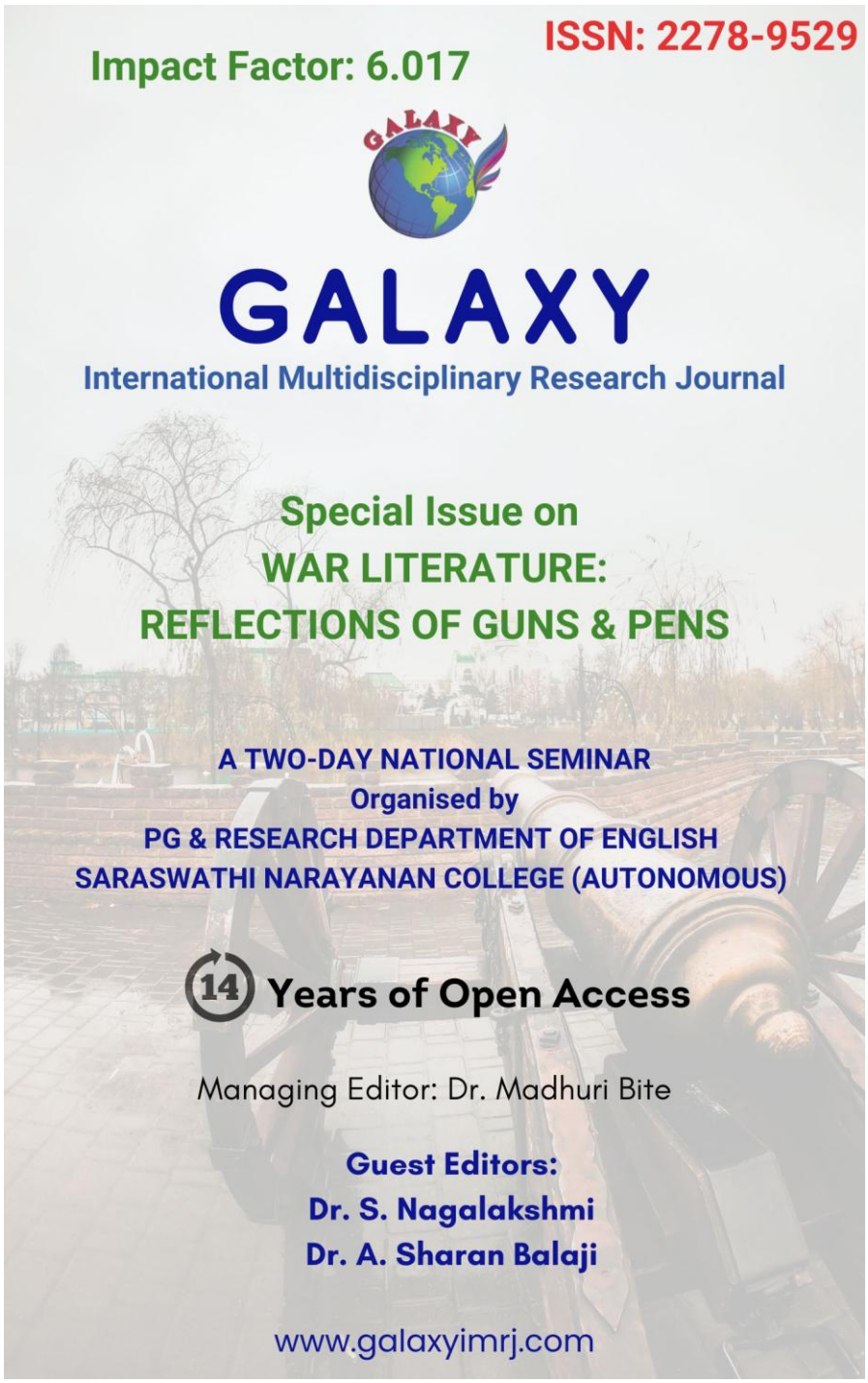


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Political Discourse on Erection of Israel: A Hostile Entity

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Abstract:

The study looks at the hostile creation of Israel during its early years in the Palestinian land by analyzing history and politics. The study uses Foucault's theory of power and knowledge to look into specific and secret forces that were at work when Israel was founded. This study disproves the naturalistic view of how Israel came to be by showing that the "gradual steps through which Israel is erected" happened through talk, political moves, and institutional power. The study uses comparative literary methods to look into the different historical accounts of how Israel came to be and what effects it had on the area. By looking at Exodus and The Haj by Leon Uris, the book goes over some basic Zionist ideas, such as the importance of historical rights and return, along with the idea of self-determination. Strong Palestinian counter-narratives argue against these texts by talking about what it's like to be displaced, to lose your home, and to be occupied for a long time. This essay looks at the lives of Palestinians by comparing two works of literature: *Mornings in Jenin* by Susan Abulhawa and *In Search of Fatima: A Palestinian Story* by Ghada Karmi.

