

Reshaping Indigenous Identity of Palestinian People/Place

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ABSTRACT

Palestinian narrative comes to reflect the reality of a nation under dislocation, Diaspora, and reshaping the indigenous identity. The Palestinian narratives always attempt to show part of the Palestinian suffering and struggling under the Israeli occupation. This study traces the life of a family, it is Abulheja's during three generations as presented by Susan Abulhawa's "*While the World Sleeps*" as the title of Arabic version, and it has other versions in English entitled '*Mornings in Jenin*' or '*Scar of David*', (2006). The study addresses the postcolonial concepts of dislocation, Diaspora, exile and reshaping the Palestinian identity of people/place in Susan Abulhawa's "*Mornings in Jenin*", it is a story of a Palestinian family living in the refugees' camp of Jenin from 1948 to the beginning of the third millennium, 2002. It does not only represent the life of Abulheja's family, it is a story of a nation, living in the refugees' camp: Jenin refugees', being strangers, even in their home. Many members of the family are killed, and many members of Palestinians' identity are reshaped to avoid killing while a large group of Palestinians leave their country to America to fulfill the American dream of hope and happiness, and freedom and fairness as expected. However, their Journey to America and Europe may not help them to forget their traumatic past or start a new life away of nostalgic/collective memory and homeliness. The result showed the suffering and struggling of the Palestinian families, lacking the urgent needs of daily life. The study found the Jewish state worked on reshaping the cultural, religious, national, political and indigenous identity of the Palestinian people/place to fulfill their expansionist project of politico-historical domination, giving no serious considerations to the particularities of the indigenous people. The narrative showed that the indigenous identity of Palestinians had been reshaped and a lot of them left their home to places safer to live as strangers, away of their home.

INTRODUCTION

Palestinian fiction is not like the other ones which are formed by releasing imagination and giving it a larger space in writing the narrative. Palestinian narrative comes to express the concerns and miseries of a nation still suffering from oppression and occupation. Palestinians have been sent to the refugees' camps whether inside their country or in the neighboring countries as Lebanon, Jordan, and Egypt. A lot of Palestinians have been enforced to leave their country to live the strangers' lives in America or Europe or even in the Gulf States. They do not feel secure or safe in such countries despite the daydreams of better lives which may not leave their minds. Some of Palestinians have adopted other identities and citizenships due to the country they have settled in beside their Palestinian identity, uncomprehending the negative consequences that may affect their families in the future. They become hybrid. However, the Palestinians still carry the concerns of their mother nation, Palestine, being strangers and hybrid do not mean to them to forget the miseries of their nation.

This study comes to highlight the Israeli actions and violations that work on reshaping the indigenous identity of

Palestinians as addressed by Susan Abulhawa's "*Mornings in Jenin*". The Palestinians stand helpless to maintain the ingenious identity of their people/place. Israeli forces initiate establishing their settlements on the Palestinian land and giving new names and appearances to the Palestinian villages to reshape the indigenous identity of place. Such Palestinian places symbolize the history and the rights of Palestinians. The study traces to what extent the Israeli forces have managed to obliterate the Palestinian manifestations in the territories dominated by Israeli forces and moreover the Israelis have driven Palestinians to leave their land and exposed them to many massacres that ended their lives in such territories.

The literary authors as Susan Abulhawa, Saher Khalifa, Ghassan Kanafani, Al Barghuthi, etc. address the Palestinian issues in their literary works, not only to create fiction, but to inform the world about their issues and lives under Israeli occupation. Susan Abulhawa is one of the Palestinian writers who do not only support the Palestinian issue through narrative writing, but also through their political activities, social works and events. She is a political activist who shows

concern and takes care of her nation issues. She is the founder of a Playground for Palestine that organization, at least, gives an opportunity to the Palestinian children to practice a sort of their daily sport as any child over the world. Abulha-wa's *Mornings in Jenin* (2006) addresses the family of Abulheja for three generations and many decades under the colonizers' oppression. Reading Palestinian fiction is reading the Palestinian issue and having in contact with the journey of suffering and struggling throughout many decades. If literature conveys a message, definitely, the Palestinian fiction bears the sacred one that does not have less value than struggling in the battle. Palestinian literature in general, whatever it is: narratives, poems, plays and short stories still bears a special flavor that leads the readers to the reality of a nation that practices his daily lives under oppression and occupation. A people live in a very large prison, away of an honorable life, deprived of the urgent needs and the humanitarian rights of living in peace.

HISTORICAL AND POLITICAL BACKGROUND OF PALESTINIAN –ISRAELI CONFLICT (1900-2003)

In this part, we are going to spot the light on the main events that made the Palestinian- Israeli conflict from the beginning of twentieth century to the beginning of the third millennium. In 1900, Most of Arab countries were under the Ottoman Empire. At that time, Zionism movement appeared as a global organization, its first mission was to help Jews over the world moving from the European and Middle Eastern countries to establish their own home, Israel, in Palestine, escaping from persecution and anti-Semitic oppression over the world. Zionist movement claimed their historic rights in Palestine. Mark Tessler (2009) pointed out in his book "*A History of the Israeli-Palestinian Conflict*" that

The Declaration of Independence issued by Israel left no doubt about the Jewish character of the new state. Reflecting a Zionist conception of political normalcy that borrowed from both Herzl and Ahad Ha'am, the document asserted that "it is the natural right of the Jewish people, like any other people, to control their own destiny in their sovereign state." Affirming also the ancient and historic rights of the Jewish people in Palestine, the preamble declared, "The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. (p. 269)

Zionists moved to Palestine to practice another sort of oppression and persecution against Palestinians. However, Jews narrated to their generations another story, Robert Rotberg (2006) stated "Thus, for example, Jewish-Israeli collective memories as presented in school textbooks describe the waves of Jewish immigration as an expression of national aspiration to build a state for Jewish people in their ancient homeland. The immigrants bought land from Arab landowners to build Jewish settlements with the will to live peacefully beside Arabs" (*Israeli and Palestinian Narratives*, P. 25). In 1915, 1916, western countries conspired against

Ottoman Empire and encouraged Sharif Hussein of Makka, governor of Hijaz, to revolt against Ottoman Empire. May, 16, 1916, there was an agreement known with Sykes-Picot which put Iraq, Jordan, and Palestine under British Mandate, and Syria and Lebanon under French control. Such agreement gave the Jews the right to move to Palestine as their ancestral homeland. Sharif Hussein bin Ali revolted against Ottoman Empire which ended by liberating Damascus from Ottoman Empire in 1918. The weakness of the Ottoman Empire encouraged the countries to take bolding steps to get rid of the Ottoman domination on their countries. Moreover, Great Britain released Balfour Declaration which supported establishing a homeland for Jews in Palestine in Nov, 2, 1917. Helene Potter stated " When, on 2 November 1917, then-foreign-minister Lord Arthur James Balfour officially declared to Lord Edmond de Rothschild that Great Britain would look favorably upon the creation of a Jewish Homeland in Palestine, he made inevitable the conflict between Arabs and Jews that has lasted the better part of the 20th century and, in the early years of the 21st century, still shows no sign of resolution" Claude Faure (2005), *Dictionary of the Israeli-Palestinian Conflict, Introduction P. VII*). The World War I (1914-1918) put an end to the Ottoman Empire in the Middle East and many other countries in Europe so that the political and geographical map of the world changed, particularly the Middle East. Such changes had given Jews over the world a golden opportunity to move to a safe refuge from Nazis persecution and oppression. In 1933-1936, German Jews immigrated to Palestine and Hitler enforced many millions of Jews to escape to Palestine while a large number were killed by the poison gas center- the Holocaust as the Jews claimed.

