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**The Portrayal of Palestinian Women in
*ABULHAWA's Mornings in Jenin***

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Literature and Civilization**

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Abstract

Palestinian women in exile are a marginalized, oppressed category who got so little attention compared to the weight of their case. Their depiction is seldom accurate unless the writer perceived the real life of Palestinians from the inside; hence, this piece of research is an intent to put emphasis on this case and to promote works of this type. Thus, the actual image of this particular underclass would be more obvious and hopefully a change would be marked. *Mornings in Jenin* by Susan Abulhawa is a novel that illustrates the real Palestinian experience of life in exile. The novel follows the story of a Palestinian family who had been forced out of their homeland; and embraces the tragedies of Palestinians since the Second World War. The largest part of the story takes place at the Jenin refugee camp revealing the pitiable facts about the daily regime of Palestinian refugees; and provides some perfectly truthful description of the Israelis' brutality and their attacks and massacres of civilians. The novel made fine material for the theme of this extended essay; and suited the demands for the comparative analytical approach followed. The New Historicist theory was applied first to help acquire background awareness of the theme, and then a small review of the novel and a biography of the novelist was a silky transition to involve the reader in the core of the work. The study then reveals facts about real life Palestinian female refugees followed by the comparison of Dalia to her real life likes, and sums up with a critical analysis of the serial traumas Dalia experienced due to which she eventually lost her wits.

Dedications

To Palestine...

To the martyrs...

To all the oppressed around the world.

To all the Dalias around the world.

To MAMA, the heroine.

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I acknowledge this work to ALLAH, who blessed me with health and strength to accomplish it, and for all the gifts he bestowed upon me which helped me become all what I am.

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General Introduction

General Introduction

Palestine witnessed its most violent times from the beginning of the Israeli colonisation; Palestinians endured woe and distress the likes of which no other people endured. The Catastrophe of May the 15th 1948 which was henceforth called the Nakba coupled with the expulsion of the Muslim Arabs from their land by the Jews; ended the happiness of Palestinians with the end of the British mandate, and started decades of exile, losses, massacres, misery and wars. Palestine witnessed many colonisations and was ruled by many governments; but none of them processed an ethnic cleansing on any ethnic group living on the historical lands of Palestine, and planned to settle a national homeland for a particular religious group only.

The ethnic cleansing forced hundreds of thousands of Muslim Arab Palestinians out of their homelands. Thousands Palestinians who had been expelled ended up living in refugee camps on the historical land of Palestine and in the neighbouring countries. Palestinian refugees outside Palestine face many problems in their daily life as for Palestinians still in Palestine they live under Israel's thumb; especially in camps and the colonized territories. The Israelis do the best to keep the cruelty of their deeds away from the world to see; they prohibit the press of covering the massacres or the attacks and many times reporters had been killed or wounded by the Israeli gunshots.

The lifetime suffering of Palestinians is not accurately transmitted to the world due to the restraints imposed by the Israelis. One cannot perceive the real image of the brutality which Palestinians endure or what does it mean to live in a refugee camp in Palestine and especially what is life like for Palestinian women; unless they saw it from the inside or if they too have lost their homes, children, and beloved ones for wars. Furthermore, no one really knows what life in camps is like and no woman

in the world knows how it feels like to be a female Palestinian refugee. Luckily there have been works of literature which transmitted some of the whole picture however.

The traumatic events, the distress and misery Palestinians had lived since 1948, was a material of kind for some writers to produce literary works with themes that portray and defend the Palestinian case. Susan Abulhawa is one of the few who managed to realize a picturesque depiction for the lives of Palestinian families before and after Israel. Abulhawa wrote several literary works, amongst the novels *Mornings in Jenin* and *The Bleu between Sky and Water*; and some other anthologies such as *Shattered Illusions*, *Searching Jenin* and *Seeking Palestine* and a collection of poetry *My Voice Sought the Winds*.

Among Abulhawa's Palestine related works, *Mornings in Jenin* ranks as one of best novels of its genre, as most reviews and critics consider it. It is a bestselling novel that had been translated into 32 languages so far. It was first published in 2006 as *The Scar of David* but it was till 2010 that the novel got so much credit and success, and turned the attention of the world to the case of Palestine.

In her magnum opus, Abulhawa describes the struggle of the Palestinian family 'Abulheja' who are dis-rooted from their homeland in the Nakba and follows their story through four generations. Since Abulhawa is originally Palestinian, she was on the qui vive for an accurate portrayal of the adversities Palestinians encounter and the harsh circumstances they live. She has endeavoured to convincingly depict the living of Palestinian families at their homelands before the Israeli colonization, and after the brutal ethnic cleansing in refugee camps and she brilliantly managed to do it. *Mornings in Jenin* can be neutrally called a lens from which you can perceive the miserable life of Palestinian women in refugee camps as well as the personal experience of Abulhawa that can be felt in the chapters.

The choice of this theme "The Portrayal of Palestinian Women in Abulhawa's *Mornings in Jenin*", particularly, is due to some reasons, some are objective and some are subjective enthusiasms. First the merit lies in the fact that this research is made

with purpose of transmitting the changes that occurred in the Palestinian society from the Nakba till nowadays; and the inhumane life Palestinian women were left for in refugee camps by the hands of the Israelis. My subjective enthusiasms about the theme however, are purely humane given the quotidian torment of our people in Palestine; and because 'Dalia', the chosen heroine for this work, reminds me of the real heroine of my life. Critics and bloggers had repeatedly written book reviews or positive personal comments or opinions about *Mornings in Jenin*; it got a big buzz on the media and got Abulhawa so much fame and appreciation. Hitherto, no academic studies or literary conferences had been held to discuss the novel or any of its themes.

After having a meticulous awareness of the case of Palestine and *Mornings in Jenin*, one can tolerably feel the pains of Palestinians. Thus, the present extended essay throws the following central posers:

-What is Palestinian society like before and under the occupation?

-What is the typicality of Palestinian women?

-How is Dalia depicted in Abulhawa's *Mornings in Jenin*?

Thus the following hypotheses require arguments to be tested before being confirmed.

-Many changes occurred to the Palestinian society during the era from after the First World War to the present time.

-Palestinian women are typically distinct from other women of the world who also live in delicate situations.

-Dalia has her differences compared to Palestinian women and she is extremely divergent to ordinary women.

After gathering the compulsory resources which are mostly books, articles, and websites the current extended essay runs under the comparative analytical approach in a harmonizing way with the New Historicist theory that works under a changing focus; opening with the historical background then to the themes being studied then examining them both correlatively.

The current extended essay is composed of two chapters. Chapter one that is entitled “Background History; Palestine before and after Zionism” it examines the events and the causes that led to the Israeli occupation of Palestine and what impacts it brought upon Palestinian society. Thereafter, there will be a focus on era that preceded the emergence of Zionism and the aspects of prosperity and promising future of Palestine if there had not been any interruptions. Finally, there will be a hint about the literary piece chosen for this study and its novelist as a transition to prepare readers for the following chapter.

Chapter Two is entitled “The Portrayal of Palestinian Women in Traumatic Literature: Dalia in *Mornings in Jenin*.” This chapter provides an idea of the life of Palestinian women under the Israeli colonization; then it introduces the story of Dalia, after that a comparative literary analysis will be proceeded upon Dalia compared to real life women. At last, there will be an analysis of the case of Dalia.

Chapter One: Background History, Palestine before and after Zionism

1.1. Introduction

Palestine witnessed many colonisations and several rules through a history that goes back thousands of years B.C., yet, the longest, harshest struggle Palestinians endured so far is the on-going ethnic cleansing of Muslim Arabs from the historical lands of Palestine. The current chapter is a transitory through the long history of Israeli colonization and a platform to show the transformations that occurred on the Palestinian society due to the Zionist colonisation; including a humble transition as an introduction to the theme.

1.2. Palestinian Political History; the Struggle with Zionism

After reading a paper by Amer ABOUD (2016) entitled "Modern Palestinian History before Colonisation 1900-1948", it attracted our attention about many facts related to authentic history.

The word Palestine is obtained from Philistia, the name given by Greek writers to the land of the Philistines, who in the 12th century BCE occupied a land on the southern coast. The area (or at least parts of it) is also identified as the Holy Land and is considered sacred among Muslims, Christians, and Jews (Britanica, n.d., Palestine, para.2).

1.2.1. Palestine after the First World War

From 1517 until the end of World War I, the region was part of the Ottoman Empire. Before World War I the area that became Palestine was sometimes known as "Southern Syria." (Britanica, 2018, Palestine, para.2) (See Appendix A page 78).