The study looks at how different historical groups built and fought against their legitimacy stories by analyzing literary works that tell stories that don't fit together. When you look at it this way and think about the Palestinian point of view, the creation of Israel seems like a big strategic move that changed the way power works around the world. From the Palestinian point of view, this paper uses Foucault's method to show that Israel's basis

destroyed the peaceful Middle Eastern society before the war. This essay looks into how Israel is a strong manifestation that has had long-lasting bad effects on the Palestinian people.

Keywords: Political Discourse, Power, War, Zionism.

Concept of Power by Foucault:

Foucault's analysis of power projects how power works in the society? Rather than what power is? Therefore, to analyze the politics of conflict, function of power needs to be understood. Power is considered a strategy/ exercise than a possession. Foucault explains it as follows: " Microphysics of power: Power exercised on the body is not a property, but a strategy; its effects of domination are attributed not to appropriation, but to dispositions, maneuvers, tactics, and techniques. This power is exercised, it is not possessed; it is not the privilege of the dominant class, but an overall effect of its strategic positions." (Foucault 5)

Zionism as Ideology and World Zionist Organization

Zionism pushed the World Zionist Organization (WZO) to get Jewish people to move to Palestine, which started the whole problem and was the main goal of the WZO's main program, which was to build the Zionist state "Israel." Zionists say that the "Jewish people" need to "return" to Palestine, which they call their "homeland" and says that it has "historical and religious rights." There are many Jewish ideas that guide Israel's actions, even though its position doesn't fully fit with Jewish belief. When Jews all over the world, especially in Europe, had to deal with the "Jewish Question," Zionism became the most popular way to solve it.

It thought that the best answer would be to create a Jewish state on their own land, similar to how other countries take care of their own nations. According to Zionist ideas, there is a place that doesn't have any people living on it that could be the country of a people

who don't own land. Without a doubt, this chosen homeland is Palestine. The World Zionist Organization (WZO) was founded in 1897 as an international group to build this Jewish state and help move Jewish people to it. For political and strategic reasons, the group needed a different front, so in 1929, they made the Jewish Agency, which was a Jewish group that wasn't just Zionists. Although it was run by the World Zionist group, this business has worked with the group for most of recorded history. Because groups are linked in a systemic way, it is hard to figure out their separate administrative systems.

European nationalism was growing, and Jewish problems were still going on in the late 1800s. Zionism, which calls for a Jewish national homeland all over the world, seemed like a possible answer. Even though Zionism has been around since the 18th century, it wasn't seen as a real answer until the end of the 1800s. Zionism began with European Jewish writers looking for a way to help Jews. But on August 29–31, 1897, an Austrian Jewish journalist named Theodor Herzl held the First World Zionist Congress in Basel, Switzerland, which was the official start of Zionism.

The conference that created the WZO said that its goal was to "create for the Jewish people a home in Palestine secured by public law." For them, "public law" meant being recognized by the rest of the world. Establishing "Israel" on Palestinian land was the main goal of the WZO, and it was achieved. This did not stop the group from getting stronger as it grew. Before this time, only a few Jewish writers had pushed for Palestine to become the Jewish homeland. Before Theodor Herzl wrote his Zionist declaration, Leon Pinsker from Poland started Hibbat Zion. At the time, it was the most important and practical call for Zionism. In the beginning, the goal of making Palestine a home for Jews was achieved through random Jewish settlement efforts in the land. The group bought land in Palestine and set up a separate fund to help pay for its operations in Palestine. Some dishonest Ottoman

officials helped the Jews get into Palestine, even though Sultan Abdul Hameed II publicly opposed Jewish settlement and put limits on Jewish migration.

Development of the Zionist Project:

Once the idea of resettling the Jewish people in their ancestral country caught on, many other places besides Palestine were suggested as possible places to settle. Theodor Herzl learned from his failed attempt to negotiate with Abdul Hameed II about running Palestine after the President of the World Zionist Organization took office that Zionist activities would not be allowed in Palestine while it was under Ottoman rule. Herzl dropped his plan for Jews to live in Cyprus when leaders of Hebbat Zion strongly opposed it, even though he had originally suggested it as a way to get Palestine. After the British took over Egypt, the plan for northwest Sinai near Al-Arish land was turned down. Then, British officials suggested Uganda and other countries in East Africa as an option. Herzl agreed with the idea, so he took it to the Sixth Zionist Congress in 1903, where a small majority voted in favor of it. Herzl then told a special group to look into Uganda for the Zionist venture.

