an orphanage is autobiographical. She spent three years in the orphanage of "Dar al-Tifl" in Jerusalem, then moved to the United States and graduated in the medical sector. She worked in a drug company, and then the UN sent her to the occupied territories as an international observer. There, she thought to write her first novel, *Mornings in Jenin*, and her work made significant contributions to ethnic literature in the Middle East, bringing the Palestinian voice in English literature to the world audience. Arab American authors attempt to bridge the gap between Arab and Western cultures. However, their writings drift between two opposing ideologies; one is the preservation of the original Arab identity, and the other is the integration into American society's culture. Their writings express hyphenated and transnational identity, socio-cultural discomfort, and ambivalent conception while adjusting to the new cultural climate. Abulhawa's novel is a response to the 2002 Israeli attack on the refugee camp in Jenin. The atrocities she witnessed inspired her to write as an activist, and then she brought realism and sensitivity to her narrative.

Mornings in Jenin has drawn many readers' attention as well as the critics who held much discussion upon it. According to Lawrence Davidson, the book has become the most accessible gateway to the Palestinian-Israeli conflict that was previously only dealt with through biased press reporting. For this reason, the novel angered prominent supporters of Israel (1). Most of the reviews agreed that the tragedy of war and the ensuing trauma represent the main themes that more stand out in the novel, including death, poverty, separation, the disintegration of the family, and mental disorders.

Plotting the Palestinian Nakba: Family and identity displacement is the title of this research. It will address the macro-social changes brought on by the 1948 Israeli occupation and had an acute effect on the physical and psychological structure of the individuals whose destiny ended in refugee shelters or exile. Family structure, trauma, conflicts of hybrid life, identity deconstruction, and reconstruction are all sub-titles this thesis will analyze as colonial traces. The research displays the Palestinians inner, mental and social conflicts concerning the struggle for identity, resistance and resilience, amnesia and memory, and decolonization of the mind and cultural hegemony. It will elucidate how these elements can impact the indigenous Palestinian identity, be it individual, collective or national, either in the hometown or in Diaspora. The thesis will focus on the cultural considerations in general, and trauma and identity displacement in particular, and the sample study will mainly have ground on individual relationships within the Palestinian family.

One of the striking motives to select this narration is the study of a humane issue in which we feel being acutely involved. The purpose is to protect Palestine from amnesia by highlighting the Palestinian voice and condemning Israeli racial superiority towards a people it destroyed. It also aims to analyze the psychological effects of war in refugee camps, as well as in exile, where war victims migrate in search of freedom and justice. The study will discover the changes within individuals, families, and society. The way identity vanishes and the way the characters restore it is another goal this research would like to fulfill.

In this research, the main issue is to know how far the author succeeds in depicting social and cultural effects caused by displacement. In addressing this question, the study will clarify the theoretical frame and socio-historical origins of the Israeli-Palestinian conflict. Then, it will explore the way war and exile traumatize the characters' psyche and impact their individual and collective identity using psychoanalytic and postcolonial theories.

1. Chapter 1: Socio-Historical Insight and Theoretical Framework

1.1. Introduction

Identity and trauma in Arab American literary works are foremost issues in minority literature and among the main cross-cultural encounters between the Arab societies and the Western ones. In Susan Abulhawa's Mornings in Jenin, Postcolonial and psychoanalytic theories are necessary to analyze identity and trauma in the context of war and Diaspora. Therefore, the first chapter will attempt to shed light on the Palestinian history in terms of ethnicity, religion, and nationality. Besides, topics associated with exile will help understand the individual, national, and Diasporic identity transformation in the novel.

1.2. Section One: The Reality of Israeli Palestinian Historical Conflict

Knowing the socio-historical atmosphere in which the conflict between the Palestinians and the Jews emerge and evolve will make the comprehension of the issue clearer for the reader. That is why this section will attempt to provide historical facts and prove who has more rights in Palestine. It will investigate the identity of Palestine via evidence from both history and theory.

1.2.1. The significance of Palestine

Palestine, along with the territories surrounding it, is the cradle of ancient civilizations; it is the birthplace of many prophets and the dream of other prophets to live therein. It is a small area of about 2,400 square miles of land, yet its place in the ancient and modern history of the Middle East is prominently paradigmatic. It is the planet's center of control, the reformation of the British Imperial ideology of the 19th century into the term of

modern geopolitics. In 1904, HJ Mackinder presented the Heartland theory in his article “The Geographical Axis of History”. He thinks that the planet will subjugate to one Empire leading to globalism arguing that Jerusalem's ideal position as the core of the medieval Crusader maps world is a profound interpretation of the place's inherent quality (Shamir 1).

Palestine is the sharing point of three continents and also the sharing point of ownership that three religions assert. Judaism nominated Palestine "a land which the Lord God cared for" (Jacobs 502). Galilee, on the central northern plateau, is the spine that encompassed the first home of the Hebrews in their early days, and in the southern extension of Galilee plateau, Samaria and Judah hosted the Israelite kingdom (Foster 27). The sacredness of Palestine originated from the holiness of Jerusalem's walls, palace, and the temple which David's son and successor, Solomon built, before 722 B.C.E. The area is also sacred for being the pledge of God to the Jews. After the destruction of the "second temple" by the Romans in 70 CE, Jewish Diaspora began, and Jerusalem served as a symbol of the historical existence of a people shattered, humiliated, massacred, but never despairing of the promise of its restoration. For Christians, Jerusalem is a Holy City, and the Patriarchate is the mother of all churches. Jerusalem is the birthplace of Jesus, the home of the annunciation of the Virgin Mary, and the land where Christ Jesus lived, taught people and did miracles. For Muslims, Palestine is a defining element of their national and religious identity, as Islam has prevailed in the area for more than 1400 yearsd. Besides, both Al-Masjid Al-Aqsa and the Dome of the Rock are close to Baitul-Maqdis, which represents the second Mosque established on the earth forty years after Al-Masjid Al-Haram in Makka. Baitul-Maqdis in Palestine was the first Qibla and the center of the Prophet Mohammed's miraculous nocturnal journey and his ascension to heaven. Besides, prayers in Al-Masjid Al-Aqsa are equivalent to 500 times the Prayers in any other mosque (Hosein 18).

1.2.2. The landscape of Ethnic and Religious Superstructures

The conflict between Israel and the Arabs in general and the Palestinians, in particular, is rooted out of three elements: ethnicity, religion, and nationalism. Palestine's identity is a combination of all three. However, both Palestinians and Israelis dispute over land ownership and provide evidence to prove it. That is what makes it necessary to subsume the details of their history in terms of ethnicity, religion, and nationalism.

1.2.2.1. Israeli Palestinian Religious Conflict

By the 16th century BC, religions around Palestine were polytheistic, and the worship of a common God was an aim until the prophetic inspiration emerged and prevailed in the area. Today, three religions exist there. All of which have traced an influence in the history of the place and its people. Islam, Christianity, and Judaism attribute to Abraham's cult. Yet, their claim to Palestine has invoked hot conflicts and waves of violence represented together in the riots and wars waged over time by the ancient and modern civilizations.

All religions agree that Moses received the Torah on Mount Tor in Sana'a, Egypt, and not in Palestine. However, the Torah was the first divine religion brought to Palestine by the conquest of the prophet David. Many years before, the prophet Moses had come to save the Israelite cohort from the pharaoh's oppression according to the biblical passage: 'Go and bring out the children of Israel from Egypt, for I have heard their groaning, and I remembered the covenant and the oath I swore to Abraham, my servant' (Clarke 6). This promise gave the Israelis reason to claim the land and to deem themselves the chosen people of God. The Israeli Kingdom ruled by David and Solomon lasted 120 years. Then, the invaders split it into Israel in the North and Judah in the south. In 721 BC, the Assyrian swept Israel into oblivion, and its people went into exile. Judah struggled on until 604 BC,

and finally shared the fate of Israel. However, it was the Roman Empire that Finally Ended the Kingdom and drove the Jews into dispersion in 63 B.C.E. (Wells 115-118). During the first centuries, the Romans violated the walls of Jerusalem and destroyed the Second Temple. Florus, the last Roman procurator, robbed enormous quantities of silver from the Temple of Jerusalem and drove the indignant Jewish people to riots. As retribution, the Romans invaded Galilee, and an estimated 100,000 Jews were killed or sold into slavery. In Jerusalem, they killed anyone in the Jewish leadership and burnt all the dry food supplies causing starvation. As many as one million Jews died, and the rest went, for a second time, into Diaspora that lasted nearly 2000 years (Grant 85).

Christianity is the only religion to have risen in Palestine. The Palestinians monitored the Gospel rule (Injil) that Allah revealed to our master Jesus, and then adopted Christianity for more than 600 years (Alghadiry 22). According to the Gospel of Matthew (2:1), Jesus is a descendent of David, and most Christians believe he is the Incarnation of God. Like the Muslims, the Jews believe that there is only one God, and reject the claim that Jesus is the Incarnate God, the very Son of God the Father (Hayes 2). In his book of *Two Nations in Your Womb* (2008), Israel J Yuval argued that the Israelis Diaspora was a trick created by Christians for many purposes. First, he explains that this Diaspora was a punishment for Jesus' crucifixion, so it reduced the Jews to the status of church-subordinated slaves. Besides, it marked the end of Moses Torah's period and the beginning of the New Testament era. It also confirmed the loss of the Jewish nation's right to the Holy Land and established a new Christian claim to ownership. Finally and most notably, the main objective was to expel the Jews from Palestine, then convert them to Christianity in preparation for the second coming of the Christ (Al-Qeeq 1-3).

Muslims and Israelis are cousins: God revealed the Qur'an to Muhammad, who belongs to Abraham's son Ismael, while Torah is for Moses, who belongs to Israel (Jacob), Abraham's grandson. The prophet Muhammad (PBUH) received the revelation in Mecca and Medina, and then the world saw the first Islamic rule over Palestine after 16 years of Hegira. Since 637 CE, Islam has become the Palestinians' religion so far (Tarek Sweden 16, Ibn Kathir 69-75, and Chaerawi 81-94). The conquest of Jerusalem by Umar Ibn Al Khattab did not lead to the closing of the land for Christians, but the Khalif prohibited the Jews from living with them. Relationships had been good with Christians until the age of the crusade. During the Islamic period, Palestine endured two Crusades that lasted for over 100 years, and then returned to Muslims' control in 1244 (Conder 17-22). It had been an Islamic province under the rule of the Ottoman Empire from 1299 to 1923. However, the return of the Jews from wandering was the other event that crashed the fortress of the Muslim nation and created the largest Nakba ever known in modern Palestine. The Jews claim that they are God's chosen children and that God promised the land of Palestine for them.

Zionist fanaticism has received a lot of criticism from Muslims, Jews, politicians, historians, as well as writers. For example, Judaism did not recognize Jews as the chosen children of God, as Rabbi Mordechai Kaplan explained, in 1935, in his book *Judaism as a Civilization* that the idea of choosiness contributes to Jewish ethnic beliefs. In the mid-1980s, Falk G. from the Jewish Re-constructionist movement argued that the choosiness is morally unsustainable since it approves the supremacy of the chosen class and the exclusion of others (1). The feminist Re-constructionist poet Marcia Falk provided another critic in the *Book of Blessings*. Falk views any distinction as leading to the detection of other forms of supremacy and therefore leading to prejudice. Thus, Falk finds the choosiness theory immoral. Instead, she sticks to a form of religious humanism (Falk M 70 Perhaps not less

than half of the Holy Qur'an verses include the Israelis and unveil a big deal of their evil nature (Ahmed et al. 1). Qur'an elucidates how the behavior of Israel's children was an example of cowardice and polytheism with God the Almighty, with Moses, and with the other prophets:

> *The Jews and the Nazarenes say: 'We are the children of Allah and His loved ones.' Say: 'Why then does He punish you for your sins? Surely, you are mortals amongst what He created. He forgives whom He will, and punishes whom He will.* ([5.18] (Almeida)

Besides, priests and Deuteron-mist agree on the idea that Moses was the founder of the cult and law. Nevertheless, Moses never entered Palestine and had not applied the Torah in the provinces of Judah and Samaria until the conquest of David in 1050 BC; the twelve tribes that Moses led from Egypt to the Promised Land of Canaan occupied parts of Canaan but failed to enter Palestine. As mentioned in the new American Bible, the Israelis complained against Moses and Aaron, saying, 'Would that we had died in the land of Egypt, or that here in the desert we were dead! 3 Why is the LORD bringing us into this land only to have us fall by the sword?' (14.18). The Quran states that the Jews feared to fight the giant Canaanites in Palestine. As a result, Allah punished them with Diaspora:

> *My people, Enter the Holy Land that Allah has written for you. Do not turn back in your footsteps, lest you shall turn to be losers. '[5.22] 'Moses, ' they replied, 'therein is a nation of giants. We will not enter until they depart from it; if they leave it, only then shall we enter. [5.23] […] They said: 'Moses, we will never go in so long as they are in it. Go, you and your Lord, to fight. We will stay here. '[5.25] He said: 'Lord, I have none but myself and my brother. Set a barrier between us and the wicked people. '[5.26] He said: 'They shall be forbidden this land for forty years, during which time they shall wander on the earth. Do not grieve for these wicked people* [5.27]. (Almeida).

1.2.2.2. Ethnic Superstructure of the Region

Modern anthropological theories stress that all human beings inherent universal equali and that all human cultures are equivalent. The philosopher, Ze'ev Levy says that "*there are no inferior and superior people or cultures but only different, other, ones*." He thinks that the idea of choosiness is ethnocentric and does not go hand in hand with otherness (Levy 104). Yet, knowing the Palestinians' ethnic identity requires determining who the Arabs and Jews are. As recited by scholars, after Adam and Eve, humanity renewed with Noah, but Abu Hurairah details the hierarchy through the Messenger's words:

> *Our Master Noah begot Sam, Ham, and Japheth. Sam begot the Arabs, the Persians, and the Romans; there is good in them. Japheth begot Gog and Magog, Turkish, and Al-Saqlaba, and there is no good in them. And Ham begot Copts, Berbers, and Sudan* (Ibn Kathir 87).

From a different angle, historians and anthropologists concur that up to the 16th century BC, in Palestine, there were several separate races and kingdoms. However, the historical recording of this region began with the migration of the Canaanites following the drought that stroke the Arabic Peninsula back then (Tarek 14). According to the theory of the historian Khazal Al-Majidi, it was the first human migration to Palestine from the north of the Arabian Peninsula. Al-Majidi reported that the Canaanites were Giant pastoral Semitists, existing out of Palestine around 3000 BCE (88). In Palestine, they adopted the name of the places they landed in: the Canaanites in the plains, the Jebusite in Jerusalem, and the Amorites in the mountains (Ullah 3). The Arab immigrants became ethnically, the first to have the right in Palestine before the Israelis. They settled there for more than two thousand years before the Prophecy of Moses began. Palestine had been called the land of Canaan until the conquerors from the Aegean Coast (ancient Greek) invaded and named it Philistine from 1200 to 604 years BC (Tarek 97).

Israel is the name given to Jacob, the grandson of Abraham, whose twelve children became the heads of their family groups, later known as Israel's Twelve Tribes. Abraham was born in Ur of Chaldeans, in what is modern-day Iraq, whereas Isaac, Jacob, and his children were born in the land of Philistine and lived there for one generation period. In escaping the time of drought in Canaan, Israel's family fled to Egypt in 1300 BCE, following the will of Jacob's son Joseph. In the Book of Exodus, after Joseph, the Israelites underwent the oppression of a new pharaoh. Moses led the twelve tribes out of Egypt to conquer Palestine, but the Israelis failed and survived the first Diaspora (Books of Moses 40). One of the nomadic Hebrew tribes from South Mesopotamia established the Kingdom of Israel (1095 BCE) on the areas of Judah and Samaria, which is known today as the West Bank. Here lies the first existence of Israel in Palestine. Saul, David, and Solomon ruled the kingdom territory. Afterward, the kingdom split into Israel with its capital Samaria in the north and Judah (or Judea) with its capital Jerusalem in the south. In 722 BCE and 586 BCE, the historians recorded that the invading Assyrians and Babylonians destroyed these kingdoms. The Babylonians were soon ousted by a Sassanid army (Persians), which ruled for about three hundred years until Alexander the Great conquered it. Another three hundred years later – in 63 BCE – the Romans arrived, and from the 4th century onwards, Christianity had prevailed until the arrival of Islam (Wells 115-18).

As for the Arabs, Hood, the prophet of Aad, was the first to have spoken in the Arabic language, and Ismael in eloquent Arabic taken from the Arabs that landed where his mother Hajar settled. In Sahih Ibn Hibban, the prophet Mohammed (PBUH) said to Abu Dhar: "*Four of them are Arabs: Hood, Salih, Shu'ayb, and your Prophet, Abu Dhar.*" The four prophets lived in the southern part of the Arabian Peninsula; Aad, Thamud, Yathrib, and Mecca: AAd lies on Oman's western side and the Empty Quarter's south side; Thamud is

in the towns of Saleh (Al-Hajar), in the southeastern part of the city of Median, also the land of Shuaib which is now a popular tourist attraction (Ibn Kathir 94).

In a nutshell, modern Palestine has sheltered no aboriginal Israeli citizens since the Roman era. Most of the Jews in the world are natives of the places in which they were born. Their races are different, and so are their languages and culture. The western, Asian, and black Jews have immigrated to Palestine for no other reason than to fulfill their hunger for racial and religious supremacy, escaping anti-Semitism for some forty years before 1948.

1.2.3. Colonialism and Nationalism

The Arab–Israeli conflict is the result of the emergence of Zionism in the late 19th century and the rise of Arab nationalism towards the early 20th century. The 1916 Sykes-Picot Agreement, which marked the end of the Ottoman Empire, led to the imposition of arbitrary borders and the creation of many new "states" in the region to fit the colonial carve-up between France and Britain's two zones of influence (Mather 7).

1.2.3.1. Palestine and Colonialism

The Industrial Revolution is the game-changer in modern world history as it shifted the global balance of power; Europe became a leader while the Ottoman Empire divided its forces and vanished, leaving the weak states exhausted by the losses dependent on powerful countries. For six centuries, the Ottoman Empire was a political power extending over three continents. But, by the late nineteenth century, the empire had become the sick man of Europe for its weakness compared to the nation-states of Western Europe. In 1882, the Ottoman Empire forbade Jewish immigration and land purchase in Palestine, but after the Middle East came under European financial control, it left the stage for the great powers. Europeans infiltrated Arab affairs. They funded religious and charitable institutions, they

promoted travel and economy, and later, they interfered with armed forces and invaded the region (Best et al. 104). In those moments, Jewish philanthropists and intellectuals started to float the idea that restoring the ancient Jewish commonwealth in Palestine was a realistic possibility (Shariff 22). Back then, the Jews had been despised, excluded and discriminated against for centuries, especially in the massacres of Russia, Eastern Europe, and Germany. This oppression climaxed in the Holocaust, where about 6 million Jews died (Bashir 1). However, the anti-Zionist Jewish historian Lenni Brenner noted that the leaders Stern Gang and Irgun required the Nazis to help them establish a Jewish State. For this reason, the World Zionist Organization defied the Western boycott of Hitler's regime and agreed to take the side of Germany in the war (292-299). The Jews were searching for great powers to pursue their issue in Palestine after the death of their leader Theodor Herzl (Finkelstein 166). Hence, Britain, in due course, acted as the mother who gave birth to Israel and the USA, the one who brought it up unconditionally.

Since 1910, Britain had assured independence to many Arab tribes if they rebelled and gained against Ottoman rule. The end of the First World War brought about the final collapse of the Ottoman Empire. The Sykes-Picot Agreement secretly endorsed France and Britain to establish several new states on the Ottoman territories, between the Euphrates and the Tigris Rivers, causing many wars and conflicts in the region (Mather 1). In June 1919, the League of Nations put Iraq and Palestine under the administration of the British Empire, and Syria and Lebanon under the French protectorates. The official involvement of Britain in Palestine started in November 1917 with the Balfour Declaration in which British Government pledged it would use its best efforts to facilitate the construction of a Jewish people's national home. Yet, it is the British mandate that had allowed further expansion of the Jewish settlement as an extension of western civilization (176). In 1939, the British

government decided to impose a two-stage, ten-year transitional period that would require Jewish immigration until Jews made up one-third of the population to make Palestine a state, with the sharing of power between the Arab majority and the Jewish minority (Childs 32-33). But, at the end of August 1945, President Truman called for the immediate entry of 100,000 Jews into Palestine to establish a Jewish majority and claim the recognition of Israelis in the Palestinian constitution. Attlee answered Truman saying:

> *after the unspeakable atrocities of the calculated German Nazi plan to kill all the Jews in Europe […] Let the Arabs be encouraged to move out as the Jews move in. Let them be handsomely compensated for their land and let their settlement elsewhere be carefully organized and generously financed (*Childs 29)

Jewish immigration has exacerbated the opposition in Palestine. Therefore, Britain raised the Palestinian issue to the United Nations, and on 29 November 1947, they endorsed the partition plan. The vote was the consequence of US pressure on its clients, so the result was 33 to 13 voters and 10 abstentions; only Muslim states, India, Cuba, and Greece voted against the Partition (Childs 32).

Many historians argue that the Balfour Declaration was illegal because it was a pledge. The British Prime Minister made a promise to the WZO, the World Zionist Organization, that they would offer British-occupied Palestine to the Zionist if the US Jewry could force the US into World War I (Brenner 17-34). Besides, Cuba's delegation asserted that the partition violated Articles 1 and 76 in the UN Charter on peoples' free determination. The delegate rejected the argument that Palestine is not a State, and therefore has no subject matter of international law. He argued that those precepts do not talk of States but peoples, and there is no question that the Palestinians are one, as he explained: "When the time comes to implement the UN's principle of the self-determination of peoples, amnesia sets in" (Brenner 17-34).

1.2.3.2. Nationalism and its Escalation in Palestine

Antony Smith, a British historical sociologist, defines nationalism as a philosophy that emphasizes the interests of a particular country to secure and maintain the self-government of the country over its homeland (9-25). Nationalism holds that each country should rule itself and be free from external interference and that the government authority is the only reliable source of political power (Vincent 100). According to Hertz, national trends incorporate four elements: striving for national unity, national independence, and individuality; striving for originality; and striving for distinction among nations. Hertz argues that striving for distinction among nations for dignity, prestige, and influence is the greatest of all four objectives as it becomes later a striving for domination (21).