With the withdrawal of the Ottoman Army, Palestine was subjugated under the control of the British military presence in 1917 and 1918, and was put under a military government administration identified as Occupied Enemy Territory Administration South (OETA-S) until July the 1st 1920, when the military administration was replaced by a British civil administration. Throughout three decades of British rule, Palestinians developed their national consciousness more and

were able to effect some extent of national-communal political activity (Encyclopedia of the

Modern Middle East and North Africa, 2016, Palestine, Palestine under British Rule).

In his article 'Modern Palestinian History' Amer Aboud (2016) wrote that Zionism emerged after the release of *The Jewish Government* by the Austrian Jewish writer 'Theodor Herzl', the first Zionist conference was held on the last three days of August 1897(para. 1). Later on, the Zionists announced The International Zionist Organization and they publically announced their resolve to set a nationalist state for the Jews on the land of Palestine, encouraging the migration of the Jews to Palestine, and setting the Jewish agency that would sponsor this movement (para. 2) (The researcher's own translation).

The Zionists started looking for international support in order to settle down their nationalist state on the land of promises, Herzl made many communications with several parts, mainly with the Ottoman Sultan Abdülhamit II but his final refusal was crucial in 1901. He replied, 'I cannot give away one inch of the land of Palestine.'¹ He imposed lots of restrictions on the migration of Jews to Palestine (para. 2) (The researcher's own translation).

The First World War ended in favour of the allies with the Arabs' participation hoping to get their independence as promised; so the Ottomans withdrew from Palestine by 1917 (para.3)and the USSR unveiled the secret of the allies in 1917 revealing the "Sykes-Picot Agreement"² (The researcher's own translation)

After the First World War, the allies sat to divide what remained from the Ottoman empire and collect the plunders of the war; in what was called the treaty of Versailles on June 28th 1919; so prince Fayssal Ibn El Sharif Hussein, a representative of the Arabs, sent a memorandum in which he explained their right to decide their faith, and to preserve the union of Syria which included Syria, Lebanon, Palestine and

¹ "لا أستطيع أن أتخلى عن شبر واحد من أرض فلسطين"

² A Franco-English agreement signed on May 1916 that divides the lands in ancient Syria and Iraq between Britain and France, which was connected to the Balfour on November the 2nd, 1917 to support the rise of their country in Palestine.

the eastern Jordanian river (para.4). The memorandum stated as quoted from Dr Hassan HALLAQ's *Palestine in International and Arab conferences* ³ (The researcher's own translation)

'As for Palestine, the majority of the inhabitants, Arabs and Jewish, are racially related to the Arabs, and there are no differences between them in creation and criteria; we and the Jewish are basically one nation. The Arabs cannot take the responsibility of keeping balance in case of a collision between the different peoples and religions in this area, which had often had the world in difficult issues.' ⁴ (The researcher's own translation)

The Arabs' objection was obvious concerning the partition of Syria and the foundation of the Jewish government; in the streets and in all political locomotions, not to mention the official letters. But the British royal government in England had already decided the future of the region with the allies; and everything they did in this period was to tame the feelings of the Arabs and gain time so the Jewish could institutionalize their government (para.5) (The researcher's own translation).

The U.S. sent the King-Crane Commission (after joining the First World War in 1917) to hear the demands of the Arab peoples. It arrived to Al Sham on June 1919 and they twirled the Syrian and Palestinian cities almost a month; then they sent their report to president Woodrow Wilson. It confirmed the persistence of the Palestinians and The Arabs to their right to keep their land. The report also said that "72% of the petitions from the Syrian area confirmed the feud with the Zionist movement, and absolutely rejects the possibility of founding a nationalist country for Jews on Palestinian territories" (para.5) (The researcher's own translation).

³ منشورات روائع مجدلاوي حسن حلاق, فلسطين في المؤتمرات الدولية والعربية, 1998

⁴ "أما فلسطين, فإن غالبية السكان الساحقة من العرب و اليهود يمتون بصلة نسب عرقية إلى العرب, وليس بين ..."
الشعبيين فوارق في الخلق والمزايا, فإننا واليهود, مبدئيا, شعب واحد مهما يكن من الأمر, فإن العرب لا يمكنهم تحمل مسؤولية الحفاظ على التوازن في حال حصول تصادم بين مختلف الشعوب والديانات في هذا الإقليم الذي كثيرا ما ورط دول العالم وأوقعها بمأزق صعبة

Reports pointed that all the British employees in the Syrian area confirmed that the nationalist country of the Zionists cannot be held without military force. Therefore the idea must be set aside (the memorandum as mentioned in Hassan ALHAKIM's *Pages of Modern Syrian History*. The commission recommended to have restrains on the Jewish migration especially that their number was less than fifty thousand compared to 650 thousand Arabs in Palestine (para.5) (The researcher's own translation).

By giving their support to Zionist goals in Palestine, the British hoped they could shore up support among the significant Jewish populations in the US and Russia for the Allied effort during World War I. They also believed the Balfour Declaration would secure their control over Palestine after the war (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, What Caused the Nakba?). In 1917, the Balfour Declaration declared British support for a "national home for the Jewish people" in Palestine. Britain's then-Foreign Secretary Arthur James Balfour wrote a letter to Baron Rothschild, a leader of the British Zionist movement; in which he promised that the British would "use their best endeavours to facilitate the achievement of this object". For Zionists, this was a clear victory. The crucial British achievement to help Zionists was a chance for the Jews to build their army (AJMN, n.d. Al Nakba, para. 4).

The British kept their promises to the Jews and the Arabic efforts to independence continued with many letters to the allies' governments; not to mention the Syrian and Palestinian conferences that insisted all on the unity of the area, and the rejection of the Zionist project. However, the international formal community neglected all these calls and the Zionist project then would walk towards its aim. The Arabs did not had much development and order to avoid massive accidents, especially after the Ottoman reign for four centuries, it did not stop at calls for help only, for the tension between Arabs and the Jews increased by 1920, amongst, the YAVA events on May of the same year causing many deaths of Arabs

and Jews. Later on, the Jews tried to get the Arab to their side (Baboonej, Aboud. A, 2016, para.6); DR. Emile LOUQA states in his book *The Roots of the Palestinian Case* the reactions of the Jewish towards the YAVA events: ⁽⁵⁾

“This time also, the Zionist leadership accused the British military forces of the actions and promoted for the ‘Arab Masters’ myth who incited the Arab executers on Jews for losing their privileges; and pretended that the case do not exceed the case of ‘The Meek Zionist Lamb’ which wants to build the country, and ‘The Breaking Arab Wolf’ which insists on keeping the country as sloughs”. (The researcher’s own translation)

Nevertheless, the project did not work, and the British also tried to reinsure Arabs, Palestinians and Syrians but the latter were pleading the countries back and forth to demand the rights based on the promises of the allies before the war; but all these efforts vanished with the official announcing of the British mandate over Palestine in 1922; furthermore the British kept their promise to the Jews (para.6) (The researcher’s own translation).

The League of Nations mandate for Palestine integrated clauses of the Balfour Declaration calling for establishing a national home for the Jewish in Palestine. It also acknowledged the historical liaison of the Jewish with Palestine and promised support of Zionist goals, and gave preference to Jewish land acquisition and settlement. Although the mandate (like the Balfour Declaration) made no specific reference to the Arab population as possessing national rights referring to them as the "existing non-Jewish communities", it prohibited discrimination of any kind between the inhabitants of Palestine (EMMENA, 2018, Palestine, Government of Palestine under the Mandate).

وفي هذه المرة أيضا, اتهمت القيادة الصهيونية قوات الأمن الإنجليزية بالأعمال, وروجت أسطورة (الأفندية " 5 العرب) الذين يحرضون المعدمين العرب على اليهود, بسبب فقدان امتيازاتهم؛ وتظاهرت أن القضية لا تعدو قضية (الحمل الصهيوني الوديح) الذي يريد أن يبني البلاد, و (الذئب العربي الكاسر) الذي يصر على بقاء البلاد "مستتقات

It was on June the 27th 1922 that The League of Nations released a seizing consisting of twenty seven items, confirming Britain's commitment: "To found a nationalist country for the Jews in Palestine; considering that it would not lead to harming the religious, and civil rights of the non-Jewish groups that exist in the current time in Palestine."⁶ With that seizing Britain deprived the Arabs in Palestine of their rights and considered them as guests of the Zionist country. Moreover the Jews started preparing for a bloody period yet to come, which would be considered as the darkest period of Arab history (Baboonej, Amer.A, 2016, Modern Palestinian History,para.6) (The researcher's own translation).