Herzl died in July 1904, around the same time that Uganda was officially taken off the list of places where Jews could move in the future. Through the Seventh Zionist Congress in 1905, the WZO said that Zionists would not work with or back any plans to settle the Jewish People outside of Palestine. After that, they focused their efforts on Palestine. Along with the required charter, international recognition was their main goal, and that's where they put all of their efforts. The Political Zionists used the money in the Jewish Colonial Trust, which was part of the WZO, to carry out political actions that helped them reach their goal. The book "Exodus" by Leon Uris shows that the Zion Settlement Society bought more land to carry out its main goal of keeping all Jewish areas within the Zion Settlement Society. The group began using this method in 1909, when they bought 4,000 dunams of land by the Jordan River, close

to Tiberias. (Ex 237) In 1909, the Society of Zion Settlement bought 4,000 dunams of land from Tiberias below. The land was near where the Jordan River met the Sea of Galilee. (Ex 237) The political Zionists tried to get the Ottoman Empire to agree with them by offering to pay back their debts. At that time, it was impossible to think of a way to get to Palestine without going through Ottoman rule, which had been in place for 400 years. Before the First World War, the Zionist group made a big step toward getting the British to support their goals.

Political events before and during WW 1 & WW 2

Jews came to Palestine in the 1880s to build villages. This was the start of their sneaky plan. Because Baron Edmund Rothschild saw it as a business opportunity, he helped the growth of Jewish settlements so that there were five of them by 1885. Rothschild was the world's financier when he sold Jewish war technology to the British during World War I. He then used the money to buy family land, which is what the Balfour Declaration is all about. It reads thus: “His Majesty’s Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing should be done which may prejudice the civil and religious rights of non- Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country. This fateful declaration of the British cabinet in 1917 was communicated in a letter by Mr. Balfour, the then foreign secretary, to Lord Rothschild, president of the Jewish Federation”. (MWL16.5&6: 26)

Uris in “Exodus” presents it as, “Before her on the blackboard was this sentence chalked in block letters: THE BALFOUUR DECLARATION OF 1917 IS THE BRITISH PROMISE OF A JEWISH HOMELAND IN PALESTINE.” (Ex 109) By the end of World War I, Ottoman Empire was broken into pieces as free Christian states, to control the

Nationalist Revolutions, by League of Nations. In 1924, Ottoman Empire had a great fall; this was their proposed great impact. Other than the free Christian states rest of the Empire was divided among Britain, and France. America and Britain together kept Soviet Union in check. Thus, Palestine came under British Mandate and social unity is demolished and racial prejudices were sown to destabilize the harmony that prevailed for centuries.

The events of WW 1 are presented through the words of Uris: “To pay the passage for their aspirations and promise of the Balfour Declaration, the Jews of Palestine supplied a Jewish Legion to the British Army. On the Arab side, Sharif Hussain of Mecca and his sons promoted some effective guerrilla sabotage on the Hejaz rail road, a vital Turkish route…Sharif Hussain modestly declared himself King of Arabs, a title reduced by the British to King of Hejaz.” (Haj 28) “Faisal, son of Sharif Hussain arrived in Damascus, and declared himself King of new greater Arab state. The French chased him out of Syria. Faisal moved on to Bagdad where British accorded him a better treatment. They rewarded their faithful servant by creating a new state out of the Mesopotamian Province. They called the country Iraq and proclaimed Faisal King.

During that time, Faisal had a brother called Abdullah who also wanted credit for his work. Without permission from the League of Nations, the British made Abdullah king of a new country they set up in parts of Palestine. According to history, the name of this new country was given to Trans-Jordan. (Ex 252) The Declaration of the State of Israel: They called it the "State of Israel" on May 14, 1948, and the British took it back on May 15, 1948. According to Abulhawa, the Israelis want to scare the refugees, so every day people in the Jenin refugee camp listen to BBC News shows that reflect Israeli tastes. Everyone knows that Zionists kill British and Palestinians every day. Since no one sees things for what they really are, the British government wants to get rid of the people who occupied the land in the past. This will force the Palestinians into a second occupation. Abulhawa (17) says that preview

information from the BBC helps Israel get legal recognition as a new Jewish state. To keep Zionist ideas alive in its laws, the Israeli government recognizes both Jewish nationality and Zionism in all of its institutions and laws. The goal of creating a Jewish state relies on Jews moving to Israel from other countries. This is because immigration is what made the state possible and keeps it going today. Immigration to Israel keeps going for two main reasons: first, Zionists see Israel as the center of Jewish life; and second, weak Jewish groups are interested in Israel enough to go through the migration process.

Arabs considered the purpose for the mass Jewish immigration was to seek refuge. It unfolds through Amal's utterance "Jolanta had sailed alone to Palestine or Palestinians, following only the lure of Zionism and the lush promises of milk and honey. She wanted refuge. (Abulhawa 36) Karmi also approves it. When she over hears the conversation between her father and his collegues: "We wouldn't want to deny a haven to ordinary refugees," they said. "The problem with these refugees is that they're not coming here just for safety. They're coming to take over the country." (Karmi 107) These exemplify that Arabs did not refuse the Jewish Settlements until they witnessed their plan in chasing British out of Palestine. The above quoted textual evidences justify social energy – collective dreams become reality with the circulation in the medium political arena.