Palestinians could not keep silent regarding the Jews violation and violence against them. In 1936-1939, Palestinians revolted against British mandate and started the first clashes between Palestinians and Jews that helped in establishing unions and organizations such as Higher Arab Committee that defended Palestinians' rights headed by Mufti of Jerusalem, Haj Amin Al Husseini. However, British Government still facilitated the movement of the Jews to Palestine that increased the violence and clashes to start the early Palestinians' uprising that caused the assassination of the British District Commissioner. Britain had taken intensive procedure to stop any attempts of creating chaos. The head of Higher Arab Committee escaped to Lebanon to resume his political activities.

In the World War II, 1939-1945, Britain enforced the Jews and Palestinians to fight for their favor. Therefore, The Jews and Palestinians had agreement that Britain became the enemy of freedom and in 1947; Britain left the Palestinian-Israeli issue to the United Nations which eventually led to release special committee, the General Assembly which its main goal was providing the UN with the appropriate proposal to solve the Palestinian issue. Nov. 29, 1947, the United Nation General Assembly submitted a partition to divide the western Palestine into two states: one for the Jews and the second one for Palestinians. However, the partition was not welcomed by Arabs while the Jews showed their agreement.

Israel commenced its aggressive procedure to stabilize their control on the Palestinian regions. April 9, 1948, Israel attacked the village of Dier Yassin in the plea of clearing the roads that lead to Jerusalem while Arab Capitals such as Damascus, Cairo, and Baghdad were protesting demonstrations against Israel. Tessler (2009) argued "Deir Yassin was a Palestinian village about five miles west of Jerusalem, and on April 9, 1948, forces of the Irgun and Stern Group entered the village and massacred 254 defenseless civilians, including about 100 women and children. Many of the bodies were then mutilated and thrown into a well" (*A History of the Israeli-Palestinian Conflict*, P. 291). Israeli troops did not show any regret after Deir Yassin massacre, however, they sent congratulations messages to their friends, celebrating their victory, "As in Deir Yassin, so everywhere. Oh Lord, Oh Lord, you have chosen us for the conquest" (P. 291). May 14, 1948, Israel declared their independence and proclaimed the establishment of their Jewish State in Palestine called The State of Israel. May, 1948, it marked the first military confrontations between Arab armies represented by Egypt, Iraq, Syria, Lebanon and Israel. That confrontation resulted in occupying part of the land which was under the Palestinian control by Israel, while Jordan controlled the West Bank and Egypt dominated Gaza District. War of 1948/49 between Arabs and Israel created the problem of Palestinian refugees who sought for safer places: one third went to the West Bank which was under Jordan control, one third left to Gaza Strip under Egypt domination, and the third group escaped to Jordan, Lebanon and Syria. Feb. 24, 1949, Israel signed Armistice Agreement with Egypt and March 23, 1949, another agreement was signed with Lebanon, and other agreements were signed with Jordan and Syria. However, such agreements did not stop confrontations between Arabs and Israel. Arabs refused to recognize Israeli existence and they did not mention Israel in the geographical maps. Furthermore, in 1930s, Egypt breached the terms of the agreement with Israel and banned Israeli ships from passing through Suez Canal, blocked the passage of water connecting Israeli port of Eilat to the Red Sea. President Jamal Abdu Nasser nationalized the Suez Canal that resulted in putting many restrictions on western trade. The three countries: Britain, France and Israel launched an attack on Egypt to protect their interests in the Red Sea. Israel took such opportunity of the war to expand its control on Gaza Strip and Sinai Peninsula. Dec. 4, 1956, United Nations Emergency Forces arrived to Egypt to supervise the withdrawal of Britain, France and Israel from the occupied land.

June 2, 1964, the Palestinian Liberation Organization (PLO) was established to unify the national efforts against Israel. Such organization had strong support by Jamal Abdul Nasser during the first years of its foundation. The Israeli aggression continued in June, 1967, Israel launched an air strike against Egypt, Syria, and Jordan, known with the Six Days War in which Israeli army occupied Sinai Peninsula, Syria's Golan Heights and Jordan's west Bank. The Six Day War enforced 250,000 Palestinians to escape to the West Bank and Gaza Strip. It was a sort of displacement that increased the suffering of the Palestinian families.

Sep. 1, 1967, Arab Summit was held in Khartoum, Sudan, to discuss the Palestinian issue and to reach a unified situation regarding the Palestinian issue. The Summit resulted in three No's: no recognition, no negotiation, and no peace with Israel. In 1969, Yasser Arafat was elected a chairman of PLO, which led the political and armed struggling against the Jews. March 1969- Aug., 1970, the war of Attrition was launched in retaliation of Israeli attack on Sinai Peninsula. However, king Hussein of Jordan deported Palestinian leader and fighters from Jordan because of the increasing illegal activities against Jordan interests and the king felt the growing danger of such fighters on his monarchy. Therefore, the PLO leader and members moved to Lebanon to start a new stage of armed resistance and Israeli interests became a target for the Palestinian fighters over the world. A group of Palestinians murdered Israeli athletes at Munich Olympics, 1972. Oct. 6, 1973. Egypt launched a sudden attack upon Israeli forces on the east bank of the Suez Canal, Simultaneously, Syrian Army attacked Israeli troops in Golan Heights. Egyptian Army managed to cross the Canal and Syrians controlled part of the Golan. In 1974, Israel signed with Egypt and Syria Disengagement Accord over Suez and Golan and in Oct, 28, 1974 Arab League recognized PLO the legal representative of Palestine.