In the meanwhile, from 1925 to 1928 there was a partial calmness between the Arab and Jews, initially due to the economic crisis in Europe that decreased the Jewish migration to Palestine. But the activity of migration was driven back by 1928 with The Great Depression, bringing back fears of founding the Jewish country (para.7) (The researcher's own translation).

The dissatisfaction of Palestine's Arab population with Britain's pro-Zionist policy was expressed peacefully in the forms of public demonstrations, protest letters and petitions, and the dispatch of several delegations to London and Geneva. Palestinian leaders, seeking self-determination and the establishment of an Arab state in Palestine, feared Jewish domination (through increasing immigration and land purchases) and the establishment of a Jewish state. Nationalist frustrations led to periodic rioting (April 1920, May 1921, November 1922, August 1929, November 1933) and to a full-scale rebellion known as the Arab Revolt (1936–1939). Local British security forces restored law and order, and the Colonial Office in London issued several policy statements 'White Papers' in attempts to redefine or clarify its Palestine policy (EMMENA, 2018, Palestine, Government of Palestine under the Mandate).

⁶ An excerpt from The Balfour Declaration.

The religious struggle started being more and more obvious until bloody clashes flared between Arabs and Jews, due to the Jewish claims and assaults on the sacred wall of BURAQ; so the clashes led to human losses from both sides. The mandate government took the side of the Jews and arrested the Palestinian youth and executed three of them the next year, they were named Mohammad Khalil Jamjum, Fouad Hijazi, and Ata Elzir (Baboonej, Amer.A, 2016, para.7) (The researcher's own translation).

The BURAQ incident was not the only reason for rebellion, the pressure of the increasing Jewish migration towards Palestine adding to the expansion of the Jewish properties on the lands and houses; led to congestion on the Arab Palestinian streets resulting into the BURAQ revolution (para.7) (The researcher's own translation).

The world was burning by the mid-1930s; the Nazi projects, the Spanish civil war, the Fascist invasion of Ethiopia and the emergence of a Second World War seeds. Syria also witnessed huge protests, that led to the Recognition of its delayed Independence; as for Palestine, it was still sinking, under the pressure of the Jewish migration, which led to vagrancy of the Palestinian peasants, and kicking them out of their lands; and that led to an increase of unemployment as a result to all the tension, the international and communist organizations ran off sight (para.8) (The researcher's own translation).

But the direct reason for war was that Al Sheikh Ezz Eddine Alkassam was initiating military operations against the British, until they reached him in his shelter; in Jenin, so violent clashes were held between them which ended by martyrdom of Alkassam and some of his comrades. The martyrdom of Alkassam is considered as one of the most important reasons of the war flare in 1936; it was even called the KASSAM Revolution or The Great Palestinian Revolution (para.8) (The researcher's own translation).

1.2.2. The Biggest Events of the Great Palestinian Revolution

After Alkassam's military operations, AL Sheikh Farhan Al Saadi took leadership, and the Great Palestinian Revolution started on April the 15th 1936 and assassinated two Jews on the Nabuls-Tulkaram road. Clashes flared in the Palestinian villages and cities with the Jews and the British along with generalized strikes and people stopped paying taxes. The revolution lasted till October the 12th of the same year, but it was a permanent pause. Negotiations were then under way to settle dispute by the Arab High Committee under the leadership of The Mufti of Jerusalem Amine Alhusseini (para.8) (The researcher's own translation).

The revolution was on again in September 1937 after the failure of all the political aims to stop the Jewish migration. The recrudescing of the war was beyond the expectations of the British and the Jews; it came back strongly and extended to wider areas. It also had new stations out of the Palestinian borders, to help with the organizing and the aids. The revolution lasted till the beginning of The Second World War in 1939, the British felt the war coming, and wanted to clear the rebellion in Palestine. They started a major combing out of the Palestinian villages and cities, and reoccupied most of the freed areas. The revolution lost most of its leaders and ended by September 1939 (para.8) (The researcher's own translation).

The Zionist founded a bunch of armed street gangs in Palestine, and munitions were supplied to them with the awareness of the British and sometimes secretly; the Haganah, the Irgun and the Stern and many other gangs committed horrifying crimes, the cruellest of them was in the 1948 war (para.9) (The researcher's own translation).

These Zionist gangs outfoxed the Arab callow armies and the British were no longer able to conquer Palestine. The United Kingdom was no longer the same, after losing most its colonies; and the Second World War finished the English military capacity. Along with the inner pressure of the Zionist gangs, the U.K. seeked the United Nations, which adopted a decision on November the 29th, 1947, to divide

Palestine into two countries, Arab and Jewish, yet Jerusalem was to stay under international custody (para.10) (The researcher's own translation).

Yet the Arabs rejected the decision, at the summit of The Arab League held in Bludan – Syria on the June the 8th, 1946. The league announced constituting the Arab Salvation Army, but the Jews accepted the decision and kept organizing terrorist attacks that targeted the Arabs and the British; until the U.K. declared its withdrawal from Palestine on May the 14th, 1948. The foundation of the Jewish (Israel) government was announced immediately, on the 15th of May. This day is considered as the day of the Palestinian NAKBA (The Catastrophe), and the day the war started with (Israel), the government not the gang (para.10) (The researcher's own translation).

1.2.3. The Big Defeat

The Salvation Army consisted of seven troops under the leadership of Fawzi Alqawaqджи, the troops started at several points along the Palestinian borders and started liberating battles on the same day the Israeli occupation was up. The battles went as planned for till the Peace Council imposed the first truce for four weeks, it lasted from the eleventh of June to the tenth of July. The Arabs then, resumed their fight with the Zionist gangs, but with different conditions; the Zionist took advantage of the truce to reinforce their financial and military attainments, while the Arab army was provided with inutile weapons and the ammunitions were not fit for military uses. And so the Zionist gangs were able to achieve major progress since the first day of the resume. The negotiations had started in the RODOS isle by the end of the year, it ended with signing ceasefire protocols, between the new government and the Arab countries involved in the fight, between February and July 1949. So history folded a dark page, moving into a darker one (para.10) (The researcher's own translation).

With the establishment of the Jewish state of Israel in May 1948 and the occupation of the Gaza Strip by Egypt and of the West Bank by Jordan, Palestine ceased to exist as a separate political entity. Yet, during the 1950s, Arab, British, and

UN documents continued to refer to the situation "in Palestine" when dealing with Israel, the neighbouring Arab states, and areas inhabited by displaced Palestinians. Even without a political territory or government, Palestinians maintained their distinctive national and historic consciousness and were reluctant to cease identifying with their lost home-land (EMMENA, 2018, Palestine, Disappearance and Re-emergence of Palestine).

Finally, it was a rough phase for the Arab world generally, to Palestine especially; Arab countries still suffer its reflections on politics and society. Some researchers consider the existence of the Israeli colonizing government, responsible for the holistic and individualistic systems; not to mention the suffering of Arabs in conquered Palestine, due to the continuous rape of their rights, their holies and their souls. The suffering did not stop at this level, the 1967 setback followed and other wars and massacres the Israelis committed on the behalf of the Palestinians (Baboonej, Amer.A, 2016, 10) (The researcher's own translation).

1.3. Al Nakba

Palestinians call it "Al Nakba", which accurately translates as "The Catastrophe". It refers to the mass expelling of at least 750,000 Arabs from Palestine. Even though most believe this experience began in 1948; the truth is that Al Nakba began decades earlier (Al Jazeera Media Network, n.d., Al Nakba, para.1).

According to Al Jazeera Media Network (2017) every May 15th, 12.4 million Palestinians around the world, mark the Nakba, or "catastrophe", referring to the ethnic cleansing of Palestine and the near-total destruction of Palestinian society in 1948 (Key Facts and Figures on the Ethnic Cleansing of Palestine, para. 1).

In 1799, during the French invasion of the Arab world, Napoleon made an announcement offering Palestine as a homeland to Jews under France's protection; in the 19th century, the plan was revitalized by the British (AJMN, n.d. Al Nakba, para. 2). The idea is based on the conviction that Jews are a population or a race that merit

their own country. From 1882 onwards, thousands of Eastern European and Russian Jews migrated to Palestine; pushed by the anti-Semitic discrimination and slaughters they were facing in the Russian Empire, and the appeal of Zionism. In 1896, Viennese journalist Theodor Herzl published a pamphlet that came to be seen as the ideological basis for political Zionism - *Der Judenstaat*, or "The Jewish State". Herzl concluded that the remedy to centuries-old anti-Semitic sentiments and attacks in Europe was the creation of a Jewish state (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, What Caused the Nakba?).