The British Empire, from the late 16th to early 18th centuries, covered 24% of the earth's total land area; nevertheless, under the Empire's stress, nationalism spread, and Arab alongside other Asian and African colonies started to ask for independence. After the First World War, American President Woodrow Wilson's Fourteen Points took account of the colonized peoples' self-determination, but the League of Nation devised space for Britain to create a Jewish state in Palestine, which came into effect in 1923 (O'Callaghan 92).

1.2.3.3 Zionism/ the Israeli Nationalism

The colonial question in Palestine began with a comparative debate that situated Zionism within European nationalism and established Israel as a settler-colonial state (Rodinson 1973). Professor Ould-Mey of Indiana University revealed that long before the 19th century, the Zionist movement dreamt of forming a home in Ukraine or Poland to build an independent state (qt. in Shamir 1). Before that, Napoleon attempted to install Jews as the foot soldiers of France in Palestine, but there were no Jewish takers (Napoleon 37).

Therefore, the Brits did what the French could not do (Gorny 33-4). Bishara suggested two approaches as the cornerstone of the Israelis' restitution of Palestine. First, he claims that the Roman Empire dispossessed and expelled them during the first century BC, so their return to it has all the legitimacy and legacy (474 - 476). The second approach involves the use of nationalism (Zionism) to motivate the Jews to live in the so call the Promised Land.

It is William Henry Hechler (1845-1931), the British intelligence secret agent who fathered Zionism in Eastern Europe and Russia. Hechler went to Vienna to entice Theodor Herzl, introducing the German Emperor, the Russian Czar, the Ottoman Sultan, the Pope (Pius X), and other luminaries both to Herzl and Zionism (Ullah; Hasan 4). Herzl suggested that the Jews pay the Turkish foreign debt and help Turkey regain its financial footing in return for Palestine. His proposal to the Turkish Sultan Abdulhamid II failed but found a way with his Grand Vizier. The Turkish imperial "divide and rule" strategy fuelled by the dispute with the Arabs had increased Turkish sympathy for the Jews (Finkelstein 53). Herzl formed the Zionist Organization against Anti-Semitism. He attempted to set the Jewish State in 1896 (Herzl 67). The implications of Zionism resulted in the first wave of Jewish immigrants who arrived in Palestine in 1902, followed by 40 years of Russians, French, and Germans buying up lands and building houses over the Holy Land (G Finkelstein 8).

The adherents of the Zionist approach believe that commonly descended people and organically interconnected communities should form one common country. Theodor Herzl and the German Manskohn argue that the Jews were an alien presence in the other nationalities because of anti-Semitism, so the Jewish nation ought to establish itself in a state that belongs to it. They believe they are like the ancient Jews who should have returned to the ancient city of David, as expressed in the national anthem of Hatikvah "The Hope"(G.F. 42). In Gorny's book, *Zionism and the Arabs* (1925), the revisionist head

Vladimir Jabotinsky maintained that Palestine would not become the Jewish nation unless it had a Jewish majority. It was the justification he gave for utilizing power through violence, bigotry, and warfare to accomplish their objectives (42). Jabotinsky claims that since the Arab countries have enormous stretches of land, the requisition of Palestine would be an act of equity and that the Palestinian Arabs would consider their own any of the nine nations in the east and west of the Suez area (Grony 166- 168- 169). Grony claims the world Jewry's preemptive right to Palestine for three arguments: first, he thinks that the Jewish people's attachment with the Palestinian mob was sui generis. Second, the Jewish individuals have a historical right to Palestine while the Arab populace has residential rights. At last, Grony believes Palestine to be the legitimate Jewish country of which the Romans had looted 1900 years ago whereas the Palestinian Arabs had only possession rights (3-103-157).

On the other hand, the Jewish Re-constructionist Federation (JRF) views the Zionist movement as rational, and technocratic with nostalgic mood. The Federation stated in 1986 that some Conservative European Jewish intellectuals hold that Zionist teachings do not exist within liberal forms of Judaism and that they are rare in Orthodox Judaism (D- E). Moreover, Qur'an provides a wealth of details that supply evidence and proof against the pretenses of the Zionist theory: First, Islam confirms that honor and supremacy are not innate or genetic, so it contradicts the understandings of the proper Islamic creed if anyone recognizes the Jews as racially superior to other people; Second, Islam does believe that every child is born on instinct, as the prophet Mohammed (PBUH) says: "*no child is born unless on human instinct; so his parents make him Jew, Christian or atheist*" (Sahih Muslim, Book 033, Number 6426)**.** Lastly, Islam believes the Jews have corrupted the Torah; the holy book issued to Moses and altered the scriptures to match their needs so the Jewish arguments are not credible (Hocein 15–16).

1.2.3.4. Palestinian Nationalism

At the end of World War II, nationalism exacerbated in the Middle East, leading the Arab countries to independence, but on 29 November 1947, the United Nations passed Resolution 181 that split the land west of the Jordan River into two states: one Jewish and the other Arab. At the moment the British forces left Palestine, the Israelis announced the creation of Israel on its allotted portion of land on 14 May 1948. Within hours, the protests of the Arab peoples turned into riots, and the armies of seven Arab countries attacked the newly-created Zionist body, as stated by the League of Arab States on 15 May 1948. Tom Reid, a former member of the Palestine Partition Commission, speculated that "the Arabs will not submit so long as their sovereignty is taken away from them" (Childs 29).

The Palestinians have never accepted the Jewish creation of Israel as legitimate and asserted that the state which the Zionist body occupied is their rightful home and that the return of the Palestinian refugees is God right before being upheld by international law (Rouhana; Nada 1). The Palestinian citizens articulated a growing tension for their nationalism so that to preserve their dignity in the face of Israeli expressions of indignity enacted at both the rhetoric and international levels. From 1948 through 1966, the Palestinians lived under the control of Israel's military. Throughout those years, the numbers of ordinary people's insurgencies brought about significant social changes, but there was no follow-up policy or leadership to direct their actions. It was a kind of resistance that led to the birth of the intifada in the form of audible agitation and political mobilization (Marwan; Andrew 2). The Palestinian cause had been Arab-Israeli dispute for years, but after five wars waged against the Zionists, the issue turned out to be a local Israeli-Palestinian conflict. On 15 November 1988, Yasser Arafat, president of the Palestinian Liberation Organization (PLO), declared, in Algiers, the foundation of the Palestinian State.

The Palestinians view towards the Jewish people is Islamic, different from the closed and hostile view of the Christian racists and nationalists of West Europe. Muslims were not anti-Semites, and the vision of Islam is open based on tolerance and acceptance of other divine religions. Nevertheless, it does not mean that Islam recognizes the Jews with any rights in Palestine or any of its land (Alghadiry 11). It is the Palestinians who have lived for thousands of years in it. They warded off all the invasions and wars. Were the Palestinians just guards to this land, protecting it and sacrificing their children for its sake, waiting for the Jews to come in the end, and take it by force?

1.2.4. Is the Conflict One Source of the Clash of Civilizations?

Throughout the immediate aftermath of the Cold War, global cultural and political domains were uniquely dominated by two main counter-discourses. These were well embodied in the notion of the End of History and the Clash of Civilizations theory. Those two innovative theories were brought forward by Francis Fukuyama and Samuel P. Huntington in 1989 and 1993, respectively.

In 1989, the renowned political scientist Francis Fukuyama wrote an essay "The End of History" which argued that the worldwide spread of liberal democracies and the Western lifestyle and free-market capitalism may signal the endpoint of humanity's socio-cultural evolution and become the final form of human government. Fukuyama asserted that "*the end of history […] is the endpoint of mankind ideological evolution and the universalization of Western liberal democracy as the final form of human government."* Allan Bloom explains that "Fukuyama tells us where we were, where we are, and most important, speculates about where we will likely be — with clarity and an astonishing sweep of reflection and imagination. His command of political philosophy and political facts takes us beyond the daily newspapers to a grasp of the meaning of our situation" (Fukuyama 15).

The most prominent form of opposition to his theory is in Samuel Huntington's "Clash of Civilizations" essay, which responds to Fukuyama's thesis. Huntington, a political scientist thinks that conflicts will continue in the world but more culturally and religiously oriented. He defines civilization as the broadest cultural entity. Using his words, it is

> *The highest cultural grouping of people and the broadest level of cultural identity [...] which distinguishes humans from other species. It is defined both by common objective elements, such as language, history, religion, customs, institutions and by the subjective self-identification of people* (43).

The Clash of Civilizations theory states that human cultural and religious traditions will be the main source of friction in the post-Cold War world. Samuel P. Huntington asserts that future wars will be waged not between nations, but between cultures. He suggested his theory in a 1992 lecture at the American Enterprise Institute, and in 1993, he introduced an article entitled "The Clash of Civilizations" in response to his student Francis Fukuyama's 1992 book *The End of History and The Last Man.* Later, Huntington expanded his work to a book *The Clash of Civilizations and the Remaking of the World Order.*

Until the end of the Cold War, cultures were split by political differences; Huntington's main thesis argues that, "*The most important distinctions between cultures are [not] religious, political, or economic; they are cultural"* (21). He explained that there will be new patterns of conflict along the borders, and there will be patterns of unity across cultural boundaries. Peoples and nations are seeking to answer the most fundamental question: who are we? People describe themselves according to ethnicity, faith, language, culture, beliefs, customs and institutions. They are associated with cultural groups and, at broadest level, civilizations. People use politics not only to promote their goals, but also to establish their identity. We know who we are only when we know who we are not and often only when we know who we are against (4).

In modern world, disputes will not be between social classes or political groups, but between people belonging to different cultural institutions. Huntington developed a new Civilization model for the post-Cold War world. He divided the world into nine significant civilizations: Western, Orthodox, Sinic, Hindu, Islamic, Japanese, Buddhist, African, and Latin American. He also divided cultures into six poles: Catholic and Protestant Western culture (Western Europe and North America), Orthodox Western culture (Russia and Eastern Europe), and the Islamic, Hindu, Chinese, and Japanese civilizations. He argued that only five civilizations are represented by core states: Western Europe and North America, Chinese, Hindu civilization, Japanese, and Orthodox Russia. However, Latin America, Islam, and Africa are represented by a cluster of nations.

The most thrilling part of Huntington's thesis is that Islam was the most conflict-prone civilization. He called the boundaries of Islamic civilization the "Islamic bloody border" (Huntington 254), which refers to the Muslim's tendency towards war as he said:

> *Islam happens to be religion of sword and it has trampled several continents with a missionary zeal of converting people to the religion of Islam through swords and militancy (2) Islam has always pursued the culture of conquest and the more it followed the policy of conquest, the more it generated rift with this people who came in direct contact with the followers of Islam and the outcome was deep religious difference. (3) The indigestibility of Muslims vis-à-vis the followers of other religions and cultures is the continuing feature of religion of Islam.* (Huntington 263-264)

His thesis on the fault line conflict revolves around the premise that civilizational war is waged far from ideological and political considerations, and identity is its fundamental issue. According to him, fault lines are fought between states or groups of different civilizations, even between non-governmental groups such as the conflict in Sudan, Bosnia-

Serbia-Croatia in former Yugoslavia, the conflict between Buddhists and Hindus in Sri Lanka, Muslims and Russia in Tajikistan, and Hindus and Muslims in Kashmir. Fault lines Wars arise mainly on the grounds of ethnicity, religion, and race, but the main defining factor is religion. He states that most of them have been between Islam and the others at the micro-level and at the macro level; between the West and the rest. The Muslims of Bosnia fought Orthodox Serbs and Catholic Croatians. Albanian Muslims in Kosovo revolted against the Serbian rules. Muslims protest against the Chinese domination in Malaysian, the war between Catholic East Timor and the Indonesian government, the war in Ukraine and Chechnya, and Israel-Palestine conflict.

The Israeli-Palestinian conflict is a prominent geopolitical issue, not only between the Palestinians and the Jews but also between the West and Islam. The Arab and Muslim people hold the Western world in general and the United States in particular responsible for the impunity enjoyed by the Israeli Government. The conflict's stagnation and the Palestinian's suffering, since the beginning of the Second Intifada, have sharpened Arab and Muslim animosity towards Israel. The dispute no longer belongs solely to the Israelis and Palestinians, but it has become everyone's affair. If the war does not end, it may well result, not only in the suicide of Israelis and Palestinians but also in a global clash of civilizations.

1.2.5. Politics of Historical Amnesia

Yvette Brazier attributed Amnesia to a large-scale memory loss that people should not have forgotten. This involves serious life events, decisive moments, indispensable people in our lives, and vital facts told or taught to us (1). Amnesia, within the colonial framework, refers to the uprooting of the colonized memory via power control, discourse hegemony, and propaganda (David 1). Herbert and Edward define power control as the ability to influence the behavior of others following one's ends. In the context of

colonialism, the colonizer influences the actions or decisions of the colonized through the use of soft-power tactics, or blatant force. However, the grammar of colonial rule locates violence and racism in the forefront position as ways to erase the colonized memory and make invisible their intangible heritage. Then, either the colonized resists or remains resilient and adapts; only there does amnesia occur, and the colonizers prevail (Codon 574).

1.2.5.1. Ethnic cleansing: Mass Deportation and Racial Driven Terror

1948 was the grievous time limit that transmitted the Palestinians from their ordinary lives to the tumultuous status known as El Nakba. The model of ethnic cleansing replaced the paradigm of war wherein around 750,000 of the Palestinians Were victims, and 78 percent of their lands were prone to establishing a Jewish State (Farah 1). It took six months to complete the mission, and half of the inhabitants of Palestine disappeared. The Zionist paramilitary force and militias carried out massacres and promoted a violent erasure process, especially in rural areas. Havana, together with the colonial settlement determined the fate of hundreds of Palestinian villages and urban places (Pappé 7).

As for ethnic cleansing, the concept means a territory's racial purification, primarily by deporting foreign elements instead of exterminating them (Zeis 159). In this sense, Norman Naimark believes it is necessary to differentiate the intention of this term as opposed to genocide, which seeks to exterminate parts of an ethnic, religious, or national group. Raphael Lemkin coined the term and clarified that ethnic cleansing varies from basic methods of eviction and expulsion to the vast scale of bombardments and massacres. A 1992 Congressional Study identified two main elements of ethnic cleansing: the first was the deliberate use of artillery and snipers against the civilian populations of the big cities, and the second was the expulsion of citizens after the systematic destruction of personal property, beatings, killings, and massacres.

Some Israeli writers, including Ilan Pappé, professor of political science in Haifa, have provided justifications for the 1948 cleaning assuming that it is a bridging process, or historiographical bridge, between the Israelis and the Palestinians. Jennifer Jackson Preece, a Lecturer at the European Institute, said that the real goal of ethnic cleansing has more to do with securing an ethnically defined territory (Diner 161). In this contour, the application of ethnic cleansing was, for them, a foremost step for ethnic homogenization within the course of the foundation of their state. Additionally, the Zionist want to extend their rule over all Palestine, so they had to expel the Arabs from the territories that would eventually become Israel as Ben Gurion wrote in 1941, "*it is impossible to imagine general evacuation [of the Arabs] without compulsion and brutal compulsion"* (Khalidi 259).

From a non-Israeli perspective, the Jewish goal was to absent the Palestinians and rob their lands along with their history. Since 1948, Israel has sought to ensure there are "minimum Palestinians and maximum land" to outfit its demographic equation. They pursued this plan, ranging from minor strategies for ethnic cleansing to large-scale, armed, and violent attacks (Masalha 317). Colonial forces annihilated the natives through bombardment, extrajudicial executions, imprisonment, and torture. The Journal of Palestine Studies announced, in 2006, that a group of Zionists dispatched military orders to units and provided them with an in-depth description to evict people from vast areas (6- 20). They surrounded most Palestinian border villages from three directions and bombed to force the inhabitants toward the fourth direction, be it Lebanon, Syria, or Jordan. The Israeli forces demolished lots of houses and set fire to others. They installed concrete walls and got the inhabitants to carry identity cards at every checkpoint to belittle and discriminate against them in their land. More than that, they set economic restrains and laws to make everyday life more complicated and leave Palestinians few options but to leave (Alghadiry 56).

The invasion of the West Bank and Gaza by Israel, in 1967, was the first long term atrocity that caused mass deportation in Palestine, leading to the expulsion of some 400,000 inhabitants. In 1982, Lebanon and the Palestinian Liberation Organization (PLO) were subject to Israeli military attacks where more than twenty thousand Palestinians and Lebanese died in the massacres of Sabra and Shatila camps in Beirut. Other massacres and crimes took place at different locations: Jenin camp 2002, Gaza camp 2008, 2009, 2012, and 2014 (Pappé 6-20). Despite what happened, in less than a generation, the world forgot about the Palestinian cause and the significant events reported by international journalists, including El Nakba and the right of Palestinian refugees to return home (Pappé 6-20).

1.2.5.2. Power and Memory Cleansing

Antonio Gramsci emphasizes the importance of institutions to sustain power in a capitalist society. Israel has used the authority of US institutions for more than 25 years, and via the Zionist lobby, it has built a favorable reputation within the most influential US organizations such as the Foreign Policy Research Institute, the Heritage Foundation, the Brookings Institution, the Center for Security Policy, the Jewish Institute for National Security Affairs (JINSA), the Hudson Institute, and the Institute for Foreign Policy Analysis. Such a think tank is mostly pro-Israel and has almost no rivals of US Jewish state support (John J 16). Yet, it is the power of the discourse, which allows the Israelis to expand their worldwide influence, and burry the Palestinian story (Cuddon 573). The lobby has shaped the memory of Palestine in an Israeli style. In Washington, the Zionist lobby exerts pressure on both Congress and its executive branch to make smart political decisions that secretly support Israel. On the other hand, it exaggerates its religion and founding history to ensure that public discourse about Israel is always positive. It takes Israel's hand in every day's policy debates to avoid critical discussion on Israel (John J 16).

Hegemony memory is another means used to control power other than institutions. Ngugi Wa Thiong'o integrated the concept in the colonial discourse. According to him, colonialism controls the memory of the colonized then it functions according to the hegemony memory of the colonizing center. He believes that hegemony memory drives to memory cleansing, similarly to what happened in Palestine in 1948 (Wathiong'o 1). In a study by Prof. Israel Shahak about the Arab villages existing before 1948, he said that there is no report or book that discusses their number or location. Their truth remained a secret to make of the alleged empty country the accepted myth they teach in Israeli schools and tell to visitors and tourists. A few years ago, the Israeli army issued many fact archives and records, and Israel Shahak listed the names of 385 villages Israel had erased among the 475 villages that existed before 1948 (Alghadiry 56).

Another image of memory cleansing arose in 2011 when Israel's parliament passed the Nakba Law. The legislation suspended sponsorship of Israeli institutions commemorating El Nakba, which is why most Israeli Jews claim El Nakba is not an occurrence at all, and the Palestinians do not exist as a population. The right-wing nationalist group I m Tirzu released a Nakba-Nonsense booklet in which the authors claim that the Palestinians and the Arab states were alone guilty for the miserable misfortune they endured before, during and after the 1948 war (Bashir; Goldberg 2).

Memory cleansing has even reached Arab and Islamic libraries recently. The latest event that shook the history of the Islamic libraries sparked by the American attack on Iraq: Iraq National Library and Archive, Central Library of the University of Baghdad, Central Library of the University of Mosul, Library of Bayt al-Hikma, Al-Awqaf Library and other libraries. Al-Awqaf alone held about 5,000 Islamic manuscripts. The coalition forces looted and burnt it in 2003 during the Iraq War (Wright 1).

Ngugi assumes that subtle and long-term consequences of cultural subjugation contribute to psychological subservience for the colonizer. For instance, the fact of erasing the name of Palestine from the world map is an erasure of its historical identity, and the use of the Hebrew language in educational institutions is an attempt to erase the Arabic language and generate a psychic predominance of the Israelis (2). Additionally, the fact that the curriculum learned by the UN shelters students is a Western-made one indicates the outsiders' control over the Palestinians' psyche.

1. 3. Section Two: Psychoanalytic, Cultural and Postcolonial Theories

This section will mainly lead to the theoretical structure. It will invoke psychoanalytic, cultural and post-colonial theories to clarify concepts associated with colonial and displacement discourses. It will address issues related to trauma, assimilation, revolution, Orientalism, decolonization of the mind, cultural hegemony, the melting pot, etc.

1.3.1. Trauma and its Typologies

When people live longer, they will inevitably experience trauma. Trauma is a response to a deeply distressing or disturbing event that overwhelms an individual's ability to cope. It causes feelings of helplessness and diminishes the sense of self and the ability to feel the full range of emotions and experiences. In his early work on hysteria *Studies on Hysteria*, 1895, Freud noted that trauma effects are painful experiences that had not been fully integrated into the personality but repressed in the unconscious, and resurfaced in the form of disturbing symptoms. Trauma is often conceptualized at the individual level through psychological and psychoanalytical approaches. Psychoanalysis is the therapy that helps patients understand, verbally communicate (abreact) and accept traumatic experiences.

From this perspective, the term individual has its roots in individualism, an ideology prevalent in Western societies. Individuals are defined as independent entities that have their own destinies. They do play their personal dramas in the background of the world when they communicate with each other, rather than being seen as integral, inseparable parts of it. Typically, psychologists believe trauma is something that happens to individuals, but Personal trauma can be understood only in the context of the group.

In terms of this viewpoint, collective trauma often occurs when interactions are exchanged between family, community, ethnic group, country, or even the entire human race. It's necessary to understand that the lone individual cannot overcome the traumatic experience; rather he tends to recover when the group recovers. Kai Erikson (1978) states the difference between collective and individual trauma as follows:

> *By individual trauma, I mean a blow to the psyche that breaks through one's defenses so suddenly and with such brutal force that one cannot react to it effectively […] By collective trauma, on the other hand, I mean a blow to the basic tissues of social life that damages the bonds attaching people together* (Kai 153).

Besides these two types comes a third one which is known as insidious trauma. According to Olu Jenzen, it is the conceptualized of everyday life oppressive experiences as traumatic events. Insidious trauma includes: living in severe poverty, or the impact of racism, colonialism, and homophobia (Jenzen, 4).

Memory is the nucleus of all the mental acts of man. It is one of the most important forms in which our experiences influence our present actions and interactions; it is a source of personal and collective identity. The phenomenon of trauma destructs the essence of memory and history. It's the damage of Collective memory that is caused by traumatic historical events. Trauma can be described as a rupture of collective memory, collective history and collective identity.

Trauma and identity are interrelated and equally important. What is crucial, however, is to concentrate on the impact of psychological trauma on self-construction, as the recognition of the causes of the identity crisis will eventually help to provide solutions to this issue. Another reason for the emergence of fragmented identities is the Diaspora

1.3.2. Decolonizing the Mind within Indigenous Home Contour

The post-colonial theory emerged in the late twentieth century as a philosophical approach to analyzing the literature produced by subjects belonging to the context of colonial domination in Africa, Asia, and the Caribbean. It investigates the colonial past and its future, along with an objective review of its experience to show the disadvantages of European imperialism (Lumba 7). The theory inquires about how the Western representation of third world countries serves the political interests of its makers and seeks to make counter-decisions to end the colonization of the mind of some thinkers in colonial countries.