Israel occupied the southern part of Lebanon except Tyre and the neighboring areas in March 4, 1978 after a Palestinian commando's attack that killed many Israeli people. Lebanon submitted strong protest to the UN, explaining that it had no connection with the attack in Israel. March 19, resolutions 425 –and 426- 1978, called Israel to cease fire and withdraw its forces from the southern part of Lebanon and replaced by Interim Forces of the UN in Lebanon. Then Egypt signed Peace Treaty (March 26, 1979) with Israel and through that treaty Sinai reverted to Egypt during the era of President Anwar Al Sadat. The peace did not continue in Lebanon, Israel invaded Lebanon to enforce PLO to leave West Beirut and many of PLO followers were killed during that invasion in June 6, 1982. On Sep. 16, 1982, Christian Lebanese Militiamen allied to Israel invaded the Palestinian camp of Sabra and Shatila in Beirut and slaughtered within two days up to 3500 Palestinians and Lebanese civilians. They paid no attention or consideration to the age, the men or women, young or old. Militiamen were killing, raping mothers in front of their families. It was one of the heinous massacres in the history of humanity. It had been planned by Israeli Defense Minister at that time, Ariel Sharon who wanted to severely excite PLO which settled in Lebanon. The Israeli invasion enforced Palestinian Liberation Organization chairman and its followers to leave Lebanon. Such troubles led Israel to signed peace treaty with Lebanon in May, 17, 1983. The security zone was established to be under UN Interim Forces in Lebanon. Dec 9, 1987, the Palestinian Intifada launched to give more legality to Palestinians self-governing entity and the PLO became a direct representative of the Palestinian dialogue with Israel.

During the first intifada, Dec., 1987, Hamas movement was established to be the military wing and the armed resistance against Israel headed by Sheikh Ahmad Yassin,

one of the Islamic leaders in Palestine, who started his life with charitable works after Israeli occupation of West Bank and Gaza Strip. Nov. 15, 1988, Yasser Arafat, the chairman of PLO, had taken more courageous steps by declaring an independent Palestinian state that led Israel in 1991 to begin direct negotiations with Palestine, Syria, Lebanon, and Jordan sponsored by USA and Russia in Madrid, Spain. It was known by Madrid peace Conference. In 1993, an attack was carried by Tamim Al Nabulsi, a member of Hamas Movement, blew his car up beside Israeli bus near Mecho-la settlement, and resulted in two passengers killed and five wounded. Such violent action led Israel to think seriously about peace with Palestinians. In Sep. 13, 1993, Israel signed Oslo Peace Accord with PLO and it was followed by Declaration of Interim Government for the Palestinians.

The violence between Israel and Palestine could not stop it the peace accords signed by the two parties. Feb, 25, 1994, Baruch Goldstein opened fire at the unarmed worshippers at Ibrahim Mosque resulted in 29 killed and 125 wounded. April, 1994, another tour of negotiations started to be culminated by signing Paris Protocol with Palestinian Authority known as 'Customs Union'. It was followed by Cairo Agreement (May 4, 1994) between Israel and PLO which gave Palestinian Authority control over Gaza Strip and 65 square kilometers in the area encompassing Jericho and its environs. Israel wanted to feel safer and to avoid the attacks from the neighboring countries. Therefore, it signed peace treaty Oct. 26, 1994, with Jordan, including stop the threats or use the force against the other, terminate the economic boycotts, solve the problem of refugees from 1967 and 1948. Another agreement known with Oslo II Accords (Sep. 28, 1995) was signed between Israel and PLO which gave Palestine control over West Bank and Gaza. Despite such peace Accords, the violence was growing up. Prime Minister, Yitzhak Rabin shot dead by assassin in Tel Aviv, Nov 5, 1995. Oct. 4, 1999 Sharm Al Sheikh Agreement was signed for permanent peace settlement between Israel and Palestine which led to release 350 Palestinian prisoners in two stages: (Sep. 9 and Oct. 15, 1999).

May 23-24, 2000, Israel withdrew its forces completely from Southern Lebanon in accordance with the United Nations Security Council resolution 425. Camp David II sponsored by President Clinton, (July 11-26, 2000) failed to put an end to the conflicting issues of refugees, Jerusalem, borders, settlements...etc. between the two parties of negotiations. The second Intifada –Al Aqsa Intifada- Sep 29, 2000, created more tension between the two parties and the violence became out of control and the political situation became more complicated. Then Taba negotiations, Jan. 21-27, 2001, attempted to solve the conflicting issues such as borders, security and Jerusalem. However, such negotiations might not fulfill their goals. Feb. 6, 2001, Ariel Sharon was elected Prime Minister of Israel. Aug. 27, 2001, Israel assassinated the Leader of the Popular Front for Liberating Palestine led the Palestinian Front for Liberating Palestine to retaliate for murdering its leader by murdering the Tourism Minister of Israel, Rehavam Ze'evi. A new stage marked that period; Israel assassinated the military leader of Hamas, Salah She-

hadeh in July 22, 2002. Aug. 1, 2002, United Nations report rejects Palestinian claim of Jenin Camp Massacre. It was a shock for Palestinians to find the United Nations report devalued the reality of Jenin massacre.

ABULHAWA'S *MORNINGS IN JENIN (THE SCAR OF DAVID)*

Mornings in Jenin (2006) tells us about a Palestinian family, Abulheja's, the story of three generations. They were enforced to move from their home, olive farming village of Ein Hod, by establishing a new state of Israel in 1948. It is the story of dislocation, Diaspora, exile and reshaping identity of people/place due to the new conditions and culture in their exile. The history of the family is entirely changed. They live in Jenin refugees' camp, instead of houses; they have lived in tents for half century of conflict and confrontation which have created endless violence that destroyed the dream of many generations. The establishment of Israel comes to put an end to Palestinians' happiness and enjoyment. Abulheja's family is an example of many thousands families suffering under the domination of Israel. It is a story of a nation under occupation. It is a symbol of Palestinians' suffering and struggling. The normality of life disappears because of the conflicting interests of Palestinians with Israelis.

Mornings in Jenin is a story that combines between humanity and cruelty, loving and longing, friendship and family, history and fiction, identity and reshaping identity of people/place, terrorism and tolerance, people and pain, childhood lovely memories and marriage worries. It is narrated by the voice of Amal, the hope of the family who has traveled to America to escape from the hell of the refugees' camp in Jenin. She thinks that she may forget her miserable past and she may start a fresh beginning that may bring help and hope to her family. However, she finds herself in another sort of suffering: suffering of Diaspora and nostalgia abroad.