The arrival of Zionists to Palestine, backed up by the British, was met by fierce Palestinian resistance. The procures of property by Jews for Zionist settlement dislocated tens of thousands of Palestinians from their homes. The whole procedure was facilitated by the British (AJMN, n.d. Al Nakba, para. 5).

In 1936, when Palestinian Arabs initiated the Arab Revolt against the British and their backing for Zionist settler-colonialism, the British authorities violently defeated the revolt, which lasted until 1939; they destroyed more than 2,000 Palestinian homes, put 9,000 Palestinians in concentration camps and to violently interrogated them using torture, and exiled 200 Palestinian nationalist leaders. At least 10% of the Palestinian male inhabitants were killed, wounded, deported or jailed by the end of the revolt (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, What Caused the Nakba?).

The Zionist strategy of expelling Palestinians from their land was a slow and calculated procedure. According to Israeli historian Ilan Pappé, Zionist leaders and military commanders assembled regularly from March 1947 to March 1948, when they settled arrangements to ethnically cleanse Palestine (AJMN, n.d. Al Nakba, para. 10). They did not decide about it in a day.

When the UN General Assembly proposed the partition plan the Zionist movement accepted it, but they did not agree to the proposed borders, and campaigned to conquer even more of historic Palestine. By early 1948, Zionist forces

had captured dozens of villages and cities, displacing thousands of Palestinians, even while the British Mandate was still in effect. In many cases, they carried out organised massacres. The Zionist movement's message was simple: "*Palestinians must leave their land or be killed*". The Israeli soldiers often took 10 of the Palestinian youngsters in the middle of the village, shot them dead so all the others would see and run away (AJMN, n.d. Al Nakba, pp. 12,13).

By that time, the Jews constituted one third of the inhabitants and owned less than six percent of the total Palestinian soil. Under the UN partition plan; they were given 55 % of the land, including many of the major cities with Palestinian Arab majorities and the vital coastline from Haifa to Jaffa. The Arab state would be deprived of key agricultural lands and waterfront, which led the Palestinians to reject the proposal (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, What Caused the Nakba?).

Palestinians lost the battle for Palestine in the late 1930s, not in 1948 because Britain completely shattered the Arab revolt to the ground and the unorganized Arab forces. As the date (May 14, 1948) was chosen by the British for their Palestine Mandate to expire was approaching, Zionist forces speeded up their efforts to take hold of Palestinian land. Overnight, the Palestinians became stateless; since the world's two grand powers, the United States and the Soviet Union, acknowledged Israel right away (AJMN, n.d. Al Nakba, para. 15).

As the Zionists went on with their ethnic cleansing operation against the Palestinians, war broke out between bordering Arab countries and the new Zionist state. The UN appointed Swedish representative, Folke Bernadotte, as its mediator to Palestine. He recognized the dilemma of the Palestinians and tried to address their suffering. His efforts to bring about a nonviolent resolution and stop the progress of to the ethnic cleansing operation ended when he was murdered by the Zionists in September 1948 (AJMN, n.d. Al Nakba, para. 16).

By 1949, more than 700,000 Palestinians had been sent to concentration camps by the Israeli military; and martyred more than 13,000. The UN kept calling for a peace agreement between Israel and those Arab countries with who it was at war. In May 1949, Israel was recognized to the UN and its grip over 78 percent of historic Palestine was supported. The 22 percent that remained was now called the West Bank and the Gaza Strip (AJMN, n.d. Al Nakba, para. 16).

In the meantime, hundreds of thousands of Palestinian refugees remained in refugee camps, waiting to go back home. Whereas the Zionist movement aimed first and foremost to purge Palestinians from their land, it also tried to expunge Palestinian heritage and culture. The main goal was no less than an endeavour to erase Palestine off the world map. Israel celebrates the day of May the 15th as its day of independence; while Palestinian commemorate it as their Nakba. ⁷(AJMN, n.d. Al Nakba, para. 18)

1.3.1. Facts and Numbers about the Nakba

By the first half of 1949, at least 750,000 Palestinians in total were forced out or escaped outside of their homeland. About 150,000 Palestinians stayed in the parts of Palestine that became part of the Israeli state. Among the 150,000, about 30,000 to 40,000 were internally exiled (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, How many Palestinians were Displaced?).

Like the 750,000 who were exiled out of Palestine, Israel banned Palestinians who were still in Palestine from going back to their homes. By the mid-1950s, the Palestinian population still in Palestine counted 195,000. Between 1948 and the mid-1950s, some 30,000, or 15 percent of the inhabitants, were forced outside the

⁷ Palestinians commemorated their national tragedy of losing a homeland in an unofficial way for decades, but in 1998, the former President of the Palestinian Authority, Yasser Arafat, declared May 15 a national day of remembrance, on the 50th year since the Nakba.

borders of the new state, according to the BADIL refugee rights group (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, How many Palestinians were Displaced?).

Whilst the Zionist plan accomplished its vision of establishing "a Jewish homeland" in Palestine in 1948, the progression of ethnic cleansing and dislodgment of Palestinians never ended. During the 1967 Arab-Israeli War, known as the "setback" which was henceforth, called the Naksa, meaning Israel took hold of the remaining Palestinian areas of East Jerusalem, the West Bank, and the Gaza Strip and continues to occupy them until today (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, Is the Nakba Over?).

The Naksa led to the dislocation of some 430,000 Palestinians. Like in the Nakba, Israeli forces applied military tactics that violated basic international rights law such as attacks on civilians and expulsion. Most refugees fled to Jordan, Egypt, Syria or other neighbouring countries (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, Is the Nakba Over?).

Palestinian circulation is controlled by the Israeli armed checkpoints and the Separation Wall that has stymied their freedom to travel. The 1.8 million Palestinians still on Palestinian soils are a compulsory minority in a country for the Jews. Rights groups have found about 50 laws that discriminate against them for not being Jewish; for instance there are ones that criminalize the commemoration of the Nakba (Al Jazeera, 2017, Key Facts and Figures on the Ethnic Cleansing of Palestine, Is the Nakba Over?).

Ever since the establishment of Israel no new Palestinian towns or cities were built on the Palestinian soils, compared to the 600 Jewish municipalities that have been urbanized, according to Adalah, the legal centre for Arab Minority Rights in Israel. Since 1948, more than one million Palestinians have been arrested by Israel, according to the Palestinian Central Bureau of Statistics. Moreover, about 100,000 Palestinian homes have been destroyed (not including the Nakba or the Gaza wars),

according to BADIL (Al Jazeera, 2017, Key Facts and *Figures on the Ethnic Cleansing of Palestine, Is the Nakba Over?*).

Today, there are about 7.98 million Palestinian refugees and internally exiled individuals who are banned to return to their original homes and villages. Some 6.14 million of those are refugees with their children and grandchildren beyond the borders of Palestine; many live in some of the pits circumstances in more than 50 refugee camps operated by the UN in neighbouring countries (Al Jazeera,2017, Key Facts and *Figures on the Ethnic Cleansing of Palestine, Is the Nakba Over?*).

The Palestinian Nakba did not end in 1948. The ethnic cleansing of historic Palestine is still happening, and so too is Palestinian resistance (Al Jazeera,2017, Key Facts and *Figures on the Ethnic Cleansing of Palestine*).

1.2. Life in Palestine before the War

Akin to any conquered nation, Palestinians had a normal life at times before the occupation. By the nineteenth century the Palestinian society consisted of Arab Muslims, Christians and Jews; all living in harmony. In her book *Palestine, the Case, the People, the Civilization* Bayan Nuwayhez Al-Hout (1991) tackled the living circumstances of Palestinian society before the occupation and showed the prosperity to which Palestine was heading(The researcher's own translation).

1.2.1. Administrative Entity

The administrative and political constitution of Palestine like the rest of the area was part of the Islamic Arab country, since the seventh century till the sixteenth century; then the Islamic Ottoman Empire since 1516 to 1917 (Al Hout, 1991, p. 412) (The researcher's own translation).