1.3.2.1. Subalterns' Crises of Identity and Dignity.

The concept of "subaltern" or "other" has been the topic of discussion and debate in many fields; As a result, many influential commentators and thinkers have approached it from various viewpoints. Several large tags define subaltern as poor, colonized, or simply Third World people. In his paper, 'A Brief History of Subalternity,' (2001), David Ludden argues that the deep origins of this concept go back to late medieval English as applied to vassals and peasants. By 1700, it denoted lower ranks in the military, indicating peasant origins. The Italian Marxist Antonio Gramsci (1891-1937) used the word subaltern in a non-military context. According to the Gramscian usage of the word subaltern, it includes slaves, peasants, religious groups, women and different races that constitute a minority of Italian society and that are on the margins of history.

By the end of the 1970s, Gramscian thought had become popular in the English world after the translation of Gramsci's *The Modern Prince* (1957). Inspired by the Gramscian idea of subaltern, a group of Indian, English historians and critics worked together and published three volumes of essays called Subaltern Studies: Writings on South Asian History and Culture (1982-1987). These essays deal mainly with subaltern themes relevant to Indian society. By the beginning of the 1990s, it was widely recognized as the Subaltern Studies Group (SSG). It includes outstanding critics from all over the world as Ranajit Guha (b. 1923), Gayatri Chakravorty Spivak (b. 1942) and Partha Chatterjee (b. 1947).

Gayatri Chakravorty Spivak, an Indian theorist, explores in her essays and lectures the concepts of deconstruction, feminism, colonialism, post-colonialism and subaltern. Spivak raises issues regarding colonizing forces and subaltern classes. She states that colonialism lies at the heart of British history and culture. However, the study of British history and literature does not display much significance of these colonized groups. Rather, they are marginalized and ignored along with their social, cultural and literary production.

Spivak's efforts have reached their height of victory with the publication of her widely-spread and highly theoretical essay, “Can the Subaltern Speak?" (1988). Through this essay, Spivak, strikingly inspired by Gramsci's idea of the "subaltern", chooses the ‘Indian women’ as a model of subaltern group. She focuses on the issue of "sati," which goes back to the traditional Hindu custom of widow burning during the British colonial rule in India. Spivak considers the question as to whether the subaltern (Indian woman) should talk openly for herself and for other Indian women as an irresolvable and problematic issue, because according to Spivak, “there is no true voice, no essence, of African American women, or Indian women or any subaltern group (or any group at all) and that whether we say there is, we demeaningly oversimplify and essentialise Indian women” (Ibid. 268).

Thus, Spivak argues that it is difficult for any subaltern group to speak for itself, as each group has different opinions on the same issue, so different voices will arise in the same subaltern group. In addition, Spivak reveals that it is difficult for those outside the subaltern group to find out how this group really feels, so it is much more difficult to hear their true voice. Spivak joins Edward Said in denouncing the way Western authors have portrayed the Third World (subaltern) in their academic discourse such as Caliban in Shakespeare's *The Tempest*, the Arabs in Albert Camus's *The Outsider*, and so on.

In *The Tempest*, Shakespeare (1611) portrays Caliban as subaltern and secondary to Prospero who has imperial authority and domination over the natives whom he seeks to civilize as a part of his reformist enterprise. Shakespeare stereotypes Caliban as barbaric, devoid of intelligence, and an inferior person that accepts Prospero's dominance. The name of Caliban is close to that of Cannibal. In Daniel Defoe's *Robinson Crusoe* (1719), the hero Robinson is a model of the British colonialist, and Friday is a symbol of the inferior races. Robinson imposes on Friday his language, religion and God.

In this regard, Mahmoud Darwish (1942-2008) gives an excellent epitome of a subaltern. He is a Palestinian Arab poet who has endured a "double jeopardy." Being an Arab who belongs to the Middle East, he is oppressed by the Western cultural prejudices, and as a Palestinian, he is oppressed by the Israeli occupation. However, in his literary work, Darwish has been able to represent the Palestinian subalterns through the concepts he explores in his poetry, such as identity, rebellion, liberation, hope, death, martyrdom, exile, and other related themes. His voice reached local and international audience. *The Arab-Israeli Conflict* (1964) by Fayez A. Sayegh is another work that defines the Palestinian-Israeli conflict as "*an instance of dispossession: not one individual dispossessing another, but a whole multitude dispossessing an entire people from its ancestral home"* (Sayegh, 2)

Indeed, the Palestinian tragedy has produced a new generation of writers whose main concern is to defend the country, return home, assert their heritage, and refute Israel's false claims. In her book *Resistance Literature* (1987), Barbara Harlow (b. 1948) emphasizes the value of poetry as an effective tool to fight against Israel. She asserts that "poetic language is not envisaged here as a rarified or transcendent means of expression, detached from the political reality of struggle, but rather it is considered as an integral part of the ideological foundations of the new social order" (Harlow, 62).

1.3.2.2. The Rebel for Identity: Coexistence Vs Revolution.

Frantz Fanon, a pioneer of post-colonial theory, devoted his entire life to thinking of country liberation and existential consciousness. He aimed to regain the consciousness of black people's self-existence and tried to incorporate individuals and social classes as a full self. The publication of *The Wretched of the Earth in* 1961 established Fanon as a leading figure in the international decolonization movement.

The preface to his book was written by Jean-Paul Sartre. The first essay, Concerning Violence, develops the concept of decolonization. Fanon believes that decolonization is always a violent phenomenon. Fanon's philosophy is often inspired by Marxist thought, in that he completely acknowledges the role of class in the struggle for liberation. He sees the conflict as coming from the peasantry, the proletariat[1]: "It is clear that in the colonial countries the peasants alone are revolutionary, for they have nothing to lose and everything to gain. The starving peasant, outside the class system, is the first among the exploited to discover that only violence pays." (Fanon 61)

[1] Karl Marx's definition for the lowest levels of society (e.g., landless peasants)

More specifically, Fanon calls for the redistribution of wealth, and he suggests that the Third World has every justification for reclaiming its wealth and resources, so what has been extracted must be returned as he clarifies,

> *Colonialism and imperialism have not paid their score when they withdraw their flags and their police forces from our territories. For centuries the capitalists have behaved in the underdeveloped world like nothing more than war criminals. Deportations, massacres, forced labor, and slavery has been the main methods used by capitalism to increase its wealth, its gold or diamond reserves, and to establish its power.* (Fanon 101)

Fanon analyzes the dynamics between fighting leaders and people's masses. The members of the nationalist party have hostile attitudes towards the peasants, and the peasants are skeptical of the nationalist bourgeoisie for their adherence to Western cultural norms, as in their dress and language. Colonial regimes use this natural conflict between nationalist leaders and peasants to establish dissension and rivalry making a concerted attempt to colonize the mentality of the nationalist bourgeoisie and to use them as spokespersons.

In fact, Fanon calls on the Third World to solve the problems of human relationships that Europe has not been able to solve. It is a question of the Third World starting a new history of Man…Humanity is waiting for something from us other than such an imitation, which would be almost an obscene caricature (Fanon, 315). The meaning of freedom in Fanon's revolutionary imagination underlies his dream of what the society the Rebel strives to build and maintain. Clarifying how freedom varies from independence (interchangeable with the terms independence and emancipation). In his works, Fanon examines the effects of racism, oppression, dehumanization, and the violent acts practiced by the colonizer on the colonized people. Thus, he explains and exhibits the amount of suffering and the psychological oppression people were living in.

Fanon's conclusion is a rousing call to action. He calls on brothers and comrades to turn away from Europe. He also advises against trying to catch up to Europe economically and culturally. Instead the new nations will go forward on their own path. Ultimately the liberation of colonized peoples will benefit all of humanity.

After enduring many exoduses in more than 3000-years, the Jews succeeded in creating a state in Palestine in 1948, but they inflicted on the Palestinians a fate similar to their own exodus. The Arabs did not accept the UN partition plan, and the wars waged by the neighboring Arab states eventually led to the declaration of the Palestinian state which is denied by Jewish settlers whose proclaimed boundaries were more extensive than those declared in the UN partition plan. Since its establishment, Israel has confronted the Arab neighbors rage by the usurping of the Palestinians rights. The Israeli Palestinian relation knows brutal conflicts. The major ones since Israel's creation have been as follows: The Six Day War In 1967; the 1973 war, or the Yom-e-Kippur War; The Intifada of 1987 which was an uprising of the Palestinians to reject Israeli control over occupied territories, Oslo Accords (1993), and Roadmap for the Middle East (2003)

Israel denied equal rights to the Palestinians in Gaza and the West Bank. The two communities are kept apart, and a wall has been erected to separate the Palestinian from the Israelite region. Fear, hate, rage, and frustration have risen on both sides, and the biggest risk of all is that the culture of stability is being broken. Instead, there is an increasing sense of futility and desperation, and an increasing use of violence.

1.3.3. Orientalism and the Single Story of the Holy Land through narratives of History

When it comes to Palestine, most of the narrative discourses have a strong resonance in telling its story to the world, but what happened during the colonial era is that the world only received what the Jews narrated. That was the narrative that conveyed the single-story of Palestine, an example of which the Nigerian writer Chimamanda Ngozi Adichie talked, in 2009, under the title of The Danger of a Single Story. Adichie considers a story to be single when a complicated situation, like the Palestinian case, is concluded into a unique narrative (Brooks 1). She believes that a single story offers incomplete or distorted realities that may well establish assumptions and rob people of dignity (Adichi 85).

The colonized writers of native descent were aware of the dangers of the single narratives. Yet, they had been unable to respond to imperial writers until their countries got independence. Native authors of the colonized sphere like Frantz Fanon, Edward Said, Chinua Achebe, Ngugi Wathiong'o, Ngozi, and Spivak thought to establish another discourse to combat the cultural supremacy of the colonizer. In his book The Wretched of the Earth, Frantz Fanon calls the colonized to resist through cultural nationalism. Achebe also uses the term writing back to refer to this discourse, while Edward Said refers to it as counter-discourse (Hussein 1).

Michel Foucault's power-knowledge equation is the source of inspiration for those writers. Foucault (1926-1984) believes that power has a connection with knowledge through discourse: That means dominant groups in society construct knowledge bodies as well as entire sets of concepts to explore and explain the complexity of human beings (Addon 566). In this regard, pro-Israel groups have strived to control the think tanks, media, and academic genii, recognizing that the key solution to power is hegemony through knowledge and

narratives (John J 16). In education, the power/knowledge equation dominates textbooks. The three generations of Israeli textbooks, especially the first of them, which was intolerant to Arabs, as it promoted racism, prejudice, and stereotypes. Yet, the historical narrative in the second, and the third-generation textbooks saw a kind of shift to the comprehension and tolerance towards the Arabs' feelings, customs, cultures, and lifestyles. Moreover, all the narratives depend on the findings of the New Zionist Historiography, which venerate Zionist history. The goal of Israeli education is to indoctrinate a Jewish-Israeli identity and unbind any enigma in its history (Podeh 1).

Edward Said employed Michel Foucault's notion of discourse in the colonial discourse theory, which was later associated with post-colonial theory (Cuddon 574). It was the occupation of Palestine that led Said to challenge the Western colonial discourse and merge his cultural criticism with the script of his own identity in an attempt to bring the plight of Palestine before the world's audience. Said's idea of the worldliness of colonial texts reflects the implicit political climate of imperialism found in Western cultural productions (Ashcroft 154). For instance, after World War Two, most of the writers adhered to Ben-Gurion and Vladimir Jabotinsky who spoke openly about the need for an "iron wall" as the only way to establish a Jewish state. The Hebrew voice included Martin Buber, Moshe Smilansky and Binyamin, who opted for BINATIONAL and made the political developments their language. The Palmer generation of writers is the product of the Zionist military service, among which in 1949, S. Yizhar wrote a book on the 1948 War. He depicted, in three stories, the dire fate of the Palestinians after the deportation of a whole village which soon becomes a settlement for Jewish refugees while its inhabitants turn into refugees (Ahluwalia 17).

In his book Orientalism, Said explains that the Oriental texts create the Orient and represent it as OTHER, and thus consolidate the supremacy of Europe over it (Ashcroft 153). Among the Western colonial trends, Hebrew literature fused nationalism in the 1920s and 1930s with the assistance of the British government. It started as a reaction to the modernity of European Judaism. Then, during the 19th century, issues of identity, subjectivity, and nationalism placed the Jewish narratives within the colonial discourse. Before the British and Jewish colonization of Palestine, R. Benyamin and many other authors of that era created their writings for the good of both cultures, seeing that the Arabs descended from Jews who did not go into exile but changed their faith instead. Some writers like Yosef Chayim Brenner, a Zionist activist, held the opinion that the Israeli Palestinian conflict was the result of landowners provoking the Arab workers. In 1921, Brenner wrote a short essay in his diary in which he states that the land all belongs to them, the Arabs. For him and the majority of other authors, including S. Y. Agnon, L., Aharon Reuveni, and A. Ariely-Orloff, Palestine was full of the Arabs, and the Jews came from Europe only to establish a new Jewish body with a European stamp. Therefore, a confrontation was not only inevitable but perhaps even desirable. In contrast, Ahad Ha'am (1856- 1927) wrote, in 1895, that the Arabs were lazy and unwilling to look to the future, yet the Israelis would not take their land without coercion (Rubenburg 514- 515).

Orientalism illustrates how power operates through knowledge and how the image of the Orient is in European thinking. In other words, colonial written books and novels show that Western empires forge and force their powerful memory on the powerless Orient (Ashcroft 153). In the 1930s, the arrival of the most celebrated writers from Eastern Europe, the US, and Moscow to Palestine set the Hebrew cultural hegemony. At that period, poetry turned toward a new symbolism and culminated in Nathan Alterman's works (1910-1970),

which encompassed moral clashes that can only lead to life or death (Rustenburg 517). Authors like Yitzchak Lambda, Uri Zvi Greenberg, and Abraham Shlonsky dominated the poetry scene and justified the theory of Edward Said. Shlonsky, for example, wrote about a sort of war between civilizations; a great symbolic battle between the lazy, careless, and empty desert (referring to the Arabs), and the laborious, modern, and productive workforce (referring to the Jews) (516). In the years after the partition, immigrants tripled Israel's population, and ambivalent writings seemed torn between embracing the new state and voicing the traumatic events that affect both the Jews and the Arabs. In 1957, Yizhar wrote a 1200-page novel about a week-long comprehensive war called Ziglag. This novel and other classics, such as the poetic epic of Alderman, had tacit support for the creation of Israel. Nonetheless, the poet Nathan Zach denounced the use of Judaism for forging Israel's identity, and thought that Israel's invasion of Palestine resembles children's play, in which old people are, again, involved (Rustenburg 518-9).

For Said, the Western portrayal of Islam, the Arab world, and Palestine as the OTHER is a profound reflection of the dominant culture that formulates the world in a certain way under the umbrella of knowledge (3). Modern Hebrew literature views the Arabs, particularly the Palestinians, from a European, then increasingly an Orientalist perspective. The Israelis are aware of the Palestinians ' presence but rarely attribute the Palestinians to any national identity as G. K. Chesterton justifies in his book New Jerusalem,

> *The Moslems are un-historic or even anti-historic. Perhaps it would be near the truth to say that they are prehistoric. They attach themselves to the tremendous truisms which men might have realized before they had any political experience at all; which might have been scratched with primitive knives of flint upon primitive pots of clay… But their mood is not historic, they do not wish to grapple with the past; they do not love its complexities; nor do they understand the enthusiasm for its details and even its doubts* (36).

This is the single story of Palestine, narrated by non-Palestinians during the colonial era. The tale portrays most of the Muslims of a place such as Jerusalem as the very opposite of the Jerusalem Christians. Ironically, G.K.Chesterton classified the Palestinian Muslims as the people with less knowledge and more excuses, the people who lack ideas despite the abundance of the words they say (36). The people who cherish democracy because it is a long term, the only point they like about it (30). Chesterton furnished umpteen biases and stereotypes about Muslims in his book New Jerusalem. He claimed that a Muslim recognizes no distinction between a tent and a tomb as they suffer from a lack of stamina arising from uncertainty and the feeling of complexity arising from the comparison. He stereotyped them as being in one half-done direction as he said: 'Good or bad, they [...] move for a certain distance and then stop'. Chesterton also critiqued the Muslim male as being the king, the priest, and the judge with not only the power and the empire but also the prestige and even the glory, particularly in his own family (14). Such stereotypes and biases derive from the over-generalization seen in Chesterton's writings and many other Western literary works such as Saul Bellow's account. The Jewish American honorable prize winner in his novel *To Jerusalem and Back* depicts the Palestinians as brutal and barbarian, whereas he depicts the Israelis as victims (State 1).

Orientalism often evolves in media coverage, expert opinions, academic works, and intellectual commentaries, all of which have contributed to conducting Western power, especially American, to the Middle East (Ashcroft; Ahluwalia 17). The Pro-Israel's fanaticism appears in major newspaper editorials, especially the Chicago Sun-Times and The Washington Times. Magazines like the New Republic, the Weekly Standard, and Commentary also secure Israel at every level. Times editor, Max Frankel acknowledged his pro-stance in his memoirs saying: "I was much more deeply devoted to Israel than I dared to

assert." And, "Fortified by my knowledge of Israel and my friendships there, I wrote most of our Middle East commentaries as more Arab than Jewish readers recognized, I wrote them from a pro-Israel perspective." (John J.; Stephen 20-21). However, for Said, the supremacy resulting from imperialism is reflected more in the authors' papers than in printed media, even if the authors have no conscious awareness of it. After the 1967 war, the Israeli literature confirms Said's theory (Cummon 573). Moshe Shamir (1921-2004) wrote Biblical novels, Nathan Shasham dealt with everyday life in Kibbutz, and Mike Haksit and Aharon Megged depicted Jewish ethics and the utopian history of Zionism. In the works of these writers and others, Palestine's voice was absent, reflecting the real events that silenced the oppressed Palestinian Arabs and contributed to their loss of identity (Rubenburg 520-1).

1.3.4. Question of exile: Discourse of cultural displacement

Cultural displacement takes place in exile, where intellectual immigrants act as if they no longer have a homeland, and writing becomes the only place for them to live. Moreover, as Ugarte suggests, their feverish nostalgia urges them to write, record, and solidify what they have lost or left behind (Fabe 6). For the term EXILE, Edward Said explains it as a condition of terminal loss resulted from a discontinuous state of being (49, 51). Said defines the state of exile as the serious rift forced between a human being and a native place. This rift makes the exile groups face a paradoxical way of thinking: they refuse to return to their homeland while simultaneously oppose assimilation. As a consequence, the place of exile generates some disjunction and then imposes a sort of coercive cycle of change in which the migrant has to displace his culture, and submit to other power structures or merge identities that they do not fit in.

1.3.4.1. Displacement to the New World

For one reason or another, 75 percent of all people in history chose to immigrate to America rather than any other place in the world; the new continent has been their story of exile since Jamestown's establishment in 1607. The Americans who occupied the original thirteen colonies, between 1830 and 1860, are called the Nativists, but they were not the indigenous aboriginal people. The American Indians were the first to inhabit the lands well before the Nativists arrived (O'Callaghan 87). Many of the immigrants drifted from southern and Eastern Europe: The Italians, Poles, Greeks, Russians, Hungarians, and Czechs entered the United States by 1896, but the immigrants from northern Europe came earlier and formed the majority of contemporary Americans. During the Civil War of the 1860s, the Irish people fled hardship and political strife while German people joined the Union armies. The Irish settled in the West Indies and Oceania, whereas the Germans moved to South America in large numbers. Back then, Chinese workers were in California building the railroads with lower pay when the Jews ran away from the brutal “pogroms” in Eastern Europe. Life in this land of exile was not easy for the newcomers. They were unable to speak the American language, and get decently paid jobs available, so they were to work for long hours under poor conditions. Nevertheless, the United States absorbed the immigrants and equipped them with a form of defense against religious and political injustice.

Ralf Waldo Emerson wrote in his journal that various nationalities in America would construct a new race, a new religion, a new state, new literature (O 79). However, as immigration overlapped America, the Nativists (called patriots) embraced immigration restriction measures and grew infamous for xenophobia. This situation called upon the philosophers to increase their attention to the ideologies of assimilation during that era (M Gordon 547). The concept of assimilation is a problematic issue for the exiles. Milton M.

Gordon introduces three ideologies to explain the absorption of the 41 million immigrants in the USA: Anglo Conformity, Cultural Pluralism, and also the Melting Pot. The three concepts worked together to explain the discourse of exile and the immigrants' adjustment in the American sociological environment. Nonetheless, Isaac B. Berkson's Americanization theory includes a more perceptive study of the "Melting Pot concept" (M Gordon, Milton 547). The Americanizes believe in the necessity to work for a true American nationality. Native Americans were afraid that America was to be transformed through the fusion of the immigrants, whereas Randolph Bourne and John Dewey see the melting pot as too much conformity to America (Gleason 40). Critics also question whether the melting pot will bring together immigrants and Native Americans in a new amalgam that embodies the best qualities of all elements, or that it prefers to strip the new ethnic groups of their cultural heritage (Hirschman 398). Being restricted to the colonial analogy, Robert Blauner notices that most sociologists have ignored to locate the colonized third world among the American immigrants 'experience. However, some critics shed some light on it alongside the Israeli and the Palestinian immigrants, being a part of the colonial context (529)

1.3.4.2. America as a Melting Pot

Thomas Jefferson stated in the Declaration of Independence that "all men are created equal" and endowed with certain unalienable rights like Life, Liberty, and happiness. Nevertheless, the struggle of the American minority groups for equality and inclusion amid the controversies of the multiple viewpoints of the whites created what is called the Melting Pot. Native People discussed whether or not to welcome the immigrants and researchers inquired about two things: first, the conditions of the melting pot should take; and second, the reasons behind the success or failure of white and non-white ethnic groups to assimilate in American society (Gleason 35).

The term "melting pot" is the title of the work of Israel Zangwill, which he first presented in 1908. Roosevelt admitted that the play was extraordinarily influential. The idea was that new national identity and a new nationality were emerging in the US and that most human diversities could fuse into a united culture in an attempt to establish a theory that rejects the philosophical influence of social Darwinism (Gleason 35). The melting pot is a political symbol used to promote and legitimize America's vision as a land of opportunity, where race, religion, and national origin would not be barriers to social equality. Fairchild's metaphor of 1926 explicitly notes that the melting pot is akin to the weaving machine, which combines different elements into one fabric (Hirschman 398).