At the beginning of the narrative, namely, the Author's Note, Abulhawa pointed out that

Although the characters in this book are fictitious, *Palestine is not. Nor are the historical events and figures in this story (author's emphasis)*. Indeed, imagination is an unworthy contender against reality in the depiction of the 'Middle East Conflict'. I tried to render the settings and history as honestly as I could with the help of memory and recorded history. The cultural aspects and nuances are captured primarily from my own Palestinian family and frequent visits to the West bank and Gaza. (*Mornings of Jenin*, P. ix)

The historical events and places reflect the reality of Palestine as illustrated by the author's note at the beginning of the novel. The misery of Abulheja's family that continued for more than half of a century is, in fact, a misery of a nation which still struggling under the Israeli occupation so far. The treaties and truces which appear from time to another may not help the Palestinians to live ordinary and honorable lives, far away of violence and human rights violation. The notion of this narrative as the author explained in her note "comes from Ghassan Kanafani's short story about a Palestinian boy who was raised by a Jewish family that found him

in the home they took in 1948" (P. ix). She also has received encouragement from Hanan Ashrawi to write such a narrative that addresses the Palestinian concerns and history. Further, it is not sufficient for Abulhawa to only hear from the people about the miseries of Palestine which become daily routines. She focuses in this narrative on Jenin massacre and the refugees' camp violations and problems, "I travelled to Jenin when reports that massacre was taking place in that refugees' camp, which had been sealed off to the world, including reporters and human rights workers, as a closed military zone. The horrors I witnessed there gave me the urgency to tell this story, and the steadfastness, courage, and humanity of the people of Jenin were my inspiration" (P. x).

MORNINGS IN JENIN: ABULHEJA'S FAMILY BEFORE 1948

Life is normal in Ein Hod village and the villagers begin their day with the dawn prayer to ask Allah His help, depending on Allah for all their daily works. It is the season of harvest and the people of Ein Hod are very happy to get the fruits of their works. It is the season of harvesting of figs and olives. Their lives are very happy and their relationship with friends and neighbors is better and all the people live as a family, with their different race and religion, even with Ari and his family, "he was the son of a German professor who fled Nazism early and settled in Jerusalem where his family rented small home from a permanent Palestinian" (P. 11). They have very good relationship with Palestinians, particularly Abulheja's family.

The Jewish family came from Germany to escape from Nazism; they rented a home from Palestinians, the owner of the land and place. The Jewish immigrants have received very friendly treatment in Palestine before the birth of Israeli state, before Israeli war against Palestinians and before dominating their homes and lands. The relationship of the Jewish boy, Ari Perlstein, gets stronger with Hassan and Ari introduces himself to Hassan in Arabic words (*Ana ismi Ari. Ari Perlstein*), (P. 11), simultaneously, Hassan finds no problem to greet Ari using his Jewish greeting "Shalom". The reader may realize the innocent and good relationship between Ari, the Jewish boy and Hassan, the Palestinian. The Jewish boy, Ari, replied Hassan "*Salam Alaykom*". Their lives are full of love and respect to each other, namely, respect for culture and religion. The author here pointed out how the life was before 1948 in Palestine, giving example of Abulheja's family and their relationship with the immigrants, Jews in particular who escaped from the hell of Nazism in Germany to find a safe refuge in Palestine. Ari and Hassan live in peace, far away of hate and hatred created by wars and politics, "thus a friendship was born in the shadow of Nazism in Europe and the growing divide between Arab and Jew at home, it was consolidated in the insouciance of their twelve years, the poetic solitude of books, and their disinterest in politics" (P. 12).

Hassan shows his appreciation for such a relationship with the Jewish boy on many occasions, "he is like a brother" (P. 13). The relationship do not stop at this level, however, they spend much time to learn from each other the

language, the culture and the tradition. Ari is affected by the Arabs speech, their traditional clothes, their food and drinks. Simultaneously, Hassan learned to speak German and he learns more about Ari's tradition and culture. Hassan is eager to continue his study with Ari in Jerusalem; however, his father is afraid the study may take the boy away of the land and farming. Abulheja wants his son to be connected with the land that has spiritual value more than its concrete productivity. The land has its symbolic value to Palestinians who consider leaving the earth waste means leaving their root and origin.

The good relationship between Ari and Hassan extends to include their big families, "Mrs. Perlstein loved Hassan and was grateful for his friendship with her son, and Basima (Hassan's mother) received Ari with similar motherly enthusiasm" (P. 13). The reader may touch the spontaneous/innocent relationship of the two boys, the Jewish and the Palestinian one. Such hearts do not learn hate and hatred; they do not learn discrimination because of race or religion. They live in peace and spend their time farming and studying. Their lives are full of joy and happiness.

ABULHEJA'S FAMILY AFTER 1948

The peace in Ein Hod and others Palestinian villages do not last longer. The Jewish gangs begin to disturb the peace of the locals, "the country is being turned upside down by Zionists and ...Zionists killing British and Palestinians every cursed day? They're getting rid the British so they can get rid of us and every body's too stupid to see or to do anything about it" (P. 20). The relationship between the Jews and Palestinians gets worse, only that relationship gathers Ari, the Jewish boy, with Hassan and his family. Ari has attended Hassan and Dalia's wedding as sharing their joys and attended the death of Hassan's mother as sharing their sorrows.

The Jewish plans/strategies are to dominate the Palestinians' land and they have taken many steps to give legality for their expansionist project. The Jews, with the assistance of the western countries, have launched a campaign over the world to establish a home in Palestine, the land without a people for a people without land as they claimed. "They're going to make it a Jewish homeland" (P. 26). The second step, the British disarmed Arabs after revolting many years ago. Therefore, the Jews are certain to find no strong, armed resistance that may stop their expansionist project of establishing a Jewish State. America work everlastingly to support a Jewish State through funding many campaigns that adopt the Jewish interests and goals, "But powerful men in the U.S. have waged a relentless campaign to persuade Harry Truman to recognize and support Jewish state here" (P. 27), "then it's inevitable. They're (The British) determined that this land will become a Jewish state" (P. 27).

The Jewish gangs continued their aggressive attacks against Palestinians and their aggression moved from a village to another, from a place to another. Palestinians had no power and potentials to resist their aggression. They were disarmed, "God curse the Jews! Aging of them fire-bombed house in al-Tira and fled to a truck waiting in the olive groves above the cemetery" (P. 29). The fear and anger spread in the

neighboring villages, women and children were terrified, and they moved fast from a house to another, from a place to another to protect their children and their families, “Baba, are the Jews going to bomb us too? Yousef’s question pierced his father’s heart. Allah will protect us, son, And I will protect you, and your mother and brother, especially” (P. 30). They put their trust in Allah; they have no weapons that may help them to stop the Jewish aggression. The fear of killings and bombings make the villagers in panic. They are worried about their families, homes and land. The news about massacres moves from a village to another, Palestinians stand helpless and powerless to defend their home and land, “Palestinians are massacred in the nearby village of Balad al-Shaykh. The pestilent winds of that attack blew through Ein Hod with unambiguous warning (P. 30).