Palestine did not had an independent unified administrative entity, through time and with the different conquerors the administrative system of the area changed from one era to another and the name Palestine was given to several places around the area. However, the lack of political or administrative or even economic

unity, does not abolish the unity of the society, Palestine pertained specific social criteria that made of it a standing union by itself. Palestinians were always aware of the importance of the localisation of their religious country, yet local political powers, familial leaderships and social constructs and values and traditions hinged about this localisation (Al Hout, 1991, pp. 412,413) (The researcher's own translation).

1.2.2. Social Structure:

Palestinians participated in the big war, some got killed, and others died of famine; and lots of people, individuals and families became homeless or got exiled. Which led to the decrease of the population compared to the beginning of the war; including Arabs and Jews, and so the inhabitants were mostly Arabs and Jewish and foreign minorities, till the Balfour promise was made by the British (Al Hout, 1991, p. 414) (The researcher's own translation).

When Ibrahim Bacha took hold over the country in 1731, he encouraged the foreign flow; and the first British foreign embassy at Jerusalem was set during his rule, followed by many other embassies. The status of the Jews and Christians was even to Muslims; foreigners got privileges and the Ottoman passed the law of proprietorship and their right of landholding. There was one nationalism in Palestine at that time, the Arab nationalism for the majority of the inhabitants were Arabs making about 90% of the whole population, along with 8% Jews and the rest were foreigners which made about 20.000. Other Arabs also lived in Palestine coming from other Arab countries, especially from Morocco, Egypt, and Lebanon; and some Turkish, Afghan, and Indian Muslims (Al Hout, 1991, p. 414) (The researcher's own translation).

From the beginning of humanity, Palestine was the confluence of all three celestial religions; most Arab inhabitants were Muslims, and majority of them were Sunni; as for Arab Christians their percentages balanced between 10% to 12% of the total Arab population, they belonged to many Christian cults but the majority were Roman Orthodox (Al Hout, 1991, p. 415) (The researcher's own translation).

1.2.3. Geographical Prorating

Arabs were classified into three main categories according to where they lived: the urban or people who lived in the cities, landsmen, and Bedouins. Half of the population settled in the big cities like Jerusalem, Haifa, Yava, and Gaza; and the other half spread around the country villages and small towns. Socially, they were divided into two categories by the language of the Ottomans, the Ashraf and the commonalities (Al Hout, 1991, p. 415); but in the temporary language they are divided into three main categories:

The largest social class of population was the poorest, it contained most of the peasants and Bedouins, along with pier and city labourers and agriculture labourers and small craftsmen; they all shared the same description of poverty, but some of them lived in absolute poverty (Al Hout, 1991, p. 415).

The second class is the middle class and the upper middle class consisted of governmental employees, specialists, tradesmen, and local and handicrafts industries; this category rose in cities specifically and their financial situations were between comfortable and rich families (Al Hout, 1991, p. 415).

The third class consisted of the biggest tradesmen and landowners, they were the least numbered and the richer and they controlled the economic issues of the country, which basically rolled around trade and landownership (Al Hout, 1991, p. 415) (The researcher's own translation).

Villages were often built on heights for sanitary and environmental and for security matters; and the achievement of economic and social needlessness granted them a state of autonomy and individuality that led by time to a life pivoted around family. Family was so important socially and economically, family connections had the orienting and may be decisive role in local politics; and that's why family became the alternative of government in security and people's matters (Al Hout, 1991, p. 416) (The researcher's own translation).

1.2.4. Cultural Structure

There were three kinds of schools in Palestine: governmental schools (Ottoman), foreign dispatches schools and the private national schools. The Ottoman government did not agree much on education, in 1914 there only was 93 primary schools in Palestine and 3 secondary schools, with 234 teachers and 8248 pupils, 1480 of them were girls; the teaching language was Turkish. Along with governmental schools there were 379 local schools with 417 teachers, containing 8705 pupils, 131 of them were girls. Local schools contained Muslim pupils who paid low payoffs; education in these schools was in Arabic (Al Hout, 1991, p. 417) (see appendices J, K, 12 and 13 pages 88 to 91) (The researcher's own translation).

The Ottoman's attempt to reform schools at its latest times, it weakened the governmental schools even more, for it was related to politics; it was obviously encouraging the study of Turkish language and often preferring it over Arabic, and that was enough reason for many pupils to go to the foreign dispatches schools (Al Hout, 1991, p. 417). Dispatches schools often provided education chances for Christian pupils, and taught them to master foreign languages; as for Muslim pupils, most of them headed to private national and local schools when governmental schools were not good enough. The result was that in 1914, these schools were unable to contain more than 17000 of 150000 students, between the ages of 7 and 18; but the chances were much better available for Christian students, which led to raise the education percentage amongst Christians by times what it was for Muslims (Al Hout, 1991, p. 419) (The researcher's own translation).

Due to release of the new constitution by 1908 the Palestinian youth headed towards a scientific, academic, and journalistic renaissance; as for education, 1908 witnessed the foundation of the first national school "the Constitutional School" then "The Garden of Knowledge" later on, these were the major schools founded after passing the constitution and lasted till the big war. The schools were systemized by the latest scientific and educational technologies of their time and to the yet

sophisticated times to come (Al Hout, 1991, p. 419) (The researcher's own translation).

Academic press helped to create a cultural environment at the country, besides politic conferences, between the 1906 and 1914 fourteen academic conferences were held. Names of famous poets, thinkers, and novelists were constantly mentioned in the Palestinian academic press; ideological, literary, social and even dramatic renaissance appeared through daily press. Art associations performed famous international dramas, female associations started being active and widely spread; and private institutes taught foreign languages, art, and music (Al Hout, 1991, pp. 420, 421) (The researcher's own translation).

1.2.5. Agricultural Evolution

Palestinian society is an agricultural society in general, agriculture is the field that attracted most of the population, landlords or peasants or peasant labourers; yet there were no large feudalizations of lands compared to the surrounding regions, in other words, the agricultural feudalism, in its traditional concept, was absent. Even though, that does not negate that there were families holding lands of 40000 to 60000 Dunams, but generally plantations in Palestine were small properties; so most people in the business did not make much and planted lands less than 30 Dunams. Moreover, one third the peasants did not own a land and were forced to work for others; and with the growth of population the lands properties became smaller due to heritage partitions (Al Hout, 1991, pp. 421, 422) (The researcher's own translation).

Palestine's main issue was that the government did not fully and precisely register lands, and when the procedures started by 1913 the war broke and stopped the process at its early stages (Al Hout, 1991, p. 422) (The researcher's own translation).

The diversity of the environment led to a diversity of agricultural productions that each region was famous of particular goods; but generally Palestine was famous of citrus fruits, olives, and grapes (Al Hout, 1991, p. 422) (The researcher's own translation).

Bedouins contributed to economics yet they were a neglected category in official census; they were shepherds and provided milk, cheese, meats, wool, and leathers (Al Hout, 1991, p. 422) (The researcher's own translation).

1.2.6. Industrial and Trade Evolution

Palestinian villages aimed at achieving a kind of needlessness in the production of goods, especially clothing, carpets, bricks, and other building materials; although there was a sort of regional specialization that developed over time (Al Hout, 1991, p. 426). The British government ran a survey of industry in Palestine, and it revealed 1215 active industrial firm by 1914, not to mention the facilities that went off activity in that time (Al Hout, 1991, p. 425). The survey showed that most industries were olive presses, about 339 presses; then 124 hay factories, 114 shoe factories, and 101 iron factories (Al Hout, 1991, p. 426) (The researcher's own translation).

Other industries such as mills, bakeries, soap factories, potteries, tissue, and others counted less than a hundred but sufficiently served the needs of the market. The survey did not include home crafts and all handcrafts that Palestine was famous of, like shell industry, it was so spread in Bethlehem made by men and women and it was even exported; and other handcrafts such as homemade pottery, and other handcrafts (Al Hout, 1991, p. 426) (The researcher's own translation).

It was normal that the industrial and the agricultural evolution would result into a similar evolution of the national and international trade; the constitution of railroads by the 19C helped to push the economy forward, it transported both merchandise and traveller. Palestine had three main seaports before World War I: Haifa port, Yava port, and Gaza port; the most famous and important was the Yava

port, it was the second largest port of the Middle East after Beirut port and Haifa was the third. Before 1847, Palestinian exports were shipped to Europe through Beirut port, but the harvest was riot that year that ships had to anchor by the Yava port to transport barley to Algeria in 1848; ships arrived from Britain directly to Palestine for the first time, carrying British merchandise and shipped back carrying cereals, and that was how international trade started growing and flourished. Palestine exported lots of goods but citrus was the most famous (Al Hout, 1991, pp. 426, 427) (The researcher's own translation).