The inclusion of ethnic groups is the ethos of the melting process and the main driver for reducing differences and bringing about change. John Dewey believes that the real American is not American in addition to Polish or German, but American is Polish, German, English, French, Spanish, Italian, Greek, and Irish himself. Therefore, one may well suspect that there would be something wrong with immigrants if they did not start "blending" (Zangwill 36). White Europeans were the first to dissolve in the American pot. They enforced ethnic dominance there and spread their culture and economic structure, extending their influence to the entire world. The European entering the American order involved choice and self-direction. They worked in the industrialized sectors within the wage system and controlled some industries and professions, and mainly lived in urban centers in the northeast and mid-west of the country (M Gordon 544).

Thanks to the civil war of the 1850s, emancipation penetrated America and owing to the civil rights movement, the blacks' ordeal came to its end. Until that, black Americans had no rank within the American social class. After the industrial revolution flourished in North America, they became recognizable as labor power and white Americans began to

think of slavery as unethical. In a short time, America recognized the liberty of black people as the right of Heaven, and black men melted in the pot (O' Callaghana 115). For this reason, Arthur M, Schlesinger Sir, identified the melting pot among America's ten most important contributions to civilization in 1959 (1). Immigration Act of 1924 limited the entrance to the US to 150,000 one per year. Yet, America as a global superpower ensured that it could welcome all those who have come to her shores (Hirschman 398). On the other hand, the media exposed such racist practices and turned the world's eyes on all America, claiming that the country that supported and defended human rights around the world should first take responsibility for the rights of its black citizens and people of color (Fairclough 1).

Throughout World War I, the melting pot acquired a bad reputation with liberals such as Horace M. Caleen and Randolph S, Born, who argued that immigrants made insignificant contributions to American society because this society took no shape, until that time. Nevertheless, the education system played a focal role in integrating culture into the syllabi. Federal courts began desegregating school systems in the late 1960s (Hirschman 408) by shifting towards cultural diversity. Prejudice slowed down the melting of people of color in America, but education has served as a liberalizing force fighting prejudices and differences between social groups (Williams 53-6). Middleton (1976) found that those born in the South were more prejudiced against the Blacks and that most whites did not sympathize with intervention measures to improve minority opportunities (Blauner 531). Ethnic and racial stereotypes destroy social interaction, even if economic justice prevails (Hirschman 410-1). However, there were many viewpoints opposed to immigration and afraid of what newcomers might bring as un-American political ideas such as anarchism and communism. The Americans have accused immigrants of unemployment, declining health, and deterioration in education quality (Blauner 529).

Many critics support ethnic distinctiveness and call against racial amalgamation, as did Henry Pratt Fairchild in his book *Melting-Pot Mistake* (1926), and also M Kallen, a German-born pro-Zionism. Kallen argues that men may change their clothes, their politics, and their philosophies to a greater or lesser extent, but they cannot change their grandfathers, so immigrants should not divest their ethnic identity (Kaufman 10).

After 500 years of the Discovery Age, the 19th century saw the colonial systems extending the European sovereignty over the non-Western population, in most of the world's lands. Even so, immigrants from both European and the third world communities entered America to look for a job, but unlike the Europeans, the latter did not melt in the American pot. Robert Blauner explains that the immigrants from the "Third World" were victims of American exploitation. He asserts that America exploited African, Asian, Mexican, Eastern, and Indian workers in the cheapest ineligible jobs, the least developed economic sectors, and the most industrially deprived areas (529). The American had confined the mobility of non-white citizens, who were subject to separation and expulsion to pre-manufacturing sectors.

In sociology, the melting pot suggests a heterogeneous society, but sociologists point out that colonial composition of the nineteenth century rarely conjures social problems upfront (Hirschman 398). They argue that the structure of un-free and semi-free labor relations, as well as dismantling the non-western cultures, robbed the American colonized people of autonomy to regroup their social structures according to their needs and rhythms (Blauner 534). Moreover, sociologists agree that residential segregation constitutes a barrier to progress on ethnic assimilation. For instance, Third World groups did not enjoy the freedom of choice and self-direction. The government excluded them from urban centers, so Africans remained in the west, Latinos in the southwest, Asians on the Pacific coast, and Indians around the frontier living at the edge of civilization (535).

Horace J, Bridges displayed the analysis of "The Fallacy of the Melting-pot" in his essays on *Being an American*. He views the melting pot as a mixture of different cultural heritages and explicitly opposed the idea that foreign nationalities should be kept intact. In addition, Fairchild thinks that the melting pot is inadequate because cultural heritage cannot dissolve and form a single intertwined culture (41). In general terms, African, Indian, and Mexican cultures were partially destroyed and partially manipulated. Such people were subject to oppression, bigotry and systematic ethnic discrimination. Hence, they swung towards cultural pluralism and ethnic nationalism (Gordon 551)

1.3.4.3 Israeli and Palestinian Immigrants in America

As for the Israeli Palestinian issue, it is not shocking to learn by a simple contrast, how the US perceives the two classes differently. Jews as a group were not white, but they belong to the Western world, unlike the Palestinians whose affiliation is first ascribed to the Third World, second to the Arab nation and more broadly to the Islamic sphere. Palestinians are Caucasian Arabs but not regarded as such (Samhan 209). In America, they do not live with the privileges of whiteness, nor does their olive complexion offer them minority status (Jane Coliar 193). Due to the stereotypes related to Arab and Islamic groups, Palestinians frequently suffer a double indignity: Americans publicly disregard them for being primitive in popular culture, while their association with Muslims misrepresents them as terrorists (Amish 99). The Israelites influence as a minority group emerged for the reach of the United States after the holocaust as they were denied full citizenship by European Christendom (R.Gordon 6-7). W.E.B. Du Bois identified them, saying: *"the people were treated as problems instead of as human beings facing problems"* (R. Gordon 4). At that time, the Palestinians endured two colonial persecutions. They first fell under British dominance and again, under Zionist colonial tyranny.

Close to two million Jews entered the United States between 1880 and 1925 (R. Gordon 4). According to Breitman & Kraut, FD Roosevelt had the backing of American Jews, but the American people did not support him because he allowed more than enough immigrants to enter (223). The 1924 Immigration Act placed limitations on all races, and the State Department repealed most laws except for Jews for fear of the Germans using them to spy on America (Hamerow 127). Hamerow states that this claim may be an excuse for what Anti- Semitism is (14), but the US has shown the reverse with its unconditional support for Israel and denial of the Palestinians' self-determination. The US has not recognized Palestine as a state, and the Immigration and Naturalization Service has rarely acknowledged "Palestinian" as a nationality. The US officially conducted neither diplomatic relations with Palestine nor consular services (Silverburg 193). This is why the Palestinians do not immigrate to the US except for limited reasons. According to the 1983 Palestinian Statistical Abstract, there were about 108,000 Palestinian residents in the United States, representing less than 4% of the American Jewish population (Christison 36).

Wyman and Henry L. Feingold justify that Jews melted easily in the American pot because they had been unique in their previous experience of quasi-jobs, and some were members of the Roosevelt administration. Besides, in New York City, Jews managed to recreate their Eastern European family structure with their distinctive collection of orthodox religious rituals and customs. Many of them changed their economic patters and adjust them gradually and willingly to their social mobility (Bauner 536). The intermarriage was also a significant cause of Jewish integration in America. In her article, "Single or Triple Melting-pot," Ruby Jo Reeves Kennedy's survey on partner selection trends found that marriage between various nationalities is increasingly taking place within the boundaries of the three major religious divisions Protestantism, Catholicism, and Judaism (Hirschman 398).

It has been hard for the Palestinians who immigrated to the United States to assimilate into American society. Hollywood's representation to the Palestinians, Arabs, and Muslims is often blurred, and the Media defines Islam as a threefold threat: political, cultural and demographic (Esposito 11). Therefore, propaganda and media vilification made American Muslims, including the Palestinians, feel on a "roller coaster" and American society turned hostile to their race and religion (Haddad 226). The American education system also took a bad stance when it obscured the full story of Israel- Palestine conflict, which had adversely influenced the ability of many children and adults to know objective information about them (Amish 98). Senior government officials and decision-makers also distort the facts about the Arab world, Islam, and Muslims for political expediency as Haddad said. Muslims' retaliation increased US agony and animosity, particularly after the World Trade Center attack in 2001. However, Muslims' reaction, beginning by the Iranian hostage crisis of 1979 to the 1983 bombing of the U.S. Marine Barracks in Beirut, the 1990 Gulf War, the 1993 bombing of the World Trade Center, the 1995 bombing of the Alfred P. Murrah Federal Building in Oklahoma City, are merely counter-reactions to the crimes perpetrated against them. It is a valid defensive way of communicating their resistance to the unlawful and humiliating intervention of the United States and Israel in the Middle East.

In sum, Hans Kunn believed, along with Herzberg, that those who saw America as a melting pot in the first part of this century, were truly more accurate observers than those who believed that racial identity would last forever (M Gorden 552). Yet, the United States has appeared as more of a salad bowl than a melting pot over time. Groups of similar backgrounds often stuck together to preserve their old identities and traditions, just like a garden with flowers of different colors, sizes, and fragrances. That's why it is called a mosaic, a kaleidoscope, or a cultural rainbow.

1.3.5. The Hegemony of the West as a Cultural Power Bloc

Terry Eagleton observes, regarding exile intellectuals that cultural displacement is an effect of political downturns on the critical mindset. Politics either concentrate the displaced culture or get it to slip into new ideologies (137). When such ideologies can rule, control or guide a society's beliefs, ideals, and values, it is called cultural hegemony.

A hegemonic culture, according to Gramsci, expands its values to become the common sense in all of society instead of coercion, violence or economic influence. Antonio Gramsci connects the word hegemony to a group of people and their capacity to maintain power and control everyday feelings via social institutions (Cuddon 325). According to the US Military Academy, Euro American Communities had had maximum flexibility and freedom to carry on their old country cultures, speak their language and sustain their religion during their first years in the New World. Over time, European ethnics took on more characteristics of the dominant culture and built institutions that help construct the superiority of White Westerner culture in America. They also influenced the global public perception and showed the American manifest destiny to lead the world through media, language, and the colonial ideology itself (536).

Colonialism is a direct means for hegemony based on the conquest, power, and the introduction of new ways of thought in an attempt to destroy the cultures of the colonized people (Ullah 321). In his book *Politics: U.S.A.*, Robert Mc. Keever thinks that US foreign policy is an extension of the British colonial expansionist agenda of the 16th century, and American interventionism in Asia and Latin America during the Cold War was not distinct from Western imperialism (12). They used one method to sustain their supremacy upon weak populations aiming at manipulating the social institutions and the heritage of conquered nations for more extensive power and economic advantage.

Media and propaganda, as soft power instruments, have a central role in search of further status quo influence. According to Joseph S. Nye, Soft power is the capacity of persuasion instead of force and wealth (157). Mass culture in America, for example, resulted from the invention of both the radio and TV, which impacted people's habits and made from America a consumer society living under the slogan of Henry Ford: 'Live now and carry on later' (O'Callaghan 94). In the Postcolonial context, audio-visual representations have enlarged boundaries between East and West by depicting the third world as savages, primitive, and outside modernity (Ponzanesi 1).

Movies adjust the way people see things, hence the U.S. has bet on expanding American values by exporting them. Hollywood has combined more than one culture to impact public viewing patterns all over the world. Paradoxically, under the motto of the white man's burden, America has created a sense of cultural and political dependence of the third world (Braidotti 1) especially when Hollywood formed a close relationship with the US government. The US loaded Hollywood with biased representation reinforcing colonial epistemology and racial taxonomy, especially with Muslims (Derya 2).

In the sense of colonialism, language and culture are central objects of monopoly discourse (Guo, H Becket 2). Therefore, English as an international language is another sign of Western cultural hegemony and teaching it in British colonies is in line with the alleged civilizing mission, as stated in a 1953 study released by the British Colonial Office, "*without English to generate a correct set of values in Africa, the continent would fall into moral confusion and lack of integrity"* (Alberto 8). Post-colonialism brings into question the use of English. Ngugi Wathiong'o thinks that language is an essential key to the process of decolonization (Jussawala; Dasenbrock 30). However, the colonized critics ponder whether or not the populace should continue to use English as their native language.

In the Indian setting, Salman Rushdie suggested in The Moor's Last Sigh that English serves as a task of peace-making, *"It was at this time that language riots prefigured state division [...] Only English brings us together"(179).* On the contrary, Mahatma Gandhi thinks that liberty without the rejection of the English language is identical to English rule without the Englishman (qt in Lelyveld 190) and that the Indian language alone could touch the heart of the nation (Lelyveld 191). Achebe argues that writing literature in English aims at producing a counter-discourse to combat Eurocentric literature, and he clarifies that it is a good way to infiltrate and destroy the enemy from the inside (Gallagher b). In contrast, Ngugi regards the colonized using English as offensive and that foreign languages imprison African thought (Dasenbrock 30). He adds that narratives should use mother tongues then translate to English to become a counter-discourse.

As the last point, Maryanne Kearny Datesman, Joann Crandall, and Edward N.Kearny pointed out in their book *American ways* that the United States believes in four elements as a source of power: democracy, equal opportunity, material wealth, and hard work. Though the US has drawn immigrants from all over the world, history showed that they give importance to hard work. Tocqueville, for example, noted their belief in self-reliance in the 1830s*:"They owe nothing to any man, they expect nothing from any man; ... considering themselves as standing alone, and they apt to imagine that their whole destiny is in their own hands*" (29).

1.4. Conclusion

To terminate, as regards identity and trauma, chapter one acted as an open gateway to various issues outlined in Mornings in Jenin. In the second chapter, the analyses will focus on the impact of El war and Diaspora on the characters' psyche and society. The use of psychoanalytic and postcolonial theories will accompany the analysis of identity deconstruction and reconstruction in and out of the characters' homeland.

2. Chapter 2: Trauma, Loss, and Identity issues in *Mornings in Jenin*

2.1. Introduction

Arab literature started to be universal only when published in English. However, there were few authors in the early Arab-Muslim settlements in America, so people did not take this literature seriously until authors started expressing feelings of nostalgia and belonging to the Arab world in their writings. *Mornings in Jenin* is among the literary innovations that are received well by the Americans themselves. This chapter will analyze the novel and focus on the main characters' belonging and nostalgic feelings. It includes two sections: The fist tackles issues related to wars and their impact on the characters' psyche, family, and social life in refugee camps. The second section investigates the way they form and lose their identity and reformulate it amid the chaos of war and Diaspora.

2.2. Section One: The Tragedy of War in the Novel

In general, this section is about the war and its outcome. It examines the quality of life of Palestinian families in Jenin refugee camp and the changes that war brings at the level of the individual psyche and family structure. The study uses psychoanalytic and postcolonial theories to inspect the way expulsion and misery cause trauma in addition to cultural studies to assess the Palestinian cultural stability amidst the country's instability.

2.2.1. Jenin as a Symbol

Jenin is a Palestinian city in the Northern West Bank, only 75 km northern Jerusalem. In the aftermath of the 1948 Arab–Israeli War, Jenin came under Jordanian rule and annexed to it in 1950. A snowstorm destroyed the original refugee camp in the area before its reconstruction in 1953. The camp, as depicted in Susan Abulhawa's *Mornings in Jenin*, is a

'One square mile, where the United Nations subsidies forty-five thousand residents, four generations of refugees, lived, vertically packed' (225). In 2002, Israeli Defense Forces attacked the camp and leveled it to the ground. When Abulhawa went to Jenin, as an observer of the 2002 war, she said: *"the horrors I witnessed there gave me the urgency to tell this story"* (QD in Al-Maamri et al. 31). The massacres that lasted almost 16 days inspired Abulhawa to write *Mornings in Jenin*. It is a story of loss, trauma, and resistance that follows the one side wars of 1948, 1967, 1982, and 2002.

Jenin is a Palestinian microcosm with a stripped identity, a country whose name had been carved on the world map as "Palestine" for thousands of years, and then came the damn fate that robbed it from the Palestinians to "Israel" in a sudden. The vengeance of a worldwide abhorred people on a vulnerable people results in the mass deportation of 1948, which shrinks an entire community in a camp of one kilometer square of area. The title of "*Mornings in Jenin*" refers to those joyful morning moments amid the dark days of war. In Jenin, Amal, the novel's protagonist, spends the best mornings with her father, who reads for her during the country's worst circumstances (MJ 51). Like her father, Majid, her fiancé comes early in the morning when love gives some rest to each heart before the sun rises, and then they pray together (MJ 161). Amal also takes her sleeping baby Sara out of bed to read to her at dawn as Hassan reads in affection for Amal in her childhood (MJ 192).

For Amal, Jenin represents space, family, and home. She is born in Jenin, the only world she knows until she grows young. Abulhawa narrates that Amal's mother stays there at wartime so as not to let the Jews take away the only home her Amal knows (71). Amal finds her identity in Jenin after losing it in exile. Only there, she feels close to her daughter; she tells the full story of a person, a family, and a country with the pain of loss and desperation. Then unexpectedly, she dies with the joy of saving her daughter's life (MJ 237).

Jenin represents loss; life loses its meaning as Abulhawa says: *"Death came to resemble life and life, death"* (MJ 91). The characters lose houses and lands after El Nakba and then relatives and friends during the massacres of 1967 and 2002. Amal loses her dad over there. She waits for his return with the group of men whom the Israelis strip naked and send to the camp with frustrating self and unparalleled indignity. Looking for Hasan's appearance, Amal says in a suffocating breath, *"Another dawn without Baba made the air sink with a dreadful reality"* (MJ 71). Like Amal, most of the characters lose their kin and kith during the wars.

Jenin symbolizes the hope for return for many villagers, including the inhabitants of Ein Hod. Their hope for returning home stems from the daily news broadcasted by radio and newspapers. As a response, the villagers express their wishes, saying: *"I just hope the Jews didn't mess up my house too bad*" or: *"I don't care. I'll fix my house. I just want to go home"* (MJ 38). They leave the camp in a mess and drop no improvement in their abodes, thinking that they can return to their original houses after a while. Abulhawa depicts the camp saying: *"[…] the cloth dwelling, its leaky top, and muddy floor confirms only a temporary exile"* (44). However, refugees become defeated by the wait, which displaces their confusion towards resistance and struggle. When they announce that the Jewish terrorists assassinate the Swedish UN mediator, the villagers recognize that Israel does not allow the return (MJ 39). Nevertheless, the villagers' hope continues until the Israelis shoot Yehya dead during his second attempt to return to the land he belongs to as Susan says: *"he dies there where he was supposed to die"* (MJ 43). Jenin offers no hope since then, and Darweesh asserts that Amal should study in Jerusalem because Jenin guarantees no future either, *"The future can't breathe in a refugee camp, Amal. The air here is too dense for hope"* (MJ 112).

Waiting for international decisions paints the scenery of daily life in Jenin. The refugees wait for something that will never come just like Godot. In Samuel Beckett's *Waiting for Godot*, Vladimir, and Estragon, unceasingly along with the play, wait in hope to meet Godot, but Godot never shows. Similarly, in *Mornings in Jenin*, the villagers wait for the UN to approve their return, but the return never occurs (MJ 39). The sense of absurdity in the characters of Beckett's play induces chaos in their inner world, just like the emotional chaos the villagers show in Abulhawa's novel. In their frustration and fear mixed with rage, the villagers become tired of the United Nations' promises (MJ 41). However, just as Vladimir and Estragon create fun and Hegelian conversation to kill time, the refugee characters often feel emptiness, finding relief only in family love and daily games that help cover their emotional anarchy. Yehya plays backgammon with Haj Salem and Jack O'Malley, and finds rest in the vigils that gather him and the villagers and turn their confusion into some comfort and ease.

Jenin camp is space of void until Hasan and the other elite decide to bring change to the place, and also their lives, which become unbearable as Hasan says: "*If we must be refugees, we will not live like dogs"* (MJ 44). Abulhawa shows that the only way to restore the refugees' reputation is through knowledge, so the refugees institutionalize education and kill the periphery of day to day life with a mosque and three schools. After three decades in the US, Amal and her daughter Sara visit Palestine. In Jenin, many changes take place; it is no longer a passive city waiting for foreigners to decide its fate. After several years, the homes grow taller, and the camp becomes more crowded and angry. However, some matters remain as before; olives curl with fruit, and the camp remains a one-square-mile patch of earth (MJ 227).

Jenin is the center of misery and hardship. Toughness prevails in the hearts of refugees, and resilience grows as a characteristic of their community (MJ 91). Even their Palestinian non-occupied neighbors, in the West Bank towns, belittle them for being "refugees" (MJ 44). Abulhawa, as an impressionist, succeeds in making the reader smell and see the gloom and poverty through her diction. She depicts the misery, in the camp, saying: "*the Zion's kick them off the land, dump them like rubbish to refugee camps unfit for rats"* (65), and that, "*Miserable tent in Jenin had turned into clay"* (39). In displaying the refugees' harsh conditions of life, the author offers an explicit description using phrases such as cloth dwelling, leaky top, muddy floor, fermented misery, and abode box. Besides that, Abulhawa describes Dalia as a victim of war who smells of rotten destitution with a stinky body, sour breath, and dark clothes. She adds that Dalia's lips crack, and her body shrinks and loses weight (71). The author shows the poverty of the camp dwellers also when she says that all of them live in the shade of international charity (55).

Jenin also symbolizes memories and nostalgia for the land and family. Yehya, Amal's grandfather visits Ein Hod when he recalls his orchard, and when he returns, the villagers rejoice and compare their memories to Yehya's portrayal of the village's new status (MJ 42). Nostalgia helps Dalia, Amal's mother, create a terrace akin to the one of Ein Hod. Decades later, everything that occurs in Jenin becomes memories for Amal and Yousef. In Beirut, with his sister Amal, Yousef remembers when the camp becomes the refugees' space of festivities. They recall the smiles of toothless tired old parents and the giggles of grandparents (MJ 42). They even remember the women that gather around Yousef with their children in an ecstatic mood in the prospect of a late-night vigil enjoying their celebration by fire (MJ 43).