The villagers attempt to live in peace with the Jews. Therefore they serve feasts and food for the Jews to show their good intentions towards the Jews and to let the Jews learn they want to live in peace side by side with them. Later, the same soldiers who received the feasts from the Palestinian villagers intruded the village, “pointing guns at the people who feed them” (P. 33). The Jews do not keep the gratitude; instead, they have practiced all kinds of terror, torture, and destruction. They do not show mercy for weak women, innocent children and old men, “the weak fell and died. Women miscarried and the dehydrated bodies of babies went limp in their mothers’ arms” (P. 37). Refugees come from different villages to find a secure refuge and a safe place for their families and children. Jenin seems, for a moment, the nearest place they may reach to settle there, searching for the help of the people of Jenin. Refugees’ camp was established in Jenin and the bordering countries as Jordan, Syria and Iraq provided the refugees with tents, blankets and water. The refugees kept their miseries in their heads and hearts. They left their homes and land in Ein Hod and other neighboring villages. The villages became empty and the history of dislocation, Diaspora and exile began in Palestine, “the year of 1948 in Palestine fell from the calendar into exile” (P. 38). Ihab Saloul (2012) pointed out that

The direct outcomes of these events were both the destruction of more than 450 Arab villages and towns—most of which were renamed with Israeli or Hebraized names—and the forced expulsion of more than 780,000 Palestinians who used to reside on 78 percent of the territory of the Palestine Mandate. Today, there are approximately ten million exiled Palestinians. While four million of them are internally displaced in the Gaza Strip, the West Bank, and inside Israel, the majority of Palestinians are scattered across the Middle East and beyond. (*Catastrophe and Exile* P. 1)

Palestinians regard the treaty and truce with the Jews may keep their villages, their homes, and families in safety, however, the Jews keep no promises, or treaties, and they are obliged by no rules or agreements. The establishment of Israeli state was the beginning of refugees’ problems, dislocation, exile and reshaping identity. Their state was established to end the peace of Palestinians at home. It is not sufficient to the Jews to settle in Palestine but they do not

want to live peacefully with the Palestinians. The Jews have built their state and their happiness at the expense of the Palestinian miseries. They do not only dislocate and exile the Palestinians, but they also kill them and put their hand on their belongings. It is not the matter of the homes and land; even they have stolen their children. Ismael, the son of Hassan, was stolen from his mother’s chest by one of the Jews, Moshe, to satisfy his sad wife, Jolanta. She has no children. They have given him a name, David, and Moshe and his fellows return back to Ein Hod to loot the newly emptied village and Moshe celebrates his happiness of getting a boy that brings smile back to his wife, and “Dalia (Ismael’s mother) lay heartbroken, delirious with the loss of Ismael” (P. 42).

MORNINGS IN JENIN AND PALESTINIAN DISLOCATION AND DIASPORA

Ashcroft, Griffiths and Tiffin (2000) argued the definitions of such terminologies in Post-Colonial Studies that dislocation, “may be a result of transportation from one country to another by slavery or imprisonment, by invasion and settlement, a consequence of willing or unwilling movement from a known to unknown location” (P. 73). This definition argues two kinds of dislocation: the first one is movement from a place to another; it is internal dislocation inside the same country but moving to different places as what occurred with Ein Hod people, searching for a safe refuge. The second one, it is external, leaving their homeland, their interests, belongings and move to another country. They have been enforced to move to another country as Diaspora or exilic people. Dislocation is an organized policy and strategic plan used by the colonizers to give space to their people to replace the indigenous people, “dislocation... is also a feature of all invaded colonies where indigenous and original culture are, if not annihilated, often literally dislocated” (P. 75). It is not only involved with people transportation but also it is very connected with culture and values replacement with the colonizers’. The dislocated people are enforced to practice the colonizing culture or the adopted country culture.

Exile is not very different from dislocation which does the same job. Ashcroft and others (2000) pointed out that “exile involves the idea of separation and distancing from a literal homeland or from a cultural and ethnic origin” (P. 92). Exile is practiced in different ways by the colonizers “as pressure was exerted on many colonized peoples to exile themselves from their cultures, their language, and traditions” (P. 93). By such pressure, the colonizers have created in between persons or the hybrid ones. It is not only a matter of ethnic cleansing but also it is a sort of cultural and intellectual cleansing that enforce the exilic people to practice a new culture, language and even the values that express the colonizers. 1948, is the date of establishing the Israeli state, but it is the date of *Nakba* (catastrophe) for Palestinians in particular and Arabs in general. In Jenin refugees’ camp, Amal, the daughter of Hassan Abulheja, was born to grow up to narrate the story of her family which is the story of a nation. Her name is a hope that her father and every Palestinian looks forward to. Palestinians are armless, helpless and hopeless to defend themselves. No weapons that may be used to defend

their families and land. Palestine could not find help from the countries of the world. Some Arab countries worked against the Palestinians' interests, "four years, I had heard complain that King Hussein bin Talal was disarming the Palestinians, leaving us defenseless against Zionists who were amassing more and more weapons with the help of the west" (P. 70).

Diaspora is not very different from the other postcolonial terms discussed above. Diaspora "the voluntary or forcible movement of peoples from their homelands into new regions, is a central historical fact of colonization" (Ashcroft and others, 2000, P. 68). Jews moved from different places in the world to be gathered in very huge Diaspora movement to settle in Palestine and established their own country in 1948, dislocating the indigenous people of Palestine. They came to Palestine as their "Promised land" according to their claims in their Heaven Books, and due to another promise from the Great Britain under its foreign Minister's leadership, Belfour, the one who promised what he did not own and gave such a promise to the Zionists who did not deserve. Both have no right to act with something that did not belong to them. Zionists did not come to Palestine to live in peace with its indigenous people; however, they planned to put their hands on the Palestinian homeland by dislocating the indigenous people of Palestine, enforcing exile and Diaspora upon the locals. Palestinians became scattered over the world and they have been enforced to practice other identities and cultures that fit the countries they find themselves exiled in. Identity formation and reshaping their identity are enforced by the political and cultural power of the people/place. *Mornings of Jenin* is an example of the scare and terror caused by the Israeli gangs who become more organized and better armed to drive the indigenous people away of their homeland.

The peace and quietness do not continue longer in Ein Hod. The villagers' dream to live in peace, however, "the country is being turned upside down by Zionists and you're...Zionists killing British and Palestinians every cursed day? They are getting rid of the British so they can get rid of us and every body's too stupid to see it or do anything about it" (P. 20). Ari, despite his Jewish origin, he has very good connection with Abulheja's family, particularly with their son, Hassan. However, the Jews launched a propaganda campaign over the world as a first step to persuade the world of their right in Palestine and later they might receive the world support for the future steps, claiming "a land without a people, they're going to make it a Jewish homeland" (P. 26). What also encouraged the Jews to take such bolding steps was that the Arabs were disarmed because of their revolt against British many years ago.