1.3. Some Motifs of Life in Palestine before Occupation

Before the Nakba Palestine belonged to the area known as Southern Syria; the Ottomans before the British mandate did not call the country 'Palestine', which gave the chance to Zionists writers to say that it was evidence which proves there was no Palestinian entity. The area was divided into districts by the Ottomans and Palestine had a special importance for the Ottomans and the area was referred to as 'Palestine' in official laws and letters of the Sultan. The latest division of the area was as shown in appendix 'A' (See page 78)

The Dome of the Rock was not golden by the nineteenth century (see appendix B page 79) and there was no Zionist siege over the Al-Aqsa Mosque (see appendix C page 80); thus, Muslims or Christians worshipers were free to pray or to visit the Al-Aqsa freely. (see appendix F page 83) All religious groups practiced their religions freely and even had public ceremonies such as Christmas. (see appendix G page 84) The architecture at times before the wars followed the Oriental style of building cities surrounded by a fortress that has gates to facilitate the flow from and to the city. (see appendices D and E pages 81 and 82) Some trade markets were held weekly where traders came from the surrounding villages and cities; but there were quotidian markets for the locals and farmers (see appendices H and I pages 85 and 86)

The traditional costumes for men and women, Muslims and non-Muslims were namely descent especially for Muslim women since they are forbidden to walk out

home indecent. It was fashionable and honourable to wear too much jewellery; the more was the merrier especially brides, they were often covered with all the glowing gifts they could wear on their weddings (Abulhawa, 2010, p 22) (see appendices N and O pages 91 and 92)

1.4. Conclusion

The Zionist project to settle a national state for Jews only on the historical lands of Palestine succeeded with the help of the British. Israel ran an ethnic cleansing on the Muslim Arabs and led more than 750.000 Palestinians to exile which demolished the authentic structure of Palestinian society. Palestine had an auspicious future on the horizons before the World Wars and the Zionist plans; Palestinians transformed from landlords and traders to guest minorities of the Israeli state, as the League of Nations considered them. The society turned from a developing community to camp refugees most of whom are namely poor; people were forced out of their considerably descent houses to camps, many of which are slums.

Chapter Two: The
Portrayal of Women in
Traumatic Literature:
Dalia in *Mornings in Jenin*

2.1. Introduction

Great deals of the exiled Palestinians are women, yet, little have been said or done to improve the life they have been forced to live. The accurate chapter depicts part of the whole frame in which this category had been placed. Hitherto, the numbers of literary pieces and humanitarian works to serve the case of female Palestinian refugees are fewer than what it takes to even come near solving their dilemma. However, *Mornings in Jenin* revealed nasty facts about the reality Palestinian women tolerate. The story of Dalia amongst all is the most upheaving and her trauma is one of its kind; Dalia's anecdote might be the half of some woman's actual life.

2.2. Palestinian Female Refugees' Sufferance

Palestinian female refugees' sufferance is mainly related to the expulsion from their land to concentration camps in Palestine and different parts of the world. The hardships they face daily remain the same even after seventy years of the disaster of exile; even if the refuge is part of the historical land of Palestine and part of their national, political, or cultural identity. No woman around the world can be compared to Palestinian women. First, because of the ethnic expulsion they endured, then there is the dread feeling of exile and the constant woes of the martyrdom and the arrests of their husbands and relatives; even females and children are not differentiated since the colonizers we are talking about are the Zionists.

Al Badil posted an article from 'The Right to Return' Journal (Vol.18) entitled "The Women and the Land" by Ryma Kattana-Nizal, about the suffering of Palestinian refugee women (n.d.). She wrote that the authentic place of a woman, specifically, is linked to the realization of financial and emotional settlement. Land is the source for survival, giving, communication, and balance; and this is how the two concepts, land and woman, overlap in Palestine. Vagrancy and circling around migration and exile, and suffering the humiliation of expulsion on humanitarian basis, during colonization

and the lack of dominion; make way for social, demanding and democratic resistance (“The Woman and the Land,” para. 1) (The researcher’s own translation).

Humane and life suffering is the common shared thing between female refugees all over the world; hence, life in the Gaza Bank and Lebanon camps might be the hardest and cruellest compared to others for the worst living circumstances are in the camps in occupied lands in 1967 due to Israeli colonization which exiled women to camps near to their homes (“The Woman and the Land,” para. 2) (The researcher’s own translation).

2.2.1. Differences and similarities of living circumstances

According to Ryma Kattana, female Palestinian refugees count 2.5 million, almost half the total number of Palestinian refugees (“The Woman and the Land,” The numbers of Female Refugees). The tragedies of Palestinian women in exile are similar and different at the same time according to the policy of the hosting country and the rules and rights or freedoms it grants the so called sector of female refugees (“The Woman and the Land,” The Contrasts and Similarities). The hard health and social or economic conditions that Palestinian women suffer resulted into many poor women obliged to support their families; the difficulties are almost the same in all camps despite the help provided by the UNRWA (“The Woman and the Land,” The Living Suffering) (The researcher’s own translation).

Palestine News & Info Agency- WAFA published an article by Sirine Al Shakhsheer (n.d.) entitled “Palestinian Women in Exile”; in which she pointed out some facts about female Palestinian refugees in camps. Health conditions are bad for women and getting worst; because of the increasing numbers of refugees due to the high fertility of Palestinian women. Statistics showed that the fertility average for women in camps reached 3.5 children per woman between the ages of 25 to 29 (Women’s Economic and Social Reality, para. 4). This increase is faced with difficult health conditions for both mother and child. The percentage of death among babies in camps reached 24.9%; and 27.4% among children under the age of five. Poverty,

malnutrition, ignorance and the environmental conditions that Palestinians live in camps are the major reasons for these numbers (Women's Economic and Social Reality, para. 5) (The researcher's own translation).

Ryma Kattana (n.d.) argued that Palestinian female refugees in Lebanon are considered discriminated, due to the laws that prohibit female workers of several professions like medicine, attorneyship, engineering and pharmacy; no matter what qualifications they have. This is the Lebanese policy with all Palestinian refugees in general, not to mention depriving them of owning properties. Lebanese government justifies this policy by the rejection of their nationalization, forgetting that it narrows ways of making a living for women and it limits their evolution possibilities and civilized humane progression, duplicating their suffering in exile. It practically leaves Palestinian women living within a society that makes them feel separate and strange; creating an introversion of bitter feelings caused by exile and refusal which makes women incapable of self-development or involving in social or political organized activities (The Contrasts and Similarities, para. 1) (The researcher's own translation).

The introversion at the level of women's interaction with the participation in public function gets worst in foreign countries because of their communal particularity (The Contrasts and Similarities, para. 1). While we find hosting countries like Jordan, where most Palestinian refugees live; granting similar civil and political rights to Palestinian refugees such as Jordanians, in the context of some conditionings between Jordanian government and the PLO restricting the organization and leading the Palestinian community in Jordan. So the role of the General Union of Palestinian Women in Jordan confines to the representation and supporting Palestinians back in their colonized motherland. In Syria Palestinian women were living in refugee camps under fully equal laws except of the right of nomination and voting for the Syrian parliament (The Contrasts and Similarities, para. 2) (The researcher's own translation).

2.2.2. Living Hardships

The lives of Palestinian female fugitives in camps are hard and lack the least life intricacies in places that are not fit for human inhabitation like tents, shacks and tin houses in Lebanon and Gaza camps; in environments that lack sanitary conditions and the necessary services for human life. On the other hand the trouble caused by exile often affect family dispersal for Palestinians all over the globe and a political and legal reality that obstructs the reunion of these families causing problems of a humanitarian rate that might have become chronic (Life's Suffering, para. 1) (The researcher's own translation).

Problems of exile are often the causes of vagrancy, misery, and poverty that female inhabitants of refugee camps are considered the poorest of the Palestinian society which is due to the siege and closure that the Israeli colonizer imposes and the demolition of facilities that hire female workers. The major cause that got most of female refugees to work in low paid jobs and sustain the obstacles they face very often, is the martyrdom of lots of males in fights or in massacres leaving women widowed or orphaned and obliged to take care their families(Life's Suffering, para. 2). Things are not so different in Lebanon, Palestinian fugitive women are touched by the economic circumstances of the Palestinians and since they are banned of many functions; they usually get jobs in housekeeping, agriculture, handcrafts, commerce and education (Life's Suffering, para. 3) (The researcher's own translation).