Jenin is above all a symbol of grief, persecution, and trauma. Abulhawa shows through the characters the sorrow of *'a history buried alive'* and the sadness of Palestine that *'falls from the calendar into exile'* as she says (34). El Nakba leaves depression and changes everything: owners become refugees, and refugees become owners. The wars change Dalia most of all; she goes withered, and her body crumbles into a pure shell sometimes full of hallucination. On the other hand, Yousef fears to be impotent after he receives random beats from the Israeli soldiers, and fears more to be of no use for the people he loves. Amal also does not escape grief; a gun bullet pierces her body, and her mother and father's pain pierces her heart. Before she leaves for the US, she sums everything saying: *"I felt an ache for my days in that refugee camp"* (MJ131). Even the children of the camp are traumatized after the war of 1967. They wail at sleep and relive the terror when they are awake. Amal leaves Jenin many times; she leaves Jenin to the orphanage of Jerusalem, and she leaves it again to fly to the US and study at the University of South Carolina, in Philadelphia. When she rides away with Jack O'Malley to Jerusalem, Amal feels as if Jail bars tighten her emotions. She expresses her indifference saying: *"I tried to feel the sadness that had flowed moments earlier, but none came"* (MJ 114). When she receives a scholarship to the US, she fears to have such a gift, but the bad memories of Jenin encourage her to step forward to achieve her father's dream. Knowing that Jenin offers no hopeful future, she says: *"If I returned, unavoidable marriage awaited me in the traditional culture of Jenin refugee camp. My awful scar, my disfigured body, made me dread marriage, which would surely bring a new flavor of rejection and abandonment"* (MJ 129).

The principle cause to sustain and strengthen Amal and Yousef's self, albeit the clashes of life, is their great love toward their father. After Hasan passes away, his children often parody his acts. When Yousef cannot flee to the hill and read as his father does under a

tree, he gets into their garage or Beit Jawad's coffee house and smokes a hooka like his father (MJ 90). Besides that, Hasan is for Amal like air for the lungs. In the hardest moments of the war, Hasan is the only person Amal recalls and wishes to see. She cries in horror: *"where is Baba? Please, God! Please, bring him to me now"* (MJ 61). In Philadelphia, Amal feels the passions of her father, his agonies, and his loves when she remembers the scent of honey apple tobacco and the stunning words of Khalil Gibran, Abu-Hayyan, al-Maarri, and Rumi. Later in exile, these memories are her reason to continue reading at dawn as Amal says: *"the words of Gibran's haunting rhythms and the memory of Baba's soft baritone would be my only thread of solace"* (MJ 53).

At last, in Jenin, the refugees learn how to defend themselves. Waiting for the UN teaches them that "*only martyrdom offered freedom*" (MJ 91). At wartime, Hasan speaks with an unusual accent that bears no hint of the intellectual. He leaves the camp to defend his dignity, and no one knows where he dies (MJ 57). Dalia also proves valiant at wartime; she collects supplies for the combatants and maps with other women hiding locations (MJ 83). The Israelis humiliate her son, Yousef: they torment him, beat him hard, and strip him bare in public. Nevertheless, he turns everything inward following the Palestinian creed, 'Never let them know they hurt you' (MJ 90). Abulhawa portrays Yousef as a man of peace, as he says: "*I cannot take the life of another. I am afraid of violating life, afraid of losing mine"* (MJ 83). Yet, Yousef leaves his family to join the resistance. He writes to Amal,

> I'm going to fight. It's my only choice. […] If I am martyred, then so be it. Be proud, pray for my soul, and celebrate my passing into Allah's kingdom, as all martyrs who die fighting for justice, freedom, and the land shall be there to let me in among them. (MJ 99)

2.1.1. Post Traumatic Stress: Palestinian Refugees

Susan Abulhawa's *Mornings in Jenin* is one of the Arab American literary works that reflect colonial trauma and aims at presenting the Palestinian issue worldwide. The overarching theme of this novel is the suffering that the Palestinians endured during the Israeli occupation of their territories. Trauma is strongly outlined after El Nakba of 1948,. Till that time, Abulheja family lives happily in their quiet village, Ein Hod. Yehya, the patriarch of his family prepares for the olive harvest, together with his wife Basima and his two sons Hassan and Darweesh trying to do better than his friend Haj Salam, with whom he spends most of his time as Abulhawa says: "*By night, the two friends smoke hookahs together*" (MJ 12). The author describes the family's ordinary life before the catastrophe, and the way years 1947 and 1948 completely change the fate of the Palestinians.

"A country without people for a people without a country" was the slogan of the Zionist movement that tried to create a new reality in the minds of the Jews themselves. In May, 1948, Israel was declared a state. After four weeks of war, almost one million Palestinians became refugees in several camps: the West Bank and the Gaza Strip, Jordan, Syria and Lebanon. In 1950, the United Nations set up a new agency, the United Nations Relief and Work Agency, to provide assistance for Palestinian Refugees. The events of 1948 have become the core of terror and uncertainty that is part of the Palestinian psyche. The trauma of the uprooting life in exile has resulted in a general state of helplessness and dependency. For many decades, the Palestinian community has been traumatized by the occupation and haunted by insecurity and an increasing sense of frustration.

As the subject of study concerns trauma theory, then one can say that "trauma" does not refers so much to the traumatic event as to the traumatic aftermath. Trauma, thus, denotes the recurrence of the stressor event through memory, dreams, narrative and/or

various symptoms known under the name of Post-Traumatic Stress Disorder (PTSD). The traumatic experience affects a distressed personality to an extent that it causes significant physical damage and psychological pain. Yet, it is hard to determine what actually trauma is since it depends on the individual‘s ability to resist the event and the toughness of it.

Among the novelists who dealt with trauma is the Palestinian American Susan Abulhawa. *Mornings in Jenin* is the first novel that has attracted the attention of the West to the plight of The Palestinian people from 1948 onwards as Abulhawa states:

> *In the sorrow of a history buried alive, the year 1948 in Palestine fell from the calendar into exile, ceasing to reckon the marching count of days, months, and years, instead becoming an infinite mist of one moment in history* (34).

In the novel, trauma encompasses any event that leads the individual characters to feel weak and defenseless not necessarily immediately but even in the long run, resulting in psychological disorder. For Dalia, war costs her a lot; she loses her son Ismael who is kidnapped by the Israeli soldier named Moshe. The latter wants a child for his depressed wife Jolanta who loses her ability to bear children after the sexual assaults she endures in the holocaust. Like the Jews who believe Palestine to be their land , Jolanta alleges that the baby is her son and names him David without questioning her Husband about his roots; *"He‘s my son, this is the only truth he needs, she decided caging the butterfly*" (MJ 77) .

The wretched life of the refugees after the Israeli invasion of Palestine completely transforms Dalia's personality from a careless Bedouin girl to a powerful woman after El Nakba. But, the absence of Ismael fills the mother's heart with grief to the point that she becomes a taciturn mother with little care towards Yousef and Amal as the narrator says, "*Dalia learned to be a stoic mother communicating the demands and tenders of motherhood with the various tempers of silence*" (MJ 47). Ismael's loss is unbearable for Dalia as

Abulhawa depicts: "*she spent the last of her energy in tears, replaying that instant, over and over and over*" (MJ 33). Nevertheless, Dalia manages to hide her sadness in order to take care of her family. She, therefore, keeps insisting on strength. Additionally, the birth of Amal, her third child, brings some hope since the daughter is a new soul to care for as the narrator says: "*the birth of a new child was said even to have restored a glimpse, however brief, of the spirited gypsy she had once been"* (MJ 46). Dalia's traumatic experience of war deepens after the 1967 attacks on Jenin refugee camps when her husband Hasan vanishes, and her son Yousef is imprisoned and tortured by the Israelites. Therefore, Dalia can endure any more traumas, so she falls apart. Amal rejects her mother's depression saying, "*I hated mama for being in shock, whatever that was, for not being the one to put her arms around me, for always having been different from the other mothers"* (MJ 62). Decisively, Dalia goes insane after she loses hope for the return of her husband. From time to time, she recognizes what is going on around her then returns to her depths as Amal says: "*Come back mama! Amal's heart called, but mama had already retreated into her mind"* (MJ 96).

In determining what is trauma and what is not, one must distinguish between traumas and stress. While the later can affect the nervous system immediately, then its Symptoms vanish with the passage of time, the traumatic events have long-term effects on the individual's psyche and have a significant impact on his or her social relationship. In *Mornings in Jenin*, the traumatic experiences of loss and displacement have had a long-term impact on characters psychology. Amal, the protagonist of the novel is born in the refugee camp of Jenin in 1955. She belongs to the Palestinians' second generation, As a girl of 12 years old, Amal experiences terror in the kitchen hole with her friend Huda when the Israeli forces attack refugee camps in Jenin for the first time. She says describing the incident: "*Huda, I whispered, still holding on to her as tightly as she held on to me*" and "*she was*

trembling. Days passed, I think .The baby was inconsolable at times. Huda and I joined her, the two of us sobbing in terror with the child" (MJ 59). This childhood experience strengthens the friendship of Amal and Huda. However, war ruins the relationship between the mother Dalia and her daughter, making Dalia a cold emotionless woman who insists on suppressing what she feels. Amal's traumatic experiences as an infant restrain her progress, but strengthen the alertness of her individual autonomic structure as a result of changes in her brain. Freud insists on biology, society, and family and gender dynamics as the three major forces that drive the human beings' actions. His concepts on psychoanalysis refute all the claims that the human beings are rational creatures who are responsible for their deeds and that their roles are set by God or nature.

It is commonly known that a traumatic infancy frames a disturbed adulthood. For Amal , the terror she faces in the 1967 war makes of her an important woman , but she seems to resemble her mother who keeps saying to her each time a trouble occurs; "whatever you feel keep it inside" (MJ 106). This affected Amal's personality as a grown up especially when her child Sara is born. Amal displays emotionless attitudes towards her daughter who needs affection. In other words, to be a tough woman is a flaw in Amal whose identity alters as a result of the traumas she encounters during her childhood.

In the novel as well as in real life, the refugees are the ones most affected by the trauma after being displaced from their homes. They suffer from the devastating massive wars that shatter their miserable daily life. Psychologically speaking, the bond which is created by the relationship between the individual and his home is shattered because of the lack of resilience and adaptation with the new environment. This is actually what happens to Yehya along with the villagers when they are forcefully displaced with their families. Yehya is not the only one who hates being a refugee, but all the villagers long for their old days and

cannot cope with the new miserable life in the camp. They never get used to the new life, but unlike the villagers who only look forward to coming back to their original home, Yehya goes there despite the peril. His return to Ein Hod is described as going to heaven; "*He came back from his sixteen days in the paradise of realized nostalgia"* (MJ 41). However, his desire to return again costs him his life in one of his trips to Ein Hod.

Feeling a loss is one of the most difficult effects of trauma on the personality of Amal, Dalia and Yousef, including the loss of self, or at least part of the self, or the absence of mourning for the self that is lost or at least partially lost. These characters lose their home, family, language, and social or professional status. Thus, their cultural heritage, social life, property and a sense of belonging is also lost. This type of trauma is completely different from childhood trauma; the former is the case with all refugees who undergo identity loss in one way or another while the latter affects identity only at individual level. Amal's family endures feelings of homelessness and lack of belonging when the Jews drive them out of their lands exactly as Amal feels homeless in the United States. Either way, the characters in the novel feel insecure in new environments; the displaced villagers in Ein Hod never feel at home in the refugee camp and always have the desire for return like Amal who never feels a complete sense of belonging to the exile. In addition to what is mentioned above, many subsystems to address values can be affected by trauma.

Trauma as a psychological phenomenon greatly affects one's way of life. This is evident with Ein Hod village residents who find themselves forcibly in Jenin refugee camps completely submitting to different and shocking conditions which they are not used to. In the novel, Abulhawa portrays this unequivocal desire to return across most of her characters employing sometimes imagination and sometimes memorabilia. Abulhawa's main characters express their deep-seated desire to reunify in their homeland. Yehya, Amal's grandfather,

"makes his way back to Ein Hod, undetected by the soldiers crying out *"'That terrain is in my blood'. . . 'I know every tree and every bird. The soldiers do not"* (MJ 40). Abulhawa describes the grandeur with which Yehya "roamed his fields, greeting his carob and fig trees" as the "excitement of a man reuniting with his family" (41). Interestingly, and his attachment to the land becomes a trans-generational cultural memory,

Almost thirty years later, and with the same curled moustache as his grandfather, Yousef would recall the yellow clay across Yahya's teeth on the day he came from his sixteen days in the paradise of realized nostalgia

> *. . . Despite Yehya's vagabond appearance, he came invested with euphoria and the people lifted him to heights of esteem befitting the only man among them who had outwitted a ruthless military and had done what five great nations could not effectuate* (MJ 41).

The story of Yehya reaching the village and then coming back retains down the decades as an event of pride and heroism. He revives the spirit of nationalism of the Palestinians who by then were growing *"weary of the promises of the United Nations and lethargic with the humiliation of 1948*" (MJ 41). Amal also recapitulates about others such as Abu Sameeh, a refugee who starts life over after 1948. Israeli forces take the lives of his father and four brothers. He marries at the refugee camp, raises children, and supports his two widow sisters. However, injustice returns and takes over his whole family once again as Abulhawa narrates: "*Nothing more of life was left to live*" (MJ 60).

Abulhawa's narrative refers to the uniqueness of the Palestinian refugee situation, which is supposed to be a matter of international debate. The author portrays the dispossession of Palestinian property as one of the grimmest events in the history of the Middle East as the majority of the Palestinian characters are left unsheltered in a way that smothers their hopes for resettlement, and pathetically thwarts their desire to return home.

2.2.1. Sociological Impact of Colonialism: Family and Culture

According to the free dictionary, identity formation is the development of the distinct personality of an individual, a process of acquisition and assimilation that happens most rapidly where encounters are natural. That is, where they are the most personal and intense, as in the case of everyday contact in the family circle and close congenial groups. That is why *Mornings in Jenin* manifests a great value to the Palestinian family showing its features since the steady time before the invasion of Israel. Susan Abulhawa brings to her narrative a vertical and horizontal comparison of a variety of families' paradigms to illustrate the Palestinian social mobility under the influence of the colonial oppression. She focuses on the colonizer and colonized relationships, and sheds some interest on the imperial role of the Israeli family that imposes itself on the Palestinian landscape. Abulhawa exhibits the Palestinian family's state of resistance and resilience to the colonizer's persecution during and after many wars. She also compares the Palestinian family in the home-contour and the one outside the context of terror in the US and reveals the pertinent changes that rush to the fore as a result of wars and Diaspora.

Abulhawa's novel portrays Palestinian society before El Nakba, or as Abulhawa says: "*when Palestine was still Palestine" (*154), through the families of Yehya Abulhaja, Haj Salem, and Dalia. The three families are part of the patriarchal community that is dominated by some power dynamics such as gender, religion, and race. The gender role in the Palestinian family is traditional. Men work outside while women work in their homes or fields. Traditional society emphasizes the homely virtue that places the father in the heart of the family and makes his authority an indisputable matter. Yehya and Haj Salem are Arab and Muslim farmers, like most Palestinians. Islam and traditions are their code of conduct, and social conventions stem from them. Yehya's family becomes extended after his son

Hasan marries to Dalia and Darweesh to his cousin. It is the mothers' role to choose wives among relatives to their sons, and bride selection is arranged since birth as per traditions (MJ 20). Dalia's family is numerous. It consists of 12 sisters, and her father is a Bedouin patriarch, 'a ruler of his home' like all Palestinian fathers. Nevertheless, the Palestinian society, in the author's standpoint, stereotypes the Bedouins as travelers, wild, gypsy, cruel, and pitiless (MJ 18). Abulhawa sets all these families in the colonial context. It is the period of the British mandate and meanwhile the time of the Jewish flow to Palestine, then the Jewish occupation of the land and the mass deportation of the natives.

The author mentions the Zionists creating problems through Yehya, who warns Hasan, saying: *"you never know what son-of-a-dog Zionist is hiding in the bushes or what British bastard is going to stop you"* (14). Abulhawa represents the Israelis in the novel with Ari's family, and at El Nakba time, she introduces Moshe's Family. Both families escape the anti-Semitist Nazi's exploitation (35), but Abulhawa portrays the former as friends and the latter as colonizers. A good relationship arises between Ari and Hasan's mothers. They exchange gifts and food and assist each other, just like when Yehya prevents his son Hasan from studying at the university, and Ari's mother, Mrs. Pearlstein, helps to teach Hasan until he graduates in 1943 (MJ 17). On the other hand, Moshe envies the Arabs because they have children while his wife has not. He says: *"How could God deny her the elemental gift of motherhood while granting so many healthy children to Arabs?"* (MJ 35)

In the colonial context, Fanon thinks that race permeates the colonial world. He believes the cause is the consequence in colonies, as he says: "*you are rich because you are white; you are white because you are rich*" (Tamdgidi 342). Likewise, the Jews think they are the chosen people because they are Israel's descendants, and they are the children of Israel because God chose them. Abulhawa represents the colonizer in the novel through

Moshe's family, and the colonized through Dalia's family. Moshe, alongside the Zionists, believes they are the chosen people of God and are especially preferred to the Arabs. As colonizers, the Jews do not care about the colonized needs; instead, they seek to establish a state for the Israelis regardless of Palestinian will and freedom (Memmi 69-70). El-Nakba marks a shift in power from the British to the Zionist colonization. After El Nakba, the Palestinians become a people living as refugees outside their land and living as a fragmented minority in their colonized land (Basheer and Goldberg 7).

In his book, *The Colonizer and the Colonized*, Albert Memmi shows that the colonized becomes subject to persecution and exploitation, and their rights are always refused (9). In *Mornings in Jenin,* life in the camp transforms into hell: Family members lose hope and suffer to the fullest from misery, loss, and low self-esteem. Then, they live with an unstable personality and a fractured identity. Albert Memmi, also Sartre and Fanon in *The Wretched of the Earth* considers the colonizer as the master that makes history through domination and plunder. They believe that settlers treat the indigenous population as less human, and use terror and horror to control them (Memmi 10). The colonizers generate fear and oppression in *Mornings in Jenin* and use violence to loot and force the inhabitants into exodus. Yehya's extended family survives the Israeli terror countless of times, and Susan Abulhawa demonstrates that in particular through Dalia. Days before El-Nakba, a Jewish gang cuts Dalia's ankle bracelet and on Nakba days, a soldier kidnaps her baby. The Israeli soldiers also torment her son Yousef and kill her husband Hasan and her father-in-law Yehya letting the family shattered within its chaotic state of affair. The Israelis leave Dalia no hope, but to endure her world of insanity. Moreover, the colonizers steal the villagers' valuable possessions and expel the families from their houses and lands, leaving them for their misfortune as they leave Palestine for its historical haplessness.

Albert Memmi thinks that the colonized has two options for the reaction; either they become different, or they rebel. In the first case, the colonized approve colonialism and adjust themselves to their fate (124). In Abulhawa's novel, the villagers of Ein Hod are disarmed and have no way of confronting the heavy Israeli weapon. Consequently, they prepare a feast, feed the soldiers, and demonstrate a friendly intention to live together (28-29). However, the Israelis reject the Palestinian coexistence, because they want it all. Memmi believes that the colonized sees the model of the colonizer as perfect, and seeks to imitate and become equal to him to the point that he denies the self and disappears within the ideals of the other (120). In *Mornings in Jenin*, the Palestinian characters do not see the Israelis as a model and do not emulate them. Yet, Abulhawa involves a Palestinian family as a spy to Israel. Huda's Family, her father, in particular, supplies Israel with information about the residents in an attempt to secure a commitment with Israel (70).

Albert Mimi believes that the rebels reject the imperial status and call for revolution, a term that Franz Fanon names decolonization. Decolonization involves getting the settler off one's place, and Fanon believes that it must be a violent process. He thinks violence alone is the solution to independence, as he says: *"Colonialism only loosens its hold when the knife is at the throat"* (23), and *"Colonialism is violence […] only yield when confronted with greater violence"* (61). Fanon considers the peasants more anti-colonial than national leaders, and Sartre explains that the peasants are the source of spontaneous uprising because they are outside the caste system, and they have nothing to lose (Sartre 23). In the novel, most families stay in the camp, recognizing that existence is resistance; it is a lesson they learn when they follow the loud god speaker voice, leaving Ein Hod and their houses for the Israelis' grip. Besides, Abulhawa demonstrates, in various locations, the Palestinians using violence to revolt after losing hope in the United Nations fake pledges. During the six-day

war of 1967, the refugee characters struggle using the simple means they have. Hasan fights and dies during the war (MJ 69). Hasan's son, Yousef, joins the revolutionary movement and leaves the family in an unbearable gloom. He writes to Amal that the Jews have scripted lives that are but extended death sentences, a living death, and that he never lives their script (MJ 100). In the same year, the PLO retaliates for the assaults of 1967 in Al Karameh, and Fedayeen, including Yousef, fight with mad courage against the Israeli forces (MJ 101).

After El Nakba and the wars that ensue, the Israelis bring about radical changes within the structure of the Palestinian family. The bombings destroy houses, causing horrific genocide. People die, and entire families disappear, as happens in the novel to the neighbors of Hasan: Abu Sameeh's family, and Hasan's sister, Samiha, and her family. Other families in Dalia's neighborhood lose their children like Um Abdullah and Um Jamal. Israeli soldiers execute Jamal as an example to threaten the youth of Jenin, but his mother rejects condolences, insisting that Palestine deserves more sacrifices, as she says: *"I swear by Allah, I will accept only congratulations on my son's martyrdom*" (MJ 73). In Arab society, widows produced by war generally refuse marriage only to afford quality care for their children like Dalia, who unexpectedly become responsible for many orphans. However, Dalia's mental deficiency reverses responsibility roles. She becomes a burden to her children, but thanks to her strong neighborhood ties, Dalia remains under the protection of Um Abdullah until she dies. After El Nakba, many people lose their partners and stay unwed just like Westerners who fear love more than they fear death as Haj Salem and Amal. In the novel, Haj Salem is an exceptional model to the Arab community, which often revolves around the extended family. He refuses to marry like many other dispersed Palestinians after 1948 (MJ 67). Ari, the Jewish friend of Hasan, also refuses to marry because he believes the other side of love is an unbearable loss (MJ 221).

Collectiveness is the only thing that has not changed in Palestinian society because of the Palestians' sense of unity and solidarity that derives from Islamic or even Christian values and traditions. The author makes this spirit clear in the novel. For example, Dalia helps Ammo Darweesh buy a wheelchair when he gets paralyzed during El Nakba; she sells her second ankle bracelets and puts the money at his doorstep (MJ 213). Solidarity occurs also amid the perilous chaos of the 1967 war When Hajje Um Naseem pays a chunk of dinars into Yousef's pocket and asks her husband Abu Maher to drive him to Jenin (MJ 79). In that time, Yousef gives lectures at the University of Jerusalem. Similarly, a Palestinian farmer carts Amal to Ziraain while she visits Jenin, before traveling to study in the United States. The farmer rejects Amal's money saying: *"I cannot take the money from a young Arab daughter"* (MJ 129). Moreover, when Amal's mother dies, her extended family members like uncle Darweesh, Khalto Bahia, and Amto Samiha assume responsibility for Amal (MJ 109).