Jewish immigration, referred to in Hebrew as (aliyah), which means rising, is maintained currently by promises of security and economic prosperity. The arrival of first set of Jews to Palestine was not termed as Aliyah as they were not immigrated in by some movement. Leon Uris describes it in "Exodus" as: "Late in the year 1881 a group of Jewish students from Rommy bolted from the Pale (Jewish quarters in Russia) and made for Palestine with the motto on their lips, 'Beth Yakov Leku Venelkha – House of Jacob, let us go up!' This daring band of adventures, forty in number, became known far and wide by the initials of their motto, which in transliteration became the 'Bilu. "The Bilus started a small

farming village in the Sharon Valley of Palestine. They named it Rishon le Zion: First to Zion.

The pogroms in the Pale increased, as a result new groups of Bilus struck out for the Promised Land and the Lovers of Zion grew by leaps and bounds. In the Sharon the Bilus founded Petah Tikva: the Gate of Hope. In the Galilee they founded Rosh Pinna: the Cornerstone. In Samaria they founded Zichron Yakov: the Memory of Jacob. By the year 1884 a half a dozen small, weak, and struggling Bilu Settlements had begun in the Holy Land." (Ex 201)

These primary settlers with the aid from world Jewry financier, Baron Edmund Rothschild started a movement to immigrate world Jewry into Palestine as a part of World Zionist Organization. The Movement for immigration was termed as Mossad Aliyah Bet. Leon Uris presents the meaning for the term and different phases of immigration as: "Exactly what is this Mossad Aliyah Bet? The word 'aliyah' means to arise, go up, and ascend. When a Jew goes to Palestine it is always referred to as an aliyah… always going higher than he was. Bet or letter b for the illegal. Therefore Mossad Aliyah Bet means Organization for Illegal Immigration." (Ex 53) "By the turn of the century fifty thousand had found their way to Palestine… The Zionists had a world headquarters in England and a growing bank to back them up. Zionist bribe money kept the door of Palestine open for all those who would enter. This was the First Aliyah of the Jewish Exodus." (Ex 223) "In the year 1905, Russian secret police continued the pogroms until hundreds of thousands of Jews poured out of Russia. Those who came to the Promised Land were of a new breed. These were youngsters indoctrinated in Zionism and filled with idealism and a determination to redeem the land. The year 1905 ushered in the Second Aliyah of the exodus." (Ex 230) "In the year 1924, the Third Aliyah penetrated the newly purchased Jezreel, the Sharon valet, and Samaria and into the hills of Judea and the Galilee and even south toward the desert." (Ex 256) "Kibbutz of Ein

Gev sat isolated from the rest of the Palestine and directly below the mountains of Syria. It had been founded by immigrants of the German Aliyah in the year of 1937." (Ex 393)

According to the lines given, Zionists worked very hard to build Jewish homes in Palestine. Rich Jews in Western Europe and the US still don't want to move because they don't think they need to, despite their religious views. It is the law in Israel that anyone who gets a "New Immigrant Certificate" before they go to "Israel" automatically becomes a "Israeli citizen."

In 1948, Israel was formed on the land it had taken over in the 1948 war. Soon after getting a U.N. resolution (Resolution 181) on the right of Jews to live in a state in Palestine and soon after Britain officially gave up its control over Palestine, David Ben Gurion announced the creation of the "State of Israel." Leon Uris puts it as: "We hereby proclaim the establishment of the Jewish state in Palestine, to be called the State of Israel. The State of Israel will be open to immigration to Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; and will loyally uphold the principles of the United Nations Charter…with trust in Almighty God, we set our hand to this declaration at this session of the Provisional State Council, on the soil of the homeland, in the city of Tel Aviv, on this Sabbath ee, the fifth of Iyar 5708, the Fourteenth day of May 1948. Within hours, through President Harry Truman, the Unites States became the first of the nations of the world to recognize the State of Israel." (Ex 519)

When the State of Israel was declared in 1948, the British Mandate ended as a body of government. Building up the business takes many years and a lot of hard fighting. It became possible to gain sovereignty and self-determination through the media because of social energy. Gadha Karmi calls Israel "A hostile political enterprise existing only to trouble the Arab world yet peripheral to its authentic nature since it emerged through deceptive

maneuvering as a synthetic territory inhabited by deliberately imported people" (Karmi 420). Karmi (423), writing about the declaration, says that it led to armed conflict with local Arabs and Arab governments. This led to what "Israelis" call a "war of independence," but Palestinians call a disaster that is one of the worst examples of ethnic cleansing in modern times.

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