Britain, America and other western countries, from the beginning of the Jews' departure to Palestine, have offered peerless help to the Jews. America and Britain in particular, side by side, work everlastingly to support the Jews to settle in Palestine through funding many campaigns that call for establishing a state for the Jews in Palestine, "then it's inevitable. They're the British determined that this land become a Jewish State" (P. 27). As the Jews found the green light from the great powers, they began to launch the attacks against the safe villages to enforce them to leave "God curse the

Jews! A gang of them fire bombed a house in al-Tira and fled to a truck waiting in the olives groves above the cemetery" (P. 29). The aggressive works of the Israeli gangs spread fear and worry in the neighboring villages, women and children were the most fearful, "Baba, the Jews going to bomb us too"(P. 30). The works of the gangs became the talk of the villages and cast fear in the hearts of their families and children. The news of the Israeli gangs spread fast from a village to another, "Palestinians were massacred in the nearby village of Balad al- Shaykh"(P. 30).

This is one of their plans to terrify the Palestinian villagers to enforce them to leave their homeland. They launch media campaigns that serve their goals and plans. However, Palestinians do not want to confront the Jews because they have no defensive weapons that help them to protect their homeland and families. As a result, the Palestinian villagers served the food for the Jews to let them learn that they want to live in peace. However, the Jews have practiced all kinds of killings and torture in the Palestinian villages. Palestinian villagers leave behind them their homeland and belongings in Ein Hod and other villages. Ein Hod becomes empty except from the Israeli forces.

The history of "the year of 1948 in Palestine fell from the calendar into exile" (P. 38). Palestinians though their generosity and their acceptance to live with Jews would save their lives, their villages and might keep them live in peace, However, the Jews keep no treaties and comply by no rules or promises. It is not only the matter of Palestinians' homeland and their belongings, but they also snatched Ismael, the son of Hassam Abulheja, from his mother's chest without paying attention to his mother cries. Ismael is taken by Moshe, one of the Jews, to bring happiness to his wife's heart and the real Palestinian mother, "Dalia lays heartbroken, delirious with the loss of Ismael" (P. 42).

MORNINGS IN JENIN: RESHAPING PALESTINIAN IDENTITY OF PEOPLE/PLACE

Establishing Israeli state is the beginning of Palestinian pains and miseries. It is the beginning of dislocation and exile. It is the beginning of refugee's problems, whether inside their countries, dislocating them from their villages and homeland to move to the refugees' camps inside Palestine or outside, suffering nostalgic memory. The narrative of Abulheja's family is the narrative of thousands of Palestinian families that suffering dislocation and exile enforced by Israeli gangs. Some of them were enforced to live in refugees' camps as Jenin refugees' as Abulheja's family and others moved to live in refugees' camps in Lebanon as Sabra and Shatilla. Other Palestinians escaped from the hard conditions of life to stay in European countries and found themselves enforced to practice the strangers' lives or living in-between. That life does not fit their culture and values.

In *Morning in Jenin*, reshaping identity of people and place appeared explicitly through the Israeli aggressive practices in Palestine. The first type of reshaping the indigenous identity is the story of Ismael, the son of Hassan Abulheja and Dalia who was snatched from his mother chest during the chaos of war and distanced from his home by one of

the Israeli soldiers, Moshe, who thinks only how to bring pleasure to his wife, Jolanta. She has no children and she is still suffering from loneliness after settling in Palestine. The Israeli soldier does not show any sentiments to his real Palestinian mother, Dalia, ignoring her cries "Ibni! Ibni, My son". Ismael was raised by a Jewish family as a Jew and given the name of David. Giving him a new name means a new life and a new identity that serves the Jewish state and interests, "he had not been for fifty three years" (98). It is very long time. It is sufficient to reshape his identity, particularly he was taken from the chest of his mother when he was a boy and he was assimilated easily by the Jewish medium he lived in.

David looks like his brother, Yousef, albeit differently, in their culture, identity, and values learned from the Jewish community. Amal points out her situation from her brother who has been reshaped by a Jewish family to be one of them, "I wanted to hate him, because I loved Yousef. But in David's melancholy face, I could see the shadows of my mother's eyes, Baba's nose, and David's own mistaken identity" (P. 102). David's interest and identity are Israeli and he serves his community whether in war or peace. He fights the Israeli wars against Palestinian people. Jolanta is very happy with her adopted boy; even she does not want him to go for war. She is scared to lose him in war. She could not find peace when David was injured in his hand, "my boy! Let me see your hand" when David informed by Yarel that he and an Arab looks like twins, he started to ask his parents many questions "Is it possible that they captured a Jew by mistake? A Jew who is related to me?" (P. 107). Yousef found his brother, Ismael (David); he has the same scar on his face and has the same face of his. He is certain that he is his brother, it is not a dream, and "Ismael lives. My brother is a Jew. He is an Israeli soldier" (P. 113). Yousef could not contend that "Ismael is a Yahoodi, a Sahyonna who fights for Israel" (P. 114).

David later learns about his Palestinian family, Abulheja's, he learns even late that Yousef is his brother and Amal is his sister. He meets Amal and talks to her about the past, "You and I the only remains of an unfulfilled legacy, heirs to a kingdom of stolen identities and ragged confusion" (P. 120). Although David learns about his family, it is not easy for him to forget his Jewish past, particularly Jolanta, the Jewish mother; he is raised in her house. He lives in between as a hybrid that endeavors to satisfy the two parties, the Palestinian origin, and the Jewish education with his Jewish mother. He may not forget Jolanta's love for him "I loved Jolanta. She is the only mother I knew. But she allowed me to live a profound lie that came to much personal harm, for the sake of uncontested motherhood" (P. 142). Finding out the fact of his origin, David becomes confused, particularly when his Jewish father, Moshe, narrates the moments of snatching Ismael from his mother's chest, "she hated me. Hated all of us. We were master of her land, master of her family's fate, and we both knew it" (P. 144). David as an Israeli soldier fights for Israel while his brother Yousef launches attacks against Israel.

The second story of reshaping the Palestinian identity is the story of Amal who chose to wear another identity on the

hope of forgetting her miserable past. Her brother, Ismael, was enforced to reshape his identity as a result of living with a Jewish family. However, Amal's goal was to forget her identity, even for awhile to forget her traumatic experiences in Palestine, Jenin in particular. She travelled to America on scholarship. She found it a good opportunity to continue her study and simultaneously it might help her forget the miserable past in Jenin which left a bullet scar on her abdomen by an Israeli soldier. She was exposed to open culture, a new community, a new language, a new world with its merits and demerits. A world where everything is possible and what is forbidden for cultural and religious considerations, it becomes permissible under the garment of a new demands of the open world.