Further examples of solidarity concern three Christian women from whom Amal receives support and protection both inside and outside of Palestine. The first is Sister Marianne, a nun who saves Huda and Amal after six days of fear and hunger in the kitchen pit during the 1967 war. Amal finds protection in escorting the nun, and for fear of desertion, she denies her mother and pretends not to know her (MJ 61). At that moment Dalia started losing her mind, so she does not recognize her daughter. The second woman is Sister Clairie, who comes every Ramadan evening to the orphanage and transfers a warm container of food across a small hole in the wall (MJ 122). The third woman is Elizabeth, the wife of Majid's friend in the U.S. Elizabeth helps Amal face the hard times following Majid's and Fatima's death with her babies (MJ 178).

Colonization does not impact so much the characters' cultural life, as does the exile. In the US, Amal depicts the Palestinian culture as intricate because of the religious and conventional constraints, which contradict the American free life (MJ 154). Susan Abulhawa makes clear the difference between Eastern and Western cultures when she imports to the novel many aspects of Palestinian traditions, religion, taboos, and even superstitions and stereotypes. Therefore, she illustrates the constant collective life before and after Israel's coexistence. Abulhawa alludes that Arabs circumcise their children via Jolanta, who discovers circumcision when her husband Moshe brings the infant Ismael home (36). The author introduces certain Arab customs through occasions and the characters' daily routines in the refugee camp. Families, for instance, do not use utensils, but instead, they share food on a large plate (111). In funerals, coffee does not contain sugar in respect of the deceased (108). At weddings, rituals remain the same as before El Nakba. The dowry and bride preparations, the separation of women and men during celebrations, the sacrifice of lambs and gifts, all justify the stability of Palestinian culture through the comparison that Abulhawa makes between Dalia's wedding and the wedding of Amal (163). Abulhawa includes many stereotypes in the novel, for example, she states that Arab men want a son first (148) and Arab women gossip, but not out of malice, they rather talk out of habit and nostalgia for their younger days (156). Abulhawa deems Bedouins to be wild travelers (19), and refugees to be the rubbish floundering between misery and hope (138). Furthermore, Abulhawa is bold enough to unveil many Arab taboos, especially those related to sexuality, puberty, marriage, birth, and so on. She even talks about the ‘foul lexicon’ of the streets used as profanity by the Arabs (146). In addition, the author explains how the Europeans proclaim some food like hummus and falafel as authentic Jewish cuisine, and some places like the villas of Qatamon as old Jewish homes (205).

In *Mornings in Jenin*, relationships between individual members of Palestinian families are a temperate sway between love, respect, pity, and earnestness. The father is his family's heart, guard, and protector. For this reason, when the Israelis loot Dalia's ankle bracelet, Hasan holds his wife's feet and vows addressing his son, "*I will protect you and your mother and brother especially"* (MJ 13). Like Palestinian patriarchs, Jewish patriarchs also seek happiness for their family members, but the method is different. Hasan gives Dalia presents on the day of his first salary, and she receives them with joy (MJ 46). Jolanta also joyfully receives her husband's gift, but the present is none other than the baby Ismael, whom Moshe kidnaps from his mother, Dalia, and whom Jolanta calls David. By taking Ismael to Jolanta, Moshe removes happiness from Hassan's family and gives it to his family, without caring for the outcome (MJ 37). Family love comforts the pain of the Palestinians after the mass deportation to the camp (MJ 39). As an example of the true love that ties the Palestinian family, within the limits of religion is the relationship between Fatima and Yousef. Defying tradition, Fatima remains celibate until she marries Yousef in Lebanon as she says: *"I never gave up waiting for him"* (MJ 144). Amal also feels she restores the family, home, and country that she lacks in the camp when she gets married to Majid, and Majid's soul haunts her since his death, as she says: *"[he] is the dream that never left me. The country they took away. The home insight but always beyond reach*" (MJ 194).

In the United States, relationships are shallow due to individualism, as Abulhawa explains through Fatima, *"Amal, I believe that most Americans do not love as we do. […] They live in the safe, shallow parts that rarely push human emotions into the depths where we dwell"* (MJ 151). The author gives the example of Angela's family to express the fragility of western ties. Angela Haddad is the heiress that hosts Amal in America. Lisa, the daughter, is sophisticated but easily reached. Her father lives with a girlfriend and visits his

family occasionally. He marries Angela, an heiress, to subsidize expensive womanizing. That is why Angela shows dry relation with him despite her classy style of life.

In both American and Palestinian families, Abulhawa expresses the anarchy of thoughts and the chaotic feelings of confusion, wrath, and pain through the fragment punctuation she uses in so many locations in the novel. For instance, Amal depicts her husband within the pain of loss, saying: "In the dust of memory I could find nothing whole, only pieces of him. A particular wrinkle. A scar. Cowlick at the base of his neck. The sky and the Mediterranean blending into a single hue" (MJ 175). The author uses stops instead of commas in this quotation to express Amal's despair and disappointment in life. Amal wants to say that everything beautiful in this world stops while only pain and sadness remain in rapid motion, so she utilizes one or two words sentences, or even short sentences with no verbs, as mentioned above, to say that Amal's life lacks vigor, vitality, and effectiveness.

Israel's colonization does not bring much change to the intra-family emotional relationships, but it deprives most families of happiness, the essence of life. Abulhawa compares the feeling status between the families of Hasan and Moshe after the war, and portrays the transition of steadiness from the Palestinian family to the Jewish family saying:

> *While Dalia lay heartbroken, delirious with the loss of Ismael, Jolanta rocked David to sleep. While Hasan tended to his family's survival, Moshe sang in drunken revelry with his fellow soldiers […] 'Hatikva' and shouted, 'Long live Israel!'* (MJ 37)

The author elucidates that the Palestinians pay the price for the Holocaust, the source of sadness for Jewish families. But, instead of taking revenge on the European anti-Semites, the Jews turn their wrath towards the Palestinian, causing melancholy within families, as Amal says: *"Jews killed my mother's family because Germans had killed Jolanta's"* (200).

Abulhawa compares Dalia to Jolanta to emphasize the similarities and differences between Jewish and Palestinian mothers. When David speaks of Jolanta, Amal finds all the qualifications she wants her mother to have in her persona: passion, attention, and affection (MJ 212). Dalia does not have a wardrobe similar to a wildflower garden as Jolanta's wardrobe, but she has an impervious spirit that takes cool colors from a midwife's effectiveness and the life-imposed immunity of isolation (MJ 212). Dalia and Jolanta love to feed anyone entering their home, but while Jolanta cooks for the people she loves like David's friends, Dalia does not cook only for acquaintances, but she cooks even for enemy Jewish soldiers (MJ 29). Jolanta loves David so much even though he is born to Dalia. She never minds if he is a Jew or a Gentile. She gives him protection, and he gives her devotion. However, this relationship is never comparable to Dalia's affection. Dalia loves her children beyond limits, especially David, but she loves David or Ismael, the original name, in the distance and privacy of her solitude (MJ 213). For the love of the baby she loses during the 1948 war, Dalia neglects the world, including her children, and for the sake of Amal's love, she cuts connections to her mind and sinks into dementia during the 1967 war (MJ 212).

After Moshe reveals David's identity, Jolanta shows loyalty to David; she regrets and expresses goodwill to fix her error (MJ 200). However, David's shock is enormous when he learns that his parenting family steals his identity since childhood. He feels bitterness in the shadow of fake parental care and happiness built up at the cost of the suffering of another woman, who is his real mother. Therefore, David does not digest Jolanta's love as he says, *"love cannot reconcile with deception"* (MJ 213). David recognizes that he is, for Jolanta, like a commodity, and their relationship is no more than an exchanged value: she provides safety, and he gives happiness. However, unlike Jolanta, Dalia does not give love for the

pleasure of fulfillment or gratitude. She instead takes little sleep from the night searching in the extreme darkness the son she loses (MJ 213).

Susan Abulhawa compares also between two generations of Palestinian mothers through Dalia and Amal. Amal's conduct towards her daughter Sara parallels Dalia's behavior towards Amal. Both of them are untiring mothers who give far more than they receive; they draw strength from hardship and loss (MJ 174). In Pennsylvania, Amal loses her husband and grows into a distant mother like Dalia (MJ 217). The cold blood of both mothers arises from post-war trauma. However, the mothers detach themselves from their kids for different objectives: Dalia wants to bring up her daughter on patience and perseverance to set her ready for resistance; whereas Amal would like her daughter to assimilate in American life, so she wants her daughter to stay aloof from Palestinian misery. On the other hand, Amal puts her emotions aside and avoids politics for fear that she will lose her mind like her mother, Dalia. Add to that, Amal wants to protect her brother Yousef from FBI indictment. She fears that if the US government knows their secret, they will harm her brother (MJ 234). The two mothers have a profound fondness for their children, but the only time they embrace and kiss their kids is at night while they sleep (MJ 181).

When Sara learns about the Palestinian truth, and when her mother Amal is set free from the FBI's fear in her homeland, Amal becomes able to reveal facts about her family to Sara in front of Mr. Ari, but the nine-day talk in Huda’s kitchen pit, during the 2002 massacres, puts the entire past in Sara's hands and transfers the mother-daughter relationship into an extraordinary love (MJ 233). In Jenin, Sara finds the extended family she yearns for and when she gets a job at El Jazeera News Agency, she calls on her cousin Jacob to study at Temple University, and Mansour to live with them in the United States. The three live in the memory of loss and the expectation of recovery, and together form a family (MJ 242).

2.3. Section Two: Native and Diasporic Identify Issues in the Novel

This section sets out to explore identity politics using psychoanalytic and post-colonial theories. The analysis investigates the way identity, be it individual or collective, deconstructs. It studies the characters' struggling to reconstruct their identity through several techniques like discourse and silence, interaction and practice, memory and history, and resistance and resilience. It also examines some postmodern strategies the author employs.

2.3.1. Identity Deconstruction in the Novel

In Abulhawa's and many postmodern narratives, the authors sometimes reflect their stories, highlighting the inner side of the individual. The internal conflict, the sharp feelings of failure and pain, the lack of orientation, self-alienation, and even loss of identity are all consequences, most of the time, made at the cost of the characters losing their dream of freedom (Stan and Clopic 327). *Mornings in Jenin* is political protest literature in which especially, individual identity shatters and fragments as a result of loss caused by overload childhood trauma, post-war trauma, culture shock, or cultural conflicts. Given this loss, the entirety of its causes hovers in one crucible, which is the motherland's loss of identity. In the novel, the characters change to different others after losing the sameness of their identities due to wars and Diaspora. For Gadamer, the unity, constancy of the self, and existence of shattered beings become a differentiated approach of the question centered on the sameness and existential nature of identity (Coporru 72). In Abulhawa's narrative, Amal, the protagonist, is a pathetic orphan, stateless, and poor living off charity. Her life shakes with uncertainty as she explains: *"I learned to make peace with the present by unknowingly breaking love lines to the past. Growing up in a landscape of improvised dreams and abstract national longings, everything felt temporary to me"* (MJ 127). The 14-year-old girl

transforms into a broken teenager, who wrests alone with life after her parents die and her brother leaves her to fight against the Israelis. Amal's loss distracts her identity, so she can count on nothing to endure neither parents, nor siblings, nor home (MJ 127).

Post colonialists often discuss the issue of identity in the hope of reclaiming a past taken from them, and in their writings, they wish to become the persons they claimed to have been before the occupation. Fanon points out that the identity crisis is about seeing oneself as the "other". It is evident from his statement of 1967 that the black man imagines that he is whiter by using the white man's dialect, or in other words, by transferring his identity to the other's realm (Milne 17). Bhabha analyses the colonized-colonizer interaction from a psychological perspective focusing on both the colonizer and the colonized, unlike Edward Said, who focuses on the colonizer and Fanon, who focuses on the colonized. Bhabha's theory examines identity and concludes its deconstruction to concepts, each of which represents one of many destructive facets of identity. He introduces these notions to postcolonial discourse: hybridity, mimicry, ambivalence, liminality, the unhomely, the uncanny, and the subaltern (Farahbakhsh and Ranjbar 106).

Hybridity combines the behaviors and signs of two distinct cultures. It occurs when a connection with the past is undesirable. In the colonial settings, pre-colonial and colonial cultures mingle, making colonizers feel as much a part of the colonized as the colonized are of the colonizers (Milne 600). In Mornings in Jenin, Palestinian liberty becomes a thing of the past after the ethnic cleansing of 1948. Yet, the two cultures of Palestine and Israel go in parallel and never cross, contrary to the principle of Hybridity in the colonial context. Abulhawa, nevertheless, discusses how Europeans regard Palestinian farming practices as Israel's heritage, although its roots go back to the Palestinians.

In the context of exile, cultures intersect, despite the difficulty of preserving identity, especially in the US where pluralism or multiculturalism has been the landscape since its inception. Dissolving divisions based on irrelevant criteria of language, culture, and the race is the aim of the forces of change in modern societies (Park 150). Immigrant strives through resettlement engineering to acculturate, employing mimicry, resilience, and even assimilation to reduce the sting of loss to the original identity (Said 16-17). Acculturation theory is a way in which self-identity communicates when faced with a different culture, seeking to assert self-affirmation, trust, and positive evaluation of one's group (Loya 3). Only there, a hybrid identity arises to blend what is identical, or at least what is compatible in the two cultures. Susan Abulhawa devotes much of her narrative to life in the US, where both the author and the novel's protagonist immigrate. Culture shock opens a wide gate for Amal to enjoy American ethos and subscribe to liberties until she becomes someone else. In Philadelphia, Amal converts into an Arab-Western hybrid using two strategies: mimicry and dis-remembering (MJ 139). She mimics white Americans in an attempt to grasp a new cultural identity at the expense of her past, as the last topic of this chapter demonstrates.

Just as some groups of individuals react to acculturation through integration or assimilation processes, others also act in response through separation or marginalization. As an example, Amal's first year at college seems friendless because of two matters: language deficit and xenophobia. Her accent proves a social handicap, and white Americans either ignore or affront her assimilation efforts. Critics explain the US rejection of new immigrants on the pretext that migration in its peak produces what is called a 'shock of being visited,' reflected by the xenophobic attitudes towards immigrants (Furnham 4). Another case concerning alienation comes into sight after Amal's second flight to the United States in pursuit of her husband's death. Amal, the widow, locates her 'self' in the periphery and

adopts a hyphenated identity. She flutters between madness, depression, love, and rage. She hates herself and ignores even her daughter (MJ 198) as she confirms: *"I grieved for myself, a lonely woman without the honor given to the wives of the fallen"* (MJ 232).

Paradoxical questions regarding identity in Diaspora and post-colonial societies revolved around the world after the Second World War. Post-colonial authors like Edward Said often display an ambivalent attitude towards the cross-fertilization of colonizing and colonized cultures (Milne 600). Said was a deposed, exiled person from his homeland, but the 1967 war left him not able to retain two identities since it exposed numerous contradictions between his Western personality and his nationalist anxieties (Ashcroft 14). In *Mornings in Jenin,* Abulhawa describes deconstructed ambivalent identities through the inconsistencies and tensions posed by members of Abulhaja family in the colonial context and Diaspora. Yehya and Hasan love their country but cannot fight the colonizers because Arab monarchs disarm them. They love their families but cannot give them protection because Hasan loses his child Ismael in the 1967 war while Yousef fails to look after his mother and sister as he fails to keep a wife and two babies safe during the 1982 massacres. Furthermore, Hasan and Yousef display ambivalent attitudes towards the Jews: Hasan despises the Jews when he loses his son and his identity to the Jewish state, but he sacrifices his life to save a Jewish family; he helps his friend Ari 's family escape the dangers of war in 1967 (MJ 223). Similarly, when the Twin Towers collapse on September 11, Yousef feels depressed and helpless but never shows anger; instead, the pain and sorrow overwhelms him (MJ 231). Yousef breaks his pledge to protect the family, but meanwhile, he is unable to profane Fatima's love of vengeance; within him, there is a storm of wrath, but he agrees to live in pain and refuses to cause it because he wishes to maintain his humanity, as he says: "*death shall not be my legacy […] and Love shall not be wrested from my veins*" (MJ 244).

No one among Palestinian characters, mainly Abulhaja's family members, feels the "homeliness" due to Israel's post-modern colonialism, which renders into "unhomely" what was previously "homely" for them. Abulhawa depicts the unhomely state of mind caused by both post-war trauma and Diaspora loss when she mobilizes post-colonial theory tactics in the representations of the place. As per Bhabha, the author transcends, in her narrative, the concept of "homelessness" in its conventional sense and entails a reversal move in which the term "un-homeliness" or “unhomely space" alters to the simulation of homes lost or abandoned. As known in the colonial milieu, the cause is the consequence, and thus the post-war trauma is the cause of un-homeliness and its consequence as the characters feel strange, foreign in their homeland, in their homes, and even with their selves. The word "foreign" refers to those who feel they are strangers, either because they lack insider knowledge of the locals, or because they lack stability in their individual, cultural or national identity (Evan 1). Un-homeliness results in the breakdown of units and identities, fragmentation, and loss of the "I" and issues causing conflict between 'self' and 'other' as the fracture it creates disturbs the ability of the body to distinguish itself from its external world (Evans 104).

Despite the indignities of dispossession and military occupation (MJ 197), the faith of the characters lives with them in Abulhawa's novel. Colonialism, however, deprives the Palestinian characters of the slightest sense of comfort and security. For instance, in her last visit to Jenin, Amal feels Huda’s family members are strangers in their home as she says: “I searched them to find the sense of home, which I had expected to feel in Jenin but did not” (MJ 227). Huda's family suffers from un-homeliness when the Jews detain Osama, her husband, and when Jamil, their twin son, leaves the house without any knowledge of him except that he joins the resistance (MJ 230). Un-homeliness is likewise the result of the loss

of 'ego' as what happens to Dalia after losing her son and her husband; Dalia catches Dementia, goes insane, and loses herself.

Another facet of un-homeliness seems evident in the state of ‘the uncanny’ which represents a psychological concept of haunting wherein the characters move to the unconscious and bring to the surface the repressed memories. Abulhawa uses this technique in the novel through the characters' vast imagination, which transforms the familiar into the unfamiliar or vice versa. For example, the uncanny shows through the vision of the deceased such as the appearance of Basima's soul to Yehya in Ein Hod and Dalia's soul to her daughter in the US. Furthermore, when Amal views Abu Sameeh shot dead by Israeli soldiers at wartime, her uncanny brings her father in the image of Abu Sameeh dead as she says: “his face eventually becoming Baba’s face” (MJ 73). According to Freud, "An uncanny effect is easily produced when the distinction between image and reality is effaced" (Freud 244). As an example, Amal's broad imagination leads her to places she never knows about at Ein Hod and the Mediterranean beaches. Her uncanny take a good picture of them and makes Amal roam there and enjoy their beauty and breeze (MJ 56).

Double consciousness and liminality are other shapes to deconstructed identities. Both hover in one context where two or more cultures with different religions, nation-states, ethnicities, or language groups intersect and where issues of transnational and trans-cultural cooperation show a kind of heterogeneity, pluralism, multiplication, variety, de-culture or de-identification (*Ent-identifi*er 21). However, in the novel, liminal personality looms in the colonial context with the character of David or Ismael, the child that is born Palestinian and brought up Israelite. Liminality means in Latin the threshold that separates one space from another. The anthropologist, Arnold van Gennep employed it to represent the rite of passage, rituals performed to transfer a person from one stage of life to another. In the twentieth

century, the word moved into literature to describe a way of life that bounces between the extremes of two cultures. In literature, liminality refers to the idea of the betwixt and between, notions of being neither here nor there.

In Mornings in Jenin, David inherits the attributes of his parents, but his mistaken identity makes him an Israelite with absolute power over others. He fights for the wars of Israel starting from the age of 18, but after he meets his brother Hasan, he suspects his identity and fears that he is an Arab (MJ 206). This doubt begins at the age of twelve when his cousin Ilan informs him that he is not a Jew (MJ 211). As soon as Moshe shows David the truth about his fictitious family, David feels in a vacuum between illusion and fact. David's wife can't bear his secret, so they get divorced; their son Uri stands with his mom and Jacob with his father. David discovers that he lives a stranger in his skin (MJ 235) as Amal says: "*You and I are the remains of an unfulfilled legacy, heirs to a kingdom of stolen identities"* (MJ 209). Since then, David's identity fluctuates between Arab and Israeli, Muslim and Jewish, until he enters an endless struggle and confronts a state of mistrust and even hatred towards those around him (MJ 199).

In search of his identity, David confesses his disgrace and sins to Amal, but though she is his flesh and blood, she does not love him enough (MJ 236). David finds relief nowhere, even when he flees to alcohol or solitude, exactly like rootless people who belong to no place. After Amal's death, David, in his loneliness, cries silently and then asks Sara to teach him ‘El Fatiha’ (MJ 242). He knows that he stands on the periphery of the two cultures (the colonized and the colonizing), where "cultural gaps" are visible. Hence, he evades drinking and attempts to cross the cultural boundaries, building a third space for him as he clarifies while writing on Sara’s Web: *"I’ll never be wholly Jew nor Muslim. Never wholly Palestinian nor Israeli. Your acceptance made me content to be merely human"* (MJ 243).

While liminality excludes the two cultures confronting a person in exile or colonial environment, Double Consciousness includes them generating an inner 'twoness'. In his book *The Soul of Black folk,* William Edward B du Bois introduced the concept of double consciousness, saying: "*It's a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others"* (Norton 77). Du Bois thinks that people's different views divide identity into several units, so it is hard for a person to have one unified identity. In *Mornings in Jenin,* Amal is not born in America, but the green card makes her American. She believes that she is American and Palestinian, albeit the oft attempts to forget her past. On the contrary, her daughter Sara is born and grown up as American, and Amal does her best to keep Palestine unknown for her. Nonetheless, the return of David changes the constitution of her identity with which she is born. When coincidence invites Sara to her mother's secrets, she decides to know her family no matter how late, and her vocabulary narrows to three keywords, "Tell me more" (MJ 229). Amal wonders how the call of Palestine lives inside her American daughter (MJ 201). The double-consciousness makes her sense her Palestinian identity beside her American one (MJ 242).