In Jordan and Syria the economic status differs because government permits female refugees of performing the same jobs and professions Jordanian and Syrian women are permitted; though Syria did not grant Palestinian refugees Syrian nationalities on the grounds of political considerations(Life's Suffering, para. 3). Female refugees also face lots of difficulties to circulate and travel, given that the treatment of refugees at the hosting countries is not organized by evident legitimate laws, but only by laws passed by their security systems (Life's Suffering, para. 5) (The researcher's own translation).

The possibility of multiple sanctuary (Life's Suffering, para. 6) i.e. the repetition and renewal of sanctuary, upholds; because of political and security matters. Female refugees on Palestinian territories also face the same risk due to the fierce Israeli policy and the constant riot of refugee camps; destroying houses and facilities obliges families to take refuge in other places like what happened in the Rafah and Jibalia camps. New risks of sanctuary renewal emerged for refugees all over Palestine since the construction of the separating wall (Life's Suffering, para. 7) (The researcher's own translation).

2.2.3. Martyrdoms, Losses and the Israeli Violations of Human Rights

The Al-Ghad journal (2008) published an article online entitled 'Women's suffering under the Israeli colonization' about the book *Palestinian Women's Sufferance under Israeli Colonization*. According to the article, the book presents statistics concerning women's estate in Palestinian society in the first chapter. It showed that the number of martyrs from the beginning of the 28/9/2000 to 29/5/2008, reached 4803, with 842 children and 163 women amongst them and 98 Palestinian women in captivity along with 335 children and hundreds of patients in hard and nonhuman conditions (para. 2) (The researcher's own translation).

The second chapter of the book integrates women's rights in the light of international law and international violations; and sums up that the Israeli colonization violates all rights assured by international compacts of women in general. Bullets of the Israelis soldiers did not differentiate Palestinian women of others and did not respect her right to live; nor did they let women get the necessary treatments in case of sickness or injuries and tightened closure and siege on Palestinians all over the occupied regions. In most cases women were not allowed even identities or residence among their families (Al-Ghad, 2008, Women's Suffering, para. 2) (The researcher's own translation).

Israel constantly denies any legal responsibility over the case of human rights in the occupied territories; despite the international assert upon it and the human rights organizations and international community confirmation of it (Al-Ghad, 2008, Women's Suffering, para. 4). The Israeli repeatedly violate Palestinian women's rights to live and to be treated like humans, women are often victims of Israeli attacks on civilians and exposed to Israeli direct targeting; also they always get assaulted in their houses or nearby or while travelling between cities and villages (Al-Ghad, 2008, Women's Suffering, para. 5) (The researcher's own translation).

Reports also mentioned that many women died under the derbies of their houses that had been destroyed by the Israelis; and many girls were killed by the hands of the colonizer within their classrooms. The Palestinian woman got her share of arrests, more than 97 women were took in captivity in Israeli jails (Al-Ghad, 2008, Women's Suffering, para. 5); from 1967 to 1993 women started getting involved in the fight and hundreds of women were arrested (Al-Ghad, 2008, Women's Suffering, para. 7). They are being held in the worst circumstances with no consideration to their sex or special needs, and denied of their basic rights with many under aged girls amongst them (Al-Ghad, 2008, Women's Suffering, para. 4) (The researcher's own translation).

The impact of Israeli occupation and its violations over Palestinian women socially and economically still lasts not to mention the dangerous falter of siege and the forced restrains over their freedom and circulation. And this terror is not innocent of family dispersal and the tidy destruction of education and health facilities and others; and the tragedies of women since they are often relatives of the wanted, captivated, and martyrs (Al-Ghad, 2008, Women's Suffering, para. 6) (The researcher's own translation).

2.3. Biography of the Novelist

Susan ABULHAWA (سوزان أبو الهوى)

A Palestinian American writer and human rights activist, born on June the 3rd, 1970 in the refugee camp of the Six Day War of 1967. She grew up in several places, including Kuwait, Jordan and occupied East Jerusalem before coming to the United States. ABULHAWA's parents born in At-Tur in Jerusalem, were refugees of the 1967 war. Her father was expelled at gunpoint and her mother was studying in Germany at the time, were unable to return to Palestine and the couple reunited in Jordan before moving to Kuwait, where Abulhawa was born in 1970. Since her parents did not remain together for long, and the family was dismantled following the war, Susan was sent to live with an uncle in the U.S. until she was five years old. She was then passed between various family members in Kuwait and Jordan; at 10, she was taken to Jerusalem but ended up in an orphanage (IMEU, n.d., 'Susan Abulhawa).

Abulhawa returned to the U.S. as a teenager, then graduated from Pfeiffer University in North Carolina and received her Master's degree in Neuroscience from the University of South Carolina. On her way to a career in medicine, she was inspired to write *Mornings in Jenin* after returning to Palestine for visits in 2001 and 2002. She completed graduate studies at the University of South Carolina in biomedical science and established a successful career in medical science. She is the author of a bestselling novel, *Mornings in Jenin* (2010) and the founder of a non-governmental organization, Playgrounds for Palestine. She lives in Yardley, Pennsylvania. Her second novel, *The Blue Between Sky and Water*, was sold in 19 languages before its release (IMEU, n.d., 'Susan Abulhawa).

In 2002, Abulhawa visited the Jenin refugee camp after the massacre that took place there in April during a massive Israeli military assault. She was deeply affected by the experience, so she wanted to tell the world what she saw. What she wrote was very different from what Abulhawa intended when she first started her project. She started with a humanitarian objective so the world would know what happened in Jenin. But as she wrote, the characters started coming to life, and eventually being

true to these characters and telling their story honestly became her only focus (IMEU, n.d., Susan Abulhawa).

She later turned to journalism and fiction. She has contributed to several anthologies and has been published in major and minor US and international newspapers and magazines. In 2006 her debut novel *The Scar of David*, was published but it did not counter much credit and fame till 2010 when the title was changed to *Mornings in Janine*; it is an international bestseller, published in at least 26 languages. In 2013 Abulhawa published a collection of poetry entitled “*My Voice Sought the Wind*” and it has been announced that she completed and sold her second novel manuscript (Arab Women Writers, n.d., ‘Susan Abulhawa’).

In 2000, when Abulhawa travelled to Palestine, she has described her return to Palestine as a reawakening. In 2001, Abulhawa set up Playgrounds for Palestine, starting with donated slides and swings for a playground in Bethlehem. She had also begun to write op-eds for newspapers and is now heavily involved in the campaign for Boycott, Divestment, and Sanctions and as a speaker for Al Awda, the Right to Return coalition (IMEU, n.d., ‘Susan Abulhawa’).

Abulhawa sees the BDS movement as one of the most effective ways to promote Palestinian rights and achieve justice against Israel’s ongoing ethnic cleansing. BDS, however, she says “opens the window on what Israel is doing; it shows the world the apartheid system they have built in Palestine. They have no defence against this exposure.” She is signatory to the boycott campaign against Israel, including the cultural boycott. She gave the keynote address at the first campus BDS conference at the University of Pennsylvania (Bloomsbury Biography, n.d., ‘Susan Abulhawa’).

Works

Abulhawa wrote many works besides her most famous novel *Mornings in Jenin*, novel (Bloomsbury, 2010); she also wrote *The Blue Between Sky and Water*, a

novel also published by Bloomsbury, 2015. She has works of anthology like *Shattered Illusions*, anthology (Amal Press, 2002), *Searching Jenin*, anthology (Cune Press, 2003) and *Seeking Palestine: New Palestinian Writing on Exile and Home* anthology (2012). Abulhawa also wrote a poetry collection *My Voice Sought The Wind* (Just World Books, November 2013). *This Is Not A Border: Reportage & Reflection* from the Palestine Festival of Literature and many political commentaries in major US and international periodicals, including the New York Daily News, Christian Science Monitor, Chicago Tribune, and the Philadelphia Inquirer (Wikipedia, n.d, 'Susan Abulhawa').

Awards

Abulhawa got The Leeway Foundation Edna Andrade award for fiction and creative non-fiction award ; the Best Books Award for Historic Fiction and a MEMO Palestine Book Award along with a Barbara Deming Memorial Fund Award on the behalf of the Palestinians (Wikipedia, n.d., 'Susan Abulhawa').