Amal has travelled to Philadelphia to study. Amal's first year in the college is friendless and busy; however, she works on adapting herself with a new world with its open culture and values. She works to overcome the obstacles that keep her away of that unknown world. She initiates reshaping her identity due to the new American medium she lives in, the genuine American style of life which is very different from her culture and religion, "I dampened my senses to the world, tucking myself into an American niche with no past. For the first time, I lived without threats and sentiments of war. I lived free of soldiers, free of inherited dreams and martyrs tugging at my hands" (P. 197). Amal's cultural values have been assimilated by the new world, the life she finds herself enforced to live on the hope of forgetting the miserable past of war and dislocation. She practices the daily routines as any American citizen. She finds no shame to drink alcohol and dates several men that may help her to empty her traumatic/collective memory, perhaps, for a short time, "I spun in cultural vicissitude wondering in and out of American ethos until I lost my way... I lived in the present, keeping the past hidden away" (P. 198).

In reality, Amal does not feel entirely satisfied with her new American identity and the American style of life because from time to another, she feels that she has betrayed her people and place, betrayed her family and herself by wearing an identity that does not fit her community, Palestine. Everything she will see, hear or meet, it will remind her of Palestine, particularly Jenin. She thinks by changing her name from Amal to Amy that may keep her mind in peace and the people may not argue with her the political situation in Palestine as long as she lives the American style of life. Her indigenous identity becomes unknown. However, "Palestine would rise up from my bones into the center of my new life, unannounced" (P. 199). She lives a perfect American life, particularly after receiving her green card to become an American forever. Her appearance and identification cards show her American citizenship, however, such things may not fill the void that left by her relatives and friends in Jenin. The nostalgic memory keeps that strong bond between her and her homeland, she always attempts to forget her traumatic past to bring peace to her mind. However, her sentiments tell her that this style of life in America is a sort of self deception and such a hybrid life may not continue forever, "But no matter what façade I bought, I forever belong to that

Palestinian nation of the banished to no place, no man, no honor. My Arabness and Palestinian's primal cries were my anchors to the world" (P. 203).

The dream of Amal to return back to Palestine, particularly to Jenin is an obsession may not leave her nostalgic memory. Amal is the first person's point of view and she is trustworthy because she lives the story of Jenin camp. Such traumatic experience may not leave her nostalgic memory that keeps the bond with her painful past. The scar of the Israeli bullet is still in her body as a mark of the cruelty of life she went through. The tragedies and miseries that she struggled to hide or avoid or even to think about find in her nostalgic memory a safe place. Reshaping her identity and Americanize her style of life to avoid arguing her Palestinian past might not help and she attempted to give small space for forgetfulness to maintain peace, away of war, away of the loss of homeland, mother, neighbors and friends, "I wanted to be an American. I wanted to pack away my baggage of past and tragedy and try out Amy for my size; she didn't quite fit, though" (P. 210). Amal responds to her brother to come back to Palestine, to Jenin and sees him, she finds such an invitation a good opportunity to meet her family and she falls in love with Majed and gets married later to have a baby with Majed named Sarah. Amal's visit to her home, Palestine, has altered her entire life to get married and get a family.

Edward Said (2000) argued the memory and the traumatic/collective memory and its connection with identity formation. Therefore, Amal may not forget her past which becomes part of her identity and nationalism despite living the American dream which fails to bring peace and satisfaction to her life abroad. She moved physically to America, but she still lives the collective memory of trauma and pains of Jenin, Ein Hod and other Palestinian villages. The Israeli bullet scar in her body remains the reminder of her trauma. The death of her mother, other friends and members of the family are not forgotten easily. Edward Said pointed out that

Memory and its representations touch very significantly upon questions of identity, of nationalism, of power and authority. Far from being a neutral exercise in facts and basic truths, the study of history, which of course is the underpinning of memory, both in school and university, is to some considerable extent a nationalist effort premised on the need to construct a desirable loyalty to and insider's understanding of one's country, tradition, and faith. (*Invention, Memory, Place*, P. 176)

Her return makes her in contact with her troubling past which she struggles to abandon. However, her destiny leads her to be killed by an Israeli's bullet, intended for her little daughter, Sarah. Amal victimized her life to protect her daughter. Amal was murdered in her homeland, in Jenin. She tried to be assimilated in the American community and escaped the fate of her people in Jenin, but her destiny brought her home again to be killed and buried on her homeland. She has changed her appearance to be an American but her nostalgic memory may not help her to forget her miserable past, that traumatic memory which reminds her of her mother's death, her friends and her people. Sara's mother

was killed before her eyes. Therefore, she planned to move to Pennsylvania to avoid the fate of her mother and grandmother, particularly when Israeli forces put her name on the list of security threat, they already learned everything about her and her family, and she would be an easy target for the Israeli bullets. The Jews built their home and happiness at the expense of Palestinian misery.

Amal was killed in Jenin, "the one about the Palestine Amreekyah who was killed protecting her daughter. This woman has survived an Israeli bullet in her youth and died by the one intended for her child" (P. 320). Regrettably, the massacre of Jenin camp was ignored by the western media and the United Nations; however, they claimed "no massacre took place". The United Nations' official report "prepared by men who never visited Jenin and spoke neither to victim or victimizer" (P. 321). Like her brother Ismael, she changed her identity, albeit in different way, Ismael, David later, was enforced to wear another identity, the Jewish one, because he was still young when he was taken from his mother's chest and the Jewish family had reshaped his identity that fit the Jewish culture and conventions while Amal has reshaped her identity due to her choice, hoping she may forget her miserable past. David, after his sister's death by Israeli bullet, has realized that their hybrid lives and in-between ones may not help him or his sister to live in peace. At the same time, David does not succeed to forget his Jewish identity, he still feels that confusion, "I'll never be wholly Jew nor Muslim, never wholly Palestinian or Israeli. Your acceptance made me content to be merely human" (P. 323). Eventually, David accepts to live as a human with Palestinian origin and Jewish identity.

Establishing the Israeli state in 1948 was the beginning of reshaping the identity of people and places. As soon as Israel exiled the Palestinians from their homeland, they initiated replacing the names of the places, the regions, the villages, and the cities with Jewish names to prove their domination on such places. It was an organized policy to change the signposts of the Palestinian places to deny their historical rights in such places. The irony is that the Jewish state accuses Palestinian Liberation Organization (PLO) of terrorism while it regards its expansionist project in Palestine through Palestinian dislocation, enforcing exile and Diaspora a sort of self-defense.