In summary, deconstructed identities exist in a community that includes notions of similarity and difference of "us" and "them" where diverse populations seek to anchor themselves to create belonging in neighborhoods (Robertston 9). As the anthropologist Albert Cohen said in 1982, sensing differences depends on people's understanding of their society, and people become aware of their culture only when they stand at its boundaries (Cohen 2-3). Identity reconstruction examines some approaches and eventually moves its path towards political ends, looking beyond the ethnic, sexual, and class identifications which result from the continuous social mobility based on time and space (Evan 107).

2.3.4. Esthetics of Identity Formation in the Novel

Identity becomes visible when recognizing who a person is, what he is, and where he comes from. Such questions make each one bear properties that distinguish them from others. In plain English, people inherit partly innate identity and partly construct it through social interaction or practice infected by power and politics. In the novel, Amal takes stern characteristics after both her parents. Jack O'Malley describes her, saying: *"You're as smart as Hasan and as tough as Dalia"* (MJ 114). The Latin term idem means the similarity or sameness: the sameness with one's self and the similarity with particular others. The first defines the uniqueness of an individual, while the second identifies the differences with others (Finke 1. In Arabic, 'Amal' with a long vowel means many hopes, and 'Amel' with a short vowel means one hope. Naming his daughter Amal is an incentive for her to believe in herself as Hasan says: "*You are so much more than that [one hope]*" (MJ 62). Amal exposes her identity to several contexts: family, society, school, war, and exile. Therefore, her battle to preserve its sameness goes beyond her resilience. The question to be known, however, is whether Amal maintains the identity that her father anticipates for her.

2.3.4.1. The Role of Silence and Dialogue for Identity Formation

Silence and dialogue can contribute positively or negatively to identity formation, and Abulhawa shows their impact on shaping individual and collective identities in the novel. Mikhail Bakhtin, a literary critic, thinks dialogue is *"the key factor in the process of formation of the self"* (Hall et al. 170). The Bakhtinian self, therefore, is never complete; it is in "the state of permanent formation and transformation" (Todorov 55).

Stuart Hall also explains that identity is an output of the processes of struggling and reconciling in which the person fights with the power of discourse (10). In other words, Hall views that resistance and resilience within discourses contribute to identity formation. In

Mornings in Jenin, dialogues between Amal and her father or Yousef and his grandfather provide the necessary love and hope the children need to build their infant identity and construct a secure sense of self in future life. Hasan's daily communication with Amal helps shape her identity. When Amal is 5, she wets herself, and it is her father who reduces the panic and shame she senses. He helps levitate the ground, then sitting her on his lap between his arms; he reads patriotic poems and exchanges with her talks about everyday life (MJ 51).

In *Mornings in Jenin*, the Palestinian society is patriarch wherein women have little voice or sometimes devoiced as demonstrated through the character of Dalia. Dalia's father puts a hot iron and burns her right hand when she steals the horse of Darweesh. As Abulhawa explains, Dalia pulled the pain inward and made no sound (18). She represses her feelings, and regressive behavior entails the event; she grits her teeth and rubs the tips of her fingers (19). It is until many years later, when Moshe snatches her six-month baby, that Dalia regains her voice. Ismael's loss is a Freudian slip; a trigger that forces the hidden pain from the unconscious to the conscious, in the form of screaming and tears. Dalia would not like Amal to be voiceless like her, so she gives her light to behave in her instinct nature.

When it comes to marriage before El-Nakba, both male and female characters in Mornings in Jenin are voiceless; the parental voice predominates, guided by traditions and rituals. Abulhawa explains that parents arrange marriages in the 1940s at birth, and mothers select girls from their relatives to be their sons' future brides (18). But Hassan's voice rises above his mother's will, so he marries Dalia, the girl he selects. On the other hand, Dalia, who is only14, cannot help but follow her father's orders, because, as Abulhawa says: "she has no say in the matter" (20).

Abulhawa gives voice to the voiceless women through her discourse narrative. She discloses the taboos of Arab societies and talks about the early age girls are forced to marry

at that time. She explains that marriage and puberty are interrelated life crises. Both know, in most cases, the same rite of passage for girls like Dalia, who married at the age of 14, just a little time after her puberty. Additionally, Abulhawa displays the traditional secrets of the Arabs and gives in-depth personal details about the bride's rite of passage to the world of women. She projects more secrets about the Palestinian female and the way she keeps the interest of her husband after childbirth through the character of Dalia (22).

After massive artillery and aerial bombardment in 1948, the villagers hear a voice. It is loud and powerful as a dream, or like a god distributing destinies. Amal names it "a loudspeaker god" because the voice comes from an unknown source shouting: "*Gather the valuables. Assemble by the eastern well pit. Move! This is only temporary. Go to the well*" (MJ 30). All think it is the voice of assistance, but alas! The loudspeaker god deceives all. It is the Zionists' voice of terror and horror; they steal the villagers' valuable possessions, shoot Darweesh setting him immobile for long, and snatch Ismael, leaving Dalia, the family, and all the villagers homeless, panic, and traumatized forever (MJ 31).

Sometimes when silence is the form, the dialogue is content (Farahbakhsh & Jahanbani 106). Accordingly, Abulhawa demonstrates the language of silence as a way to identity construction as it can express respect, fear, patience, and even love. For instance, Darweesh keeps it secret while helping Dalia learn to ride alone, and he does not talk to her for more than two years out of respect. He also wants to enjoy her beauty following Kundera, who says in his *Book of Laughter and Forgetting*: *"if beauty is to be perceptible, it needs a certain minimal degree of silence" (*64). For Dalia, silence is an Arab style she uses as a way to convey umpteen of messages. Even though she is only 11 years old, she keeps silent about her four-legged secret because she fears her father beats her if he learns of it (MJ 18). Dalia, as a mother, makes from silence a method to teach her children patience and

rigidity, so she often tells Amal: “whatever you feel, keep it inside. El Nakba, misery and the loss of Ismael make from Dalia's identity an imposing silent housewife with detached nerves and affirmation of faith in Allah (MJ 49). In the unconscious, Dalia represses her pain after Ismael's abduction, so she uses silence as a defense mechanism to communicate the demands and tenders of motherhood and escape anxiety (MJ 47). For instance, when Yousef cries for the death of Yehya, she does not talk, but only caresses his head in silence. Likewise, After Majid dies, Amal keeps silent for fear to transmit her jaded frost to Sara (MJ 191), and like Dalia, she only consumes her baby’s scent at night while she sleeps (MJ 181).

Abulhawa exerts the Palestinian voice as a revolutionary resistance to colonization and persecution, rising from the power of silence. Israel traumatizes Huda’s baby Mansour at the age of six. He gets dumb since then, but an invisible force emerges from the depths of his hush as he paints mural portraits of martyrs giving voice to the Palestinian revolution. This voice is a symbol of persistence for the Palestinian national identity (MJ 231).

Music is a discourse that has a powerful impression on individual and group qualities. However, it generally presents a force for alliances across identity boundaries, rather than imprisoning people within them (Nicola 101). In the novel, music is a mirror of the national mood. Before El Nakba, Yehya plays the Nye to express his antipathy at daily reports on Zionist terrorism from the BBC. Fear of land abandonment is a core issue arising from the anxiety caused by the Zionists killing the British and the Palestinians. Yehya displaces his fear to music, and his tunes attempt to resurrect sympathy and peace (MJ 21). Nevertheless, while defeated by the wait for the return after El Nakba, he chants different melodies hovering between the music of return to the music of heritage until his nostalgic linkage to the land tunes his Nye to the call to Allah and drives him to pay a visit to Ein Hod (MJ 40).

According to the philosophy of Grundtvig, the Danish poet, storytelling transports oral voices to preserve an identity as ancient as the roots of history, as he says: "Only words that stride onward, passing from mouth to mouth, legends, and songs, keep a people alive." (QTin Roberston 2). In *Mornings in Jenin*, Haj Salem keeps Palestine's national memory from being lost, as he says: "*I have tried to use my mind and my heart to keep our people linked to history, so we do not become amnesiac creatures living arbitrarily at the whim of injustice." (*110). His frequent appearance throughout the novel mirrors his broad knowledge of history as he says too, "*Haj Salem had seen it all"* (MJ 66). He passes history to the youngsters in an intricate clarity that lets Amal feel as if she lives the events herself, and he weaves dynamic accounts of past events and transmits Palestinian folklore and proverbs to the children of the camp (MJ 66). Haj Salem tells the Palestinian story of dispossession, affirming that the Zionists strip them from humanity, let alone the land and furniture. It is also his single story of dispossession. When Amal returns to Jenin with her daughter in 2002, she discovers that Ari also is a good storyteller. He tells the story of his youthful adventures with Hasan from the first day they meet up to the day Hasan helps them escape to Jerusalem's western aisle. He also talks about Dalia's marriage, Yehya's farming, and Basima's cooking and gardening. With words, he draws a real picture of Ein Hod trees and orchards (219).

In a nutshell, *Mornings in Jenin* is a work by which Abulhawa gives voice to the Palestinian issue as there is a lack of literary works that shed light on this topic in English. Susan Abulhawa writes a discourse of resistance against the Western discourse, which introduces the Palestinians' resistance as a form of violence. Many books in English indeed speak of Palestine's ordeal, but there is no literature therein. Thus, Abulhawa's novel aims to fill in this void and communicate the Palestinian voice to the world audience.

2.3.4.1. Nostalgia Displacement: Memories and Dreams

The novel seems to operate on three stylistic levels. In case the story is in the third person narration, Abulhawa inserts historical facts and sets the story in her consciousness using realism to tell about a country's memory from a fictional perspective. When she starts talking about the outcomes of wars: the massacres and trauma, Abulhawa uses the first-person point of view and sets a large part of her narrative in the unconsciousness of its characters being most of it a memory of one of the main narrators. At war, in particular, the plot is dominantly set in the protagonist's stream of consciousness.

Some memories come true in the novel. The October that follows El Nakba reminds Yehya of his dead wife and also of the landscape that he knows better than the lines in his hands in Ein Hod (40). Despite the Zionist peril, Yehya’s nostalgia takes him to the fields of Ein Hod. He sleeps under the shade of his trees and roams in his dispossessed terrain (MJ 40). On Basima’s grave, Yehya's uncanny redeems her memories to existence; he swears he talks to her apparition after he reads El Fatiha on her soul (MJ 40).

This is Yahya's fulfilled dream, which remains just a distant dream to other refugees in the camp. Abulhawa exhibits the significance of memory in strengthening civil society through the vigil that gathers Yehya with the villagers after his return from Ein Hod. Across this kind of meetings, she reveals the importance of memory and nostalgia to the construction of individual and collective identity (41). Yehya, portraying the differences between now and then, revives the memories of their original village, Ein Hod, and the refugees express their nostalgia out of the memories of their lost lands and relatives. Abulhawa does not fail in depicting the refugees’ contradicting emotions in her language as she employs oxymoron in her diction such as laughed and wept, sing the sad ballads, mutter

curses, and eat figs with meticulous relish, and so on (42). When Yehya dies, Yousef often salutes his audacity because he does what five Arab nations cannot do (MJ 41).

The main characters in the novel are reminiscent of the dramatic scenes, which follow the ominous Arab-Israeli wars. That is because they often draw a comprehensive comparison of Palestine, before and after the wars. In his book *Searching for Memory*, the theorist Daniel Schacter asserts that traumatic memory is frequently more accurate than memory for ordinary events (205). Accordingly, Susan Abulhawa uses traumatic diction to portray what happens in the kitchen hole wherein Huda and Amal stay safe during the 1967's war. She employs words like debris, rubble, eruption, irritation, and explosion, fear, terror, panic, dust, garbage, and so on. All of them depict the atmosphere, which gives the impression that judgment day arrives (MJ 57). In addition, Amal remembers when her mother hands her Aicha, and she remembers her failure to protect the baby cousin. Back then, she feels "the whole world squeeze [s] itself in [her] heartbeat" (MJ 60) and wonders how a small scrap of metal can pierce a baby's abdomen and end her life in such ease.

Traumatic memory dominates the characters' life in Abulhawa's narrative. However, Amal unveils a great deal of the autobiographical memory of her childhood and her young life. She remembers the first day she helps her mother deliver a baby at the age of 8. She also remembers when she grabs Yousef's crotch out of discovery. She is just four years old, but she recalls how hard he beats her, and how much she appreciates her mother's defense (MJ 50). Amal also remembers when she wakes up at dawn to enjoy the sunrise accompanied by her father reading classical Arabic prose and poems of famous authors. on the terrace of their small abode. During those moments of jubilance, she promises her father to be the best student (MJ 53).

Abulhawa uses re-memory as a post-modern technique in which characters do not remember events directly, but they remember events through old pictures or flash memories within memories. For instance, across the memory of the 1967 war, the young Amal displaces her fears to good memories related to her biography. In the kitchen hole, under the horror of Israel's attack, the bowl that represents the mother's day craft she makes at the age of five, reminds her of that moment when she says, as an infant counter-reaction to her mother's gloom, "I wished I had a better mother to give it to" (MJ 58). Add to that, when Aicha joins them in the same dark hole, Amal creates another space in her imagination and remembers when Khalto Samiha, Aicha's mother, pierces the baby's ear and puts little blue stubs to repel the evil eye, but alas, the evil eye moves to the hole and kills the baby (MJ 58). At times, Amal resorts to imagery. She paints images while daydreaming, translating her father's description of the landscapes of Ein Hod and the Mediterranean sandy shores, then she imagines herself wandering there (MJ 56). When Amal loses her family, photos like the one taken in Jerusalem helps to remind her of her close ties with them, especially her father, as she states: “The camera caught me clutching my father's leg over his robe as if I intended to go on photographic record as the sole proprietor of him (MJ 115).

Going to the United States to pursue her BA and MA at Temple University, in Philadelphia, Amal encounters a world in which multiculturalism seems to be a public currency. In exile, the vexed relationship between politics and culture takes center stage, so it is hard to keep the sameness of whom and what the individuals are (Nicola 95). In general, memories dominate immigrant lives, but traumatic memory and a pang of nostalgia have haunted most Palestinians abroad as occurs to Amal. Whatsoever Amal tries to dis-remember the native past, her efforts to live without Palestine come to failure, as she says: “*The past is still with me”* (MJ 174).

2.3.4.2. Family, Social Conventions, and Interaction's Roles

After the prelude, *Mornings in Jenin* opens with a profound description of the Palestinian identity before El Nakba through Abulhaja's Family. Family, being an elementary unit of the social paradigm, plays a reciprocal role with the status of its members. When the family status is secure, the individuals will live in peace, but if anyone of the family members' identity shatters, this will cause a rift in the family's collective identity. Abulhaja's family is religious and traditional, dependent on agriculture and hard work. Abulhawa offers a wealth of details about their lifestyle escorted with nature talks to metaphorically draw a picture of beauty, peace, and serenity to the Palestinian family life before the invasion of Israel. She sets her narrative in the realm of female power: She is circular in her description as she employs diction related to motion and vivacity like crickets, stirring birds, Mossy green grass, harvest, shuddering of leaves, plop of fruit, etc. Through this language, the author infers to two paramount matters: the first is the liveliness of people in that time when existence is meaningful, and the second is the close relationship between family and land as Susan elucidates, *"The harvest week brought renewed vigor to Ein Hod, and Yehya, Abu Hasan could feel it in his bones"* (MJ 11). The families value both lands and work through their racing to get a head start on the other neighbors.

Individuals inherit characteristics that set them apart from others since birth, giving everyone their initial identity, but also "created by society and bounded by norms and values shared with others and have to be accepted to evade collisions with individuals or groups denied their concept of selfhood" (Finke et al. 3). In *Mornings in Jenin*, family, neighbors, and friends are of great value, and religion governs relationships within society as Abulhawa says: "*attachment to God, land, and family was the core of their being"* (28). She shows several times how norms and values like caring about friends and family, exchanging gifts,

advice, and prayers all contribute to the creation of a balanced self, impacting the stability of both individual and collective identity. Yehya, saying to his son: *"Be sure to give your aunt whatever she needs"* (MJ 14), shows the great value Palestinian society offers to the extended family. Hasan also exhibits much respect for friendship; sometimes, he takes long roads to visit his Jewish friend Ari despite the Zionist terrorists. The friendship between Ari and Hassan suggests the likelihood of the intercultural coexistence. They do not share a common language, but they soon discover commonality in their shared sense of inadequacy. They share sickness, loneliness, and love of literature: Hasan is Asthmatic, and Ari limps; this is what posits both of them in the periphery. Therefore, they displace their loneliness to poetry and philosophy (MJ 15-16). Another example of strong friendship is the one that ties Amal and Huda. It is an example of childhood innocence and loyalty. When Huda escapes her father's harassment, she moves to live with Amal's family three years before the war. However Amal seems so bossy that no girl tolerates her, but everyday interaction with Huda strengthens their tie, and the six days of terror make their sisterhood unmatched as Amal admits: *"I cried because although I loved her, too, I could not feel it with the same intensity as she"* (MJ 127).

In some cases, social conventions play an impediment role when they act beyond the limits. Abulhawa sets her novel in a society where "a man must be a ruler of his house" (19). For this reason, the family becomes an obstacle when it contradicts individual ambitions. For example, Yehya's patriarchy transcends the limits as he bans Hasan from accomplishing his studies at Jerusalem University; he wants him to inherit the land and busy himself working on it. The neighbors also set social constraints when they nag on Dalia, the 14-year girl that gives little mind to conventions. The villagers hate Dalia's immunity to their acrimony, so they disturb her innate nature leading her father to tie her to a chair in public, vowing to

“crush her insolence once and for all" (MJ 19). Therefore, he burns her hand to keep his dignity and honor, which must have no blemish. Besides that, friends sometimes have a stance that cracks a friend relationship. As an example, Ari, like the Jews, thinks if the Arabs accept the settlement, it’ll be fine to live together. When he says to Hasan: *"I think they’ll let the Arabs stay”* (MJ 26), Hasan dashes into a rage, imagining foreigners letting him stay on his land. He smells betrayal in Ari's words, but his knowledge about the ordeal Ari's family face with the Nazism calms his wrath.

Interaction is the social shaping of the self-relation with the other, and Emerson explains that “*the healthy growth of any consciousness depends on its continual interaction with other voices, or worldviews*” (36). In *Mornings in Jenin*, the protagonist's interaction varies according to the context in which the author places her. Abulhawa's narrative follows the postmodern genre techniques that utilize many plots. The author sets the novel in Ein Hod, the refugee of Jenin, the orphanage school in Jerusalem, Lebanon, and also the USA. Abulhawa’s protagonist, Amal is born in the camp of Jenin, and Ein Hod only exists in her imagination. In Jenin, the little girl Amal loves her father so much, but she cannot gain her mother’s affection, and Dalia always responds to Amal’s tenderness with silence. After Ismael disappears, Dalia loves her children but pays little attention to them. Yet, she likes Amal's wild whim, so she gives her freedom and avoids social restrictions to govern her life. Abulhawa shows oedipal affixation in Amal, who deems Dalia as a competition for Hasan's affection (MJ 47). Concerning her behavior with her friends, Amal is famous with naughtiness, and curiosity, but above all, competition (MJ 54). She owes her friends the strength she earns from playing games like Cartwheels, Somersault, Climbing old Lady Tree, and Warda House.

For Stuart Hall, a person needs an identity to determine a missing link between two larger problematic issues we know quite a bit about. This missing link is the relationship between institutional life and the interior landscapes of the self (Evan 102). Education is one of these institutional lives, and Amal's memories of the years she spends in Dar el Tifl el Araby are rich in spirit and substance. For Amal, the institution is the only space where she constructs a home with a real orphan family (MJ 125). There, she meets orphans like her and finds comfort in the memories they exchange about everyone's life experience. For instance, hearing about the way a Hashemite agent shoot Muna's parents makes Amal ponder who is better off, the ones who live with the detailed terror of their father's death, or the ones who live without knowing about it (MJ 121). The friendship Amal forges in the orphanage forms her fondest memories of adolescence (MJ 126). Amal and her four friends share everything from clothes to heartaches and their mutual need for survival and kinship paint the colors of their friendship. They share extra food, pick bugs from their meals, and combed lice from each other's hair. Amal portrays the poor living conditions, saying, "*the only meat it ever contained was from the cockroaches that lived in great abundance in the kitchen"* (MJ 124).

Identity talk is a language that exists wherever there is an expression of difference (Nicola 95). The differences in land, population structure, and civil status between Palestine and the US make it impossible to convey any similar study from one context to another. While Palestine believes in collectivism, the USA believes in individualism (Neuliep 47). While the Americans take pleasure in freedom, the colonization of Israel takes away Palestinian pleasure. The Palestinians' interaction in the colonial context aims most of the time at resistance, while in exile, its goal is chiefly to integrate into the new social context. In the novel, America represents loss while Palestine represents home. In the US, Amal dis-remembers her past, imitates the present, and loses her aboriginal identity, then becomes

Amy, a self without hope (142). Again in exile, the death of her husband Majid crushes her and sends her hyphenised identity to solitude. However, in Lebanon, her interaction with him in deliveries brings her self-esteem forefront, and their marriage helps her restore the 'self' and be Amal again. When David appears, Amal returns to Palestine and interacts with Ari, Huda, and Sara. Only then, she feels home and turns again to Amal with a long vowel.

2.3.4.3. National Identity: Revisiting History and Crises of Representation

Mornings in Jenin is a version of reality originating from the life experience of the writer in addition to what historians wrote about Palestine. The characters' story in the novel is similar to that of the Palestinians, and the story of the Palestinians, including the author, is identical to that of Palestine. All of them address individual identity and national identity as inseparable. According to Bhabha, the Post-colonial theory of identity accentuates the formation processes of national and transnational identities. The author tells about the national identity in the novel using several methods, including direct and indirect ways.

Abulhawa invokes national history with the aim of awakening the readers' slumbering memories about the Palestinians' resistance. As a direct technique, she puts a significant focus on national identity practices through Yousef and Amal's husband. The two are revolutionists 'fedayeen'. They settle in Lebanon and join the Palestinian Liberation Organization PLO. There, Amal's husband works as a doctor and her brother Yousef as a soldier. National identity also shows through the sacrifices the characters offer in the 1967 war (57). Amal's national practice identity appeas when she lives with her brother's family in Lebanon camp. Patriotism prompts Amal to teach as a volunteer to help refugee children learn. Nonetheless, in the hope of saving her family from the Israeli massacres of 1982, the pregnant Amal flies again to the USA waiting for her husband, sister-in-law, and baby niece to follow her. Eventually, no one follows; Israelis murder all except Yousef (MJ 177).

Referring to historical memory, John Locke explains that, "memory and identity are connected: Both are bound to historical contexts and have to be seen as constructions, intended and developed for particular purposes" (Hammer 40). Abulhawa revisits history to revive the past as a reflection of nostalgia. She wants to take lessons or remind the world of the Palestinian endurance that still exists. She mentions many events about the Palestinian's public history, starting from El Nakba of 1948 to the war of 1967, the massacres of 1982, and also the events of 11 September 2001. Abulhawa unveils that hundreds of Moroccan residents inhabited some two hundred houses near Al Aqsa in Jerusalem before 1967 (115). She narrates about Ariel Sharon when he marched his military into Lebanon in 1982 and laid siege to Beirut for two exhausting months (171). She even introduces some information about the holocaust: the gas chambers, the camps, and the horrors (26).

In *Mornings in Jenin*, the author summons both private history and public history to provide current generations with elements of their past and enable them to comprehend their present time, and know where to direct their steps in the future. As a post-modernist, Abulhawa invokes public history by employing intertextuality. She quotes for politicians from newspapers to document the events brought in her narrative. In doing so, Abulhawa demonstrates the way Palestine drops from Arabs' hands to fall at the Jews' reach. She shows through what Hasan reports from a newspaper that the Israelis do not allow the return, so they kill the Swedish UN mediator, Count Folke Bernadotte, who stands for the Palestenians and states;

> *It would be an offense against the principles of elemental justice if these innocent victims of the conflict were denied the right to return to their homes, while Jewish immigrants flow into Palestine, and, indeed, at least offer the threat of permanent replacement of the Arab refugees who had been rooted in the land for centuries.* (MJ 38)

Narrating what Dr. Shammaa witnessed in the war of Lebanon, Robert Fisk, the British correspondent describes in his memoir, *Pity the Nation: The Abduction of Lebanon,*

> *I had to take the babies and put them in buckets of water to put out the flames […] When I took them out half an hour later, they were still burning. Even in the mortuary, they smoldered for hours.* (MJ 171)

Dr. Shammaa detailed the Israeli crimes in Shatila camp saying,

> *there were corpses—women, young men, babies, and grandparents—lying together in lazy and terrible profusion where they had been knifed or machine-gunned to death. Each corridor through the rubble produced more bodies. The patients at the Palestinian hospital had disappeared after gunmen ordered the doctors to leave.* (MJ175)

Susan also merges verses from classical Arabic poems in her narrative through which Hasan teaches values to his daughter and fosters her national identity.

The author uses the allusion of reality as a technique to protect place memory. She alludes to names of towns, neighborhoods, streets that are no longer in use today because Israel has erased them from memory. The cruelest of all is their effort to replace Palestine with Israel on the world map. Hart explains the sense of place saying: "*Voices is about recovering a "sense of place" and an "identity"* (Hart Robertson 150). Abulhawa's diction involves names of places like Babel Amoud, el Qiyameh, Khan el Zeit, Haifa, Yaffa, Lydda, Lod, and so on (MJ 69). She also alludes to Israeli Politician names, which the children of the camp parody, like Menarche Begin, Golda Meir, and Old Hag to tell the world here are the decision-makers that turn the fate of a country upside down. Furthermore, the author depicts the new engineering the Israeli colonialism imposes to fit the settlement plans through Amal, who notices, three decades after her absence that the Zionists settle on every hill around Jerusalem and the West Bank and they drain the sewage into the crumbling Arab homes below, where they throw garbage (MJ 223).

In *Mornings in Jenin*, Abulhawa also resorts to private history: the history that she narrates herself or narrates to her by Hassan or Haj Salem, the keeper of history in the camp. For Barth and Brian McHale, in postmodernism, "*When historiographical endeavors are fully exhausted, both characters' recreation of and belief in an imaginary world out there rescue them from the tyranny of time remembered"* (65). In the postcolonial context, the recreation is not imaginary but depends on oral rather than documented references told from the colonized perspective. *Mornings in Jenin* includes a historical crisis of representation. That is, historical representations that offer incomplete facts or facts that have no reference. Spivak explains that scholars have not studied the third world from the colonial perspective, so it is up to them to rewrite historical literature themselves, and provide the reader with facts gained by experience or from people who survived them. However, critics think that authors' writing history brings subjectivity to their narratives and makes history fictional. Then, the distinction between fact and fiction becomes a matter of art.

Abulhawa reckons that in Eurocentric historical narratives, much information is buried. Thus, she inserts some obscured or forgotten history in her narrative to revive national memory. She unveils that King Hussein Ibn Talal of Jordan disarmed the Palestinians, leaving them defenseless while the Zionists increasingly amass weapons with the help of the West (57), as Ari says "*shiploads of Jews arriving every day"* (MJ 25). The author divulges that the Jews start attacking the British, then the Arabs in their plan to establish a state for them, as Ari says: "*They set about getting rid of the non-Jewish population—first the British, through lynching and bombings, then the Arabs, through massacres, terror, and expulsion"* (MJ 61). She also infers to the Israeli logo 'displacement and replacement', and makes clear their strategies for war, saying: "*They had bombed and burned, killed and maimed, plundered and looted. Now, they had come to claim the land."*

(61). Among the Jewish strategies, Abulhawa demonstrates how the Jews trickily force the inhabitants assemble in one place with their valuables, then rob them and dispose of them, cutting off their way of return (30). Sister Marianne also discloses the soldiers fear from the reporters, as she says, *"you're afraid the world might see what you do to children"* (MJ 62).

The author reveals how politics infects Palestinian national identity and makes clear the United Nations indifference and the US full support to Israel. She asserts that UN reporters, who alleged that no massacre has taken place, have never been to Jenin (241). She adds that a campaign in the US persuaded Truman to support Israel's foundation (26) and Mr. President George W. Bush ordered Arafat to stop terror while the terror of Israeli tanks hammered at Yasser Arafat's Ramallah headquarters (MJ 225). Moreover, US President George W. Bush described Ariel Sharon as a "man of peace" (MJ 181), while in July 1981, Sharon's jets killed two hundred civilians in one raid on Beirut, and his forces violated 2,125 Lebanese airspaces and 652 territorial water areas, according to the UN register (MJ 166).

Despite the 90,000 violent aerial invasions of the Lebanese coast, the media cover the events as if nothing had happened. Television named the assaults as "Operation Peace in the Galilee" to back the Israelis atrocity during the siege of two months in Beirut (MJ 170). Worst of all is the Israeli propaganda that this was a peacekeeping mission (MJ 171), as the American press claimed that Israel was a victim and was in a state of torment. The press described Sharon as "a portly old warrior" and a "tough veteran of Israel's many wars" (MJ 180). Abulhawa's Mornings in Jenin divulges the betrayal of Arab leaders when the Hashemite Kingdom crushed Palestinian rebels in the Black September massacres in Jordan, pushing the Palestine Liberation Organization to Lebanon in 1971 (143). She talks, through Muna about King Abdullah's dirty dealings with Golda Meir when he sells the Palestinians up the river (120).

2.3.4.4.National Identity Formation: Resistance or Resilience

The nation-state, which remains the dominant political form in the globalized world, is based on the establishment of specific and fixed identities that attempt to determine who belongs to a particular entity and exclude those who do not belong (Wimmer 2002). The Palestinian cause is an example of the coexistence of two national communities in the same geographical entity, but they do not practice dual identity due to the severity of the dissimilarities that separate the two societies altogether. The Jewish people consist of a poly-national entity that originated amid Western and Oriental Israelis living amongst a given national culture and therefore required them to acculturate (Tzuriel and Klein 99). The Jewish model is a state of ego negatively related to ethnocentricity, while positively linked to ethnic-group identification (J Marcia 113). For example, the Zionist version of "a nation like other nations" intentionally excludes “the other” (Cohen 39). The central concern of the Israeli national question is devising means by which to dissolve, assimilate or destroy the independent Palestinian government. For self-justification, the former Prime Minister of the State of Israel, Menachem Begin, explains the Zionist ideology:

> *The conceptions of State, Government, Army, which we have propagated for years in the face of the denial and derision from those very persons whom today appear to be intoxicated by the idea of the State, have become the Jewish people's most cherished dreams* (Begin 434).

In the novel, the Jews choose to destruct Palestinian national identity to establish their own. Nevertheless, just as the Jewish nationalism escalates, it also intensifies among the Palestinian characters. The characters choose resistance to preserve the Palestinian national identity, and this resistance takes two forms: revolution and existence; the two facets differ in the method but have a similar purpose. "Existence is resistance" represents the slogan adopted by the Palestinians as a way to combat colonial repression. (B. Rafeedie

6). During the 2002 invasions, the characters remain in the camp to avoid Israeli advance to their lands. The Palestinians never recognize Israel as a state, so they revolute through bomb belts battles, man to man combats, and the rocks they throw on soldiers to crack Israel's invincibility (MJ 101). Jenin and Arab people join the PLO, and the Palestinian case hits the audience around the world. Even foreign youth wear El Kaffiyehs as a sign of resistance (MJ 103). However, El Intifada, which lasts from 1987 to 1994, fails to drive Israelis out (MJ 195) because only developing countries with no global impact speak for Palestine unlike the Jews whom the US provides unconditional support. The power of the weak menaces the US interests in Lebanon during the 1983 explosions at the U.S. Embassy, where the Police think that Yousef is the terrorist who plans, recruits, and bombs as a vengeance for Fatima and his two babies (MJ 184-185). Yousef's image appears on television screens and the world since then, regard him as an individual of all evil (MJ 187).

In *Mornings in Jenin*, the characters' role fluctuates between resistance and resilience while searching for their identity. Before El Nakba, Ein Hod's inhabitants demonstrate resilience and accept living side by side with the Jews. However, the Zionists show a decisive inclination to annihilate the Palestinians. At first, the Palestinian refugees are resilient as they depend on international institutions to decide their fate. However, their stance leans to resistance after the declination of international attempts. Education saves Amal from colonialism, and her success at school keeps her with strong personality. Through patience, Amal shows resistance to her mother's insanity, her father's loss, and her brother's separation, and through isolation and silence, she resists fear, terror, loneliness, and pain. For her, exile is a gateway to freedom. In the US, the author offers the protagonist two different ways to react. When Amal travels to study in Philadelphia, she exhibits a kind of resilience: she falls in love with the American dream, and melts in the pot of its plurality

especially when she gets the green card (MJ 142). Yousef's telephone contact with his sister revives the spirit of patriotism again and upon her return to Lebanon, Amal finds homeliness in the bosom of the man she marries to, so she eventually recovers her lost identity. Nevertheless, as soon as Amal loses her husband forever in the 1982 attacks on Lebanon, she favors alienation as a way to resist, and her hyphenised identity helps her avoid dementia and protect both her daughter and her brother from the absurdity of life (MJ 191). The telephone call of her brother again relieves her, but this time, it is David who calls, the brother that she never knows. At the end of the novel, set around 2000, David knows his real identity, so he awakes Sara's Patriotism. In Jenin, Amal restores her true identity, and Sara discovers her national identity for the first time (MJ 202- 232). Amal, David, and Huda's children physically leave the conflict behind: American-Palestinian Sara, Jewish Israeli Jacob, and Palestinian Mansour choose to share a flat in the United States in a narrative move that could be a metaphor for future coexistence. Add to that, Abulhawa uses biblical and Quranic verses as an image that highlights connections between the two peoples.

Abulhawa's diction and representation of the characters' feelings match the pace of her narration. For illustration, at the end of the novel, Amal finds the homely intimate atmosphere inside Huda's kitchen pit amid the Israeli bombardment of 2002. There the author's flow of ideas accelerates with the severe and intense attacks of the Israeli forces. Amal's state of self-esteem and peace of mind summons her stream of consciousness to bring out all the secrets concerning herself and her family before her daughter. It is the same stream of consciousness that brings out the good reminiscences Amal has with Huda in the kitchen hole. There, the flow of ideas stems from their sense of fear and insecurity, given the same violent bombardment of Israeli forces in the 1967 war.

2.3.2. Amal's Diasporic identity and Sense of Loss:

Diaspora is one of the most influential postcolonial concepts on the identity of the colonized. Another term close to Diaspora is dislocation, which refers to those who moved from an imperial country to live in the country of the colonized for the sake of colonial settlement. However, this term can extend to displaced people as a result of colonialism.

The primary cause of the Palestinian Diaspora is: El Nakba. In the novel, Amal and her family suffer from Diaspora: the dispersal of people between two or more different countries in the world, whether through force or willingly. While, the villagers are expelled from their land by means of coercion, Amal goes to the United States to fulfill her father's dream of having a high educated daughter. After her arrival to the United States, she feels the sense of un-homeliness and isolation as she finds it hard to cope with the American style.

> *Feelings of inadequacy marked my first months in America. I floundered in that open-ended world, trying to fit in. But my foreignness showed in my brown skin and accent. Statelessness clung to me like bad perfume and the airplane hijackings of the seventies trailed my Arabic surname* (MJ 135), Amal says.

When she first arrives to the US, Amal has no desire but to integrate in the American life and forget about her traumatic past. As a result, she stops talking about politics and avoids contacting her family. She even changes her name to *"Amy, Amal without the hope....a word drained of its meaning. A woman emptied of her past. The truth is that [she] wanted to be someone else"* (MJ 112). Amal's attempts to remove the hyphen in her Palestinian-American identity lead her to change Amal into "Amy" to impersonate a "simple" identity without having to carry with it decades of inherited losses and usurpations.

> *We named you Amal with a long vowel because the short vowel means just one hope, one wish," my father once said. "You're so much more than that. We put all our hopes into you. Amal, with the long vowel, means hopes, dreams, lots of them* (MJ 61)

Amal practically takes hope away from herself, as well as she takes off her memories to find a place where she can survive without the agony of what she loses. However, trying to strike a balance between the two cultures as in immigrant traditions, Amal brings radical change to her life. On the one hand, she flees the bitter memories of the war and, on the other hand, she fuses into their culture because she wants to live in peace like an American.

Being a bright, academically talented girl, Amal has the opportunity to pursue her career in America. Over the years, she makes her living there. She also tries to move her husband and her brother there. To her misfortune, her husband dies in a blast, and her brother leaves to fight for the cause of his country. Away from her kith and her relatives, Amal rehabilitates herself in a foreign land, but never returns to her culture. She remains lonely with a flickering hope of reunification with her family, then stuck in "between" status.

Salman Rushdie, one of the most celebrated contemporary writers, recounts his Diaspora experience in *The Imaginary Homelands* (1992) saying:

> *It may be that writers in my position, exiles or emigrants or expatriates, are haunted by some sense of loss, some urge to reclaim, to look back, even at the risk of being mutated into pillars of salt. But if we do look back, we must also do so in the knowledge—which gives rise to profound uncertainties—that our physical alienation from India almost inevitably means that we will not be capable of reclaiming precisely the thing that was lost; that we will, in short, create fictions, not actual cities or villages, but the invisible ones, imaginary homelands, Indias of the mind.* (Rushdie, 10)

Identity is a complex affected by the various concepts involved in its construction process. Diaspora impacts the formation of the personal and collective identity of Amal, and Susan Abulhawa's *Mornings in Jenin* is basically about the life of the protagonist of the novel, who has an important, but not an easy experience in exile. Therefore, the analysis will explore the facets of the Diaspora in the novel by discussing her character.

The first important notion that has to do with post-colonial theory is the Ambivalence that Amal feels in the United States. Amal has contradictory emotions of gratitude and hate towards the Americans at the same time. She is kept between the admiration of the American freedom and the hatred of their attitudes towards the foreigners; she loves America because no one controls her, but denounces its funding and support to Israel. She attempts to forget the Israeli soldiers and checkpoints in Palestine, however inevitably she finds herself reading the history books to find out what corresponds to the tales of Haj Salem (MJ 143). She evades her daughter and fears to pass misfortune to her, but at night she hugs her and secretly pours out the love of a true mother (MJ 197). There, she makes friends and enjoys the new life of safety which she lacks in her country as she depicts it, *"no soldiers here, no barbed wire or zones of limits to Palestinians. No one to judge me, no resistance or cries or chants, I was anonymous. Unloved"* (MJ 142).

The post-colonial theorist Homi Bhabha presented the concept of Ambivalence, which is based on both desire and revulsion, to explain the relationship between the colonizer and the colonized. He argued that it is exposed to change, because the colonized is not entirely hostile to the colonizer, and the latter finds this relationship both coercive and nourishing. Amal's experience in exile is characterized by a state of loss between two different cultures, with neither full acceptance of American culture nor adherence to the Palestinian one, i.e. she is stuck between her past in Jenin and her new life in America. Thus, her identity has become ambivalent and dislocated, as she says:

> *I metamorphosed into an unclassified Arab-Western hybrid, unrooted and unknown. I drank alcohol and dated several men…I spun in cultural vicissitude, wandering in and out of the American ethos until I lost my way. I fell in love with American and even felt that love reciprocated. I live in the present, keeping the past hidden away. But sometimes the blink of my eyes was a twitch of contrition that brought me face-to-face with the past* (MJ 138).

In the United States, there is no mutual cultural exchange between Amal and her few American friends. It is only Amal who tries to assimilate herself into American society and denies her Palestinian identity, but she ultimately fails to do so. This concept is referred to as Hybridity, a condition of in-betweenness, a term coined by Homi Bhabha to illustrate the interchange in the relationship between the colonizer and the colonized through cultural interaction that produces a third space consisting a new distinctive culture. The protagonist Amal fell in the trap of Mimicry. She blindly imitates the Americans. She feels she turns her back on her Arab-ness by moving to the US. Indeed, in addition to university education, she enjoys the small pleasures that are denied to Arab women or refugees: becoming financially and sexually independent, drinking alcohol, dating men, and paying no attention to her religion and culture that forbids such behaviors. As she receives her green card and officially becomes an American citizen, she suddenly fears rootless and needs to re-establish her connection with Palestine as she says: *"my Arabness and Palestine's primal cries were my anchors to the world. And I found myself searching books of history for accounts that matched the stories Haj Salem had told"* (MJ 143). This highlights the fact that the ambivalent relationship between the colonizer and the colonized is based on imitation, since the colonized always try to reproduce the cultural forms of the colonizer. This could be very damaging to the identity of the colonized people.

Thus, Amal's sufferings in expatriation created obstacles in formulating her personal and national identity. Furthermore, her reputation as an outsider, prejudice and discrimination against her trigger her feeling of insecurity by being away from home. Nevertheless, Amal manages to buy a home for her in the United States, where she brings up her daughter Sarah and creates few friendships with the Americans. In addition, as there is a

clear relationship between memory and identity for Amal who lives in exile, the memories and history she holds of her homeland and people often come to her mind as she confirms:

> *The traumatic loss of homeland strengthens the connections of refugees and exiles to the homeland, and it continues to play an important role in their individual and collective imagination, constituting a central aspect of their self definition* (MJ 50)

That is to say, Diaspora far from shaking Amal‘s identity, it reinforced the ties with her Palestinian roots and eventually unified her with her family in Jenin. Additionally, Amal who is obliged somehow to leave her country and study abroad keeps herself attached to the traumatic past via memories of her old days in Jenin. This connection with the past means for Amal the preservation of the Palestinian identity. Therefore, the existence of collective memory is essential to the formation of the Palestinian identity. It is clear that Amal‘s National identity was preserved through memory of her past experiences in her homeland

2.4. Conclusion

Now, it is clear that Diaspora not only happens when you leave your country but also when you are in there like the Palestinian case. The refugees in Palestine suffer from the Diaspora in their homeland, and the consequences seem more serious than in exile, as Susan Abulhwa explains in the novel. When exile has an impact on cultural identity only as it can lead to its fragmentation or reshaping, the Diaspora in Palestine affects identity on the individual and national levels. It also affects life at all levels: Personal, social and cultural.

General Conclusion:

Abulhawa's Mornings in Jenin resisted Israel's brutal occupation and allowed the Palestinian Subaltern to speak. The novel attempted to impose and correct the Palestinian history, which the monolithic voice of the Israeli writers falsified. They misrepresented and distorted its details in both Israeli and Western literature.

Diving in history and theory realms, this thesis gathered evidence to prove the Palestinian plight and exhibit its reality worldwide. The two sections of the First chapter scrutinized the historical and theoretical background associated with Palestinian Israeli conflict since ever. The first section examined the true identity of Palestine as far as religion, race, and nationalism are concerned and studied historical amnesia imposed on the Palestinian issue. It also anticipated Palestine's future along with the future view of the world. The second section studied theories related to Israel's colonialism and Diaspora, as a preparation for the second chapter. It delves into psychoanalytical concepts such as trauma; postcolonial ideologies like Orientalism, decolonizing the mind, and the subaltern's identity; and questions of exile, which in the section represented a significant angle. It answered why the third world, including Palestine, failed to fuse in the American melting pot while the Israelis and the Westerns succeeded. Chapter two was purely analytic. It discussed, in its first section, the effects of war first on Jenin, then on the characters' inner, social, and cultural life. The research dedicated the second chapter only for *the* characters' individual and collective identities shedding light on their construction, deconstruction, and reconstruction both in the Palestinian homeland and exile.

With this thesis, we hope that we have succeeded in dusting off the themes of identity, trauma, and family in the novel. We also hope that we have made the Palestinian past and present a clear reality for the readers.

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ملخص

تعتبر رواية " صباحيات في جنين" للكاتبة الفلسطينية سوزان ابوالهوى من بين أشهر الأعمال في الأدب الأمريكي التي ناضلت من اجل تدويل القضية الفلسطينية ، والتي عرضت من خلالها محنة عائلة فلسطينية عبر أربعة أجيال في مخيمات اللاجئين وفي المنفى من 1948 إلى 2006 ، تهدف هذه الأطروحة إلى دراسة العلاقة بين صدمة ما بعد الحرب والهوية الفلسطينية من خلال فحص تأثير البؤس والتهجير على الفرد والهوية المدمرة.كما تسلط الضوء أيضا على جهود الشخصيات الرئيسية في التحرر من المصاعب الناتجة عن الحرب في فلسطين والضياع في المنفى. تحقيقا لهذه الغاية، تنقسم هذه الأطروحة إلى فصلين؛ يعنى الأول بدراسة الهوية العرقية والدينية والوطنية لفلسطين من خلال تحديد جذورها التاريخية والنظريات الأدبية المتعلقة بخطاب الاستعمار والشتات. الفصل الثاني، بدوره ، يبحث في القضايا الأسلوبية والموضوعية المتعلقة بالصدمات وتأثيرها على بنية الأسرة ، وتفكيك الهوية.

من خلال تطبيق نظريتي "التحليل النفسي" و"ما بعد الاستعمار"، سلطت هذه الدراسة الضوء على نضال الشخصيات لإعادة صياغة الهوية الفردية والجماعية باستخدام العديد من التقنيات مثل الحوار، الصمت، الخبرة، التفاعل، الذاكرة، التاريخ، المقاومة، والتكيف.