They worked intentionally to dislocate, exile the Palestinians from their villages and killed a lot of them to fear the other villagers to escape and leave their homeland to them. "The results were 17500 civilians killed, 40, 000 wounded, 400,000 homeless, and 100,000 without shelter" (P. 245). As a result, the PLO exiled with its leaders to Tunisia to avoid more killings and destruction for Palestinians' refugees. Jenin refugees' camp did not stand before the attacks of Israeli gangs, and even the refugees' camps outside of Palestine were exposed to killing and ethnic cleansing under the watch of Israeli soldiers. The refugees in Lebanon, Sabra and Shatila were exposed to organized killings without any consideration for the children, old, and women, while Ariel Sharon's army circled the refugees' camps of Sabra and Shatila and allowed the Phalange allies into the camps to

slaughter the Palestinians without considering any humanitarian conventions. They committed their crimes: killings, shooting, raping while the world stood listening to the news and correspondents' reports.

It is reported in the *Pity the Nation* as illustrated in Abulhawa's narrative "in the pains and hatred of the battle, tens of thousands had been killed in this country. But these people, hundreds of them, had been shot down there, and the evidence of such savagery, we could see the Israelis watching us" (P. 252). "But there women lying in houses with their skirts torn up to their waists and their legs wide apart, the children with their throats cut, rows of young men shot on the back after being lined up at an execution wall...all had been shot at point-black range through the cheek, the bullet tearing away a line of flesh up to the ear and entering the brain" (P. 253). Abulheja's family, particularly Hassan Abulheja's, as thousands of Palestinian families had paid a highly price. Amal and her brother, Yousef, lost their mother, killed by one of Israeli soldiers. Amal survived one of the Israeli bullets, to be killed at the end attempting to save her daughter, Sara. Amal received the bullet that put an end to her miseries in life. However, Yousef was shocked to find his wife and child had been killed in very brutal way, "they ripped my Fatima's belly with a knife...they killed my babies, he screamed more, they killed my babies, Amal. Oh God! Oh God! They slaughtered my wife and children like lamb" (P. 255).

Ethnic cleansing, killings, and enforcing the Palestinians to leave their homeland, living exiled are the Jewish expansionist project in Palestine. They have built their state on the Palestinians' corpses. They have achieved their dream at the expense of the other people's miseries. *Mornings in Jenin* is one of the miserable stories of Palestinian families under the Israeli occupation. It highlights the suffering of a family for three generations. Eventually, Abulheja's family has lost many children in such unfair war, and under horrible conditions.

Abulhawa's *Morning in Jenin* gives the females a voice and enough space to narrate their miseries and reveals their sacrifice and struggle in favor of Palestinian issue. However, some Palestinian literary works focus on male as a fighter, a stranger, and a struggler as Kanafani's *Men in the Sun* in which patriarchal domination is conspicuous. Abulhawa stresses the role of woman in victimization as Dalia who was killed by the Israeli bullets, Fatima and her babies slaughtered by the Zionist soldiers brutally. Amal had victimized her life to rescue her daughter from a certain death by one of the Israeli bullets intended her daughter. Abulhawa's narrative concentrates on both male and female roles and their stringent confrontations with the Israeli troops. It gives sufficient space for both to express their voice in a nation enforced to be voiceless. The female voice here takes a pioneering role to narrate the females' history of trauma and collective memory. The role of woman is not less significant than the male. It is a female's self-representation that embodies the female resistance and moves the female from the margin to the center.

CONCLUSION

Mornings in Jenin revealed the misery of Abulheja's family which is a misery of all Palestinians. Life is very different before/after the establishing of Israeli state. Before 1948, the simplicity of people and the place make Palestinian families live in joy waiting for the harvesting of their olives and other plants. They live their moments of spontaneity of life in consent. They keep a bond between them and other Palestinian families; between them and their land that bond invigorates their love for life, between them and their Creator through the daily prayers. The establishment of Israeli state has changed their entire lives and led to an organized ethnic cleansing practiced against the Indigenous people of Palestine, enforcing global Diaspora upon the remainders. Most of the members have been killed by the Israeli bullets as Dalia, Fatima and her babies, and Amal who thinks her living the American dream and American identity may protect her from the Israeli snipers' bullets or it may protect her from the miserable nostalgia. However, she has been killed by Israeli bullet. She intends to reshape her identity to forget her painful and traumatic past, but the nostalgic/collective memory may not help her to forget her past. Moreover, her brother, Ismael, David later, has been enforced to live the Jewish life and raised in a way to appreciate the Jewish concern and culture. Later, he does not succeed to live a Palestinian life or a Jewish one. He lives in-between, not as a pure Palestinian or a pure Jew. He wants to live as a human who respects the human values.

It is not the matter of the Abulheja's family; it is the story of a nation who intentionally its people and place have been reshaped, to be replaced by Jewish names and Jewish culture. They live in refugees' camps and such a life may not keep them in peace, however, Palestinians were exposed to many massacres and one of such massacres is Jenin refugees' camp which the world and the United Nations did not want to pay attention to such a massacre which its reports denied Jenin camp massacre and the world continued as nothing had occurred. The global organizations did not take any positive action to protect the Palestinian families in the refugees' camp that led Palestinians to retaliate for their relatives killed in the camp as what occurred with Yousef who spent his life thinking how to revenge for his wife, babies and other Palestinians who had been slaughtered like sheep in Jenin camp.

The study showed the miserable lives of the Palestinians who live in Palestine or as Diaspora after establishing the Jewish State in 1948. The Jews came to Palestine in Diaspora movements to protect themselves from the oppression of the world as claimed while they drove Palestinians to other sort of Diaspora and exile whether inside their homeland or outside, living in terror under Israeli occupation in the refugees' camps which days proved they were not the secure/best refuge for them. The ethnic cleansing extended to the Palestinian camps and their homeland became settlements for the Jews who worked on reshaping the indigenous identity of Palestinian people/place. Abulheja's family is only small incarnation to the suffering of Palestinian families under the Israeli occupation and Jenin; Sabra and Shatila camps were examples of the ethnic cleansing practiced against unarmed

civilians argued in Abulhawa's narrative. *Mornings in Jenin* are not like the mornings of other cities of the world. They became horrible mornings, in which shooting, killings, terrorizing the indigenous people of Palestine were rampant and became part of Jenin mornings. Living the American dream, as Amal, did not save her from the Israeli bullets of hate and hatred, that bullet did not regard the humanitarian considerations. Abulhawa's narrative illustrated that there were no differences in the Israeli plans to direct such bullets to the chest of a child, an old, or a woman. Jenin is only a symbol of Palestine and Abulheja's family is only an embodiment of Palestinian people. The camps are a symbol of dislocation, exile, suffering and reshaping of the identity of people/place. Living the American dream and reshaping the identity of Amal and Ismael are a symbol of depression and frustration that overwhelm the Palestinian lives, whether inside or outside Palestine. To sum up, the study found that the Israeli state managed to change the face of life in Palestine and managed to reshape the indigenous identity of many Palestinian people, many places to be replaced by Jewish settlements, Jewish names and manifestations. The indigenous identity ended in many places by the Jewish existence and Jewish domination became manifesting everywhere.

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