Mornings in Jenin

Abulhawa visited Jenin as an international observer in the aftermath of the 2002 Israeli attack on a refugee camp there. The visit transformed Abulhawa, she later said: "You grow up as a Palestinian knowing about these massacres and the wars and the injustice but it was completely different to be there." Returning to the U.S., she faced trouble to rhythmically do her job at the drug company and trying project the traumatic life of people in Jenin in her writing and a while later she was laid off. She focused on writing afterwards (Wikipedia, n.d., 'Susan Abulhawa').

The result was a novel, *Mornings in Jenin*, which was published in 2010. It has been described as a poignant, lyrical tale tracing four generations of the Abulheja family as they suffer loss after loss - first, with the kidnapping of their son Ismael in the 1948 Palestinian exodus by an Israeli soldier and then through their violent expulsion from their village near Haifa. The novel follows the family through

successive horrors inflicted during the 1967 war, the siege of Lebanon and slaughters in Jenin, Sabra and Shatila, the devastation and agonies wreaked on ordinary Palestinians are depicted through the struggles of the book's protagonist Amal, whose brother Ismael is raised as the Arab-hating David (Wikipedia, n.d., 'Susan Abulhawa').

Abulhawa saw the story of Palestinians both from the outside and the inside, and she holds really strong opinions concerning Israel.

Filmworks Dubai bought the film rights to *Mornings in Jenin* and planned to begin production in late 2013. Anna Soler-Pont, head of the Pontas agency, which sold the film rights to the novel, said, "This is going to be a special project. There aren't any epic films on Palestine yet." Abulhawa's novel *The Bleu Between Sky and Water* also had been adapted into a movie (Wikipedia, n.d., 'Susan Abulhawa').

In 2013, Abulhawa declined an invitation from Al Jazeera to participate in a discussion about the Israel-Palestine issue with several Israelis, including some who were highly critical of Israeli policy. Telling the Al Jazeera producer that "it frankly pains me that you would conceive of such a forum," she stated flatly that she would not take part in "any form of 'conversation' with Israelis about the Nakba," although she would agree to appear on the air following such a conversation in order to discuss its contents with an interviewer. "Imagine," she wrote ('Why are Palestinians Paying for Germany's Sins?'. Electronic Intifada):

"Germany never acknowledged the Jewish holocaust. Imagine, we are living in an era where Jews are still fighting for basic recognition of their pain. Then imagine that on the day in which Jews engage in solemn remembrance of their greatest collective wound, television shows choose to feature German sons and daughters of Nazis in a discussion expressing differing views on whether or not and/or how Germany should deal with the memory of the genocide their country committed. And imagine, of course, there is a token Jew 'to balance out' such an ill-timed and inappropriate public conversation."

2.4. Summary of the Novel

Mornings in Jenin follows the story of four generations of the Abulheja family through disturbance and violence in their homeland. The family had deep roots in Ein Hod, a tranquil village of olive farmers. Hassan Abulheja, son of Yehya and Bassima refused the traditional way of marriage of his times, arranged at birth and kept within the family circle; Hasan's union with Dalia was born of forbidden love.

Dalia was a Bedouin girl who paid little attention to traditions and common manners, the women in the village scorned her for that, but the vulgar way she behaved and the fact that she was not aware of it, got Hassan's attention. Bassima rejected the idea that the no good Bedouin girl whom she and all the villagers believed she stole her youngest son's horse was to become her daughter in law, she was not proud of it. But after the wedding the two bounded into a motherly relation, Bassima learned to love Dalia, for the daughter Dalia was for her, the way she performed her daily chores with perfection; and Dalia loved Basima for advices of motherhood Bassima passed to Dalia when she had her first child Youcef, for her admiration for plants and the secret tricks she showed to Dalia, Dalia found a mother she never expected to find in Bassima.

When Israel was declared a state in 1948, the peace of Ein Hod is shattered forever. The entire community was forced to move to a refugee camp in Jenin. As the young mother Dalia Abulheja guides her sons to safety through the chaos of expulsion, an Israeli soldier snatches her baby, Ismael, from her arms. The soldier brings the Palestinian child home to his wife, a Holocaust survivor, and found a family based on a lie. Baby Ismael grows up as David, an Israeli who will unknowingly fight against his own people in wars between Israel and the Arabs.

In Jenin, the Abulheja family welcomes a daughter, Amal, who loves nothing more than listening to her loving father, Hasan, read Arabic poems. Amal is raised on memories of Ein Hod's treasured olive groves and the peacefulness of the countryside; she lives through war, occupation and the solitude of life on her own

when she travels to America to pursue her education. In the war of 1967, Hasan disappears, Dalia loses her mind after losing her husband and almost all of her family to the war, and young Amal barely survives a week hiding in the kitchen of their camp house.

After losing her family, but her eldest brother Youcef, who joined the PLO; Amal must leave Jenin behind in order to realise her lost father's wishes for her education. She was sent to an all-girls school and orphanage, and years later got a scholarship to U.S.A, where she joins college. Years later Amal got a call from her brother Youcef, who was then in a camp in Lebanon, and finally managed to marry the love of his life Fatima, to whom Amal used to carry love letters from her brother. Amal joins them in Lebanon and meets Madjid the love of her life whom she marries and carries his child.

As Israeli-Palestinian tensions reach a climax in 1982, Amal was forced to return to the U.S for she was in delicate condition while waiting for her husband and her brother and his family's papers so they could join her. Her husband died in their apartment due to the bombings, and her brother along with all his PLO comrades were forced to leave their families in the camps and accept exile to Tunisia.

Amal loses almost everyone she loves in the Lebanon War after the Sabra and Shatila massacres took her friend and sister in law Fatima, whom Amal recognized wearing her favourite pale blue Dishdashe in a picture in the Arab press, her belly cracked open with a knife and her unborn child hangs covered in blood, next hang the head of Falasteen ,her baby daughter slaughtered, her eyes still gazing .

In the next days she received a call from her brother Youcef, he was screaming, screaming of agony, "his grief would tear the sun into pieces" (Abulhawa, 2010, p. 178); crying. He beat his head against the wall with no mercy for himself, still holding the telephone to his ear, still cursing. Still crying—the cries of a soul dying. Youcef curses the Jews and vows to take revenge for his slaughtered family.

Amal must raise her new-born daughter, Sara, by herself in America, forever scarred by the loss of her homeland, her family, and her love. Only a visit from an Israeli named David, Amal's long-lost brother, in search for his true identity, shook Amal from her impassiveness, motivating her for a return trip to the Middle East with her daughter. Together, Amal and Sara rediscover a devastated motherland that may never be the same.

Amal is shot dead when she gets out during a long curfew she thought was over, to get water for her daughter and her best friend Huda. She felt the cold metal end of a rifle at the back of her head, turning around her eyes met the hesitant eyes of the young Israeli soldier, he would not shoot her. Her friend's voice screamed from behind next to Sara, and snipers opened fire on the three civilians; Amal would throw herself onto her daughter and save her. She is happy to be fat, euphoric that her body covered her daughter from the snipers' shots.

Mornings in Jenin unveils the humanity behind one of the most inflexible political conflicts of our time, revealing the universal need for a homeland, community, and safety.

2.5. Dalia the Character

Abulhawa realized a picturesque brilliant work depicting the life of Palestinians in refuge, into the magnificent literary piece of art *Mornings in Jenin*. In the novel that tells the story of the ABULHEJA family, Dalia is the most captivating character whose story marked a significant amount of interest for readers and for me. The current tittle tells the story of Dalia and presents her as a character; the character which inspired the theme of this research..

The No-Good Bedouin Girl

For a character Dalia made a remarkable entrance to the story from the beginning; she was first mentioned as the 'Bedouin girl', Hassan ABULHEJA 'became smitten with' and 'who had stolen Ganoosh, his brother's horse.' as ABULHAWA puts

it. Just after these words “The No-Good Bedouin Girl” is the third chapter of the novel with which the writer will present Dalia to her readers; for sure the title does not give a good first impression of Dalia as a character but while reading it, you will develop a much better image of her (Abulhawa, 2010, p. 18).

Dalia is an eleven years old ‘Bedouin girl whose tribe came to work in the village of Ein Hod during the harvest’ (Abulhawa, 2010, p18) and they ended up settling their. Dalia is the youngest of twelve sisters and unlike girls of her age she minded less about traditions and customs; though she was often punished for it by her father, she could not help but to be herself; a stubborn, innocent warm-hearted girl. With her spontaneity, she found no trouble hiking her dress to chase lizards and collecting bugs into her pouch; even if that meant mudding her dress and getting beaten by her mother.

‘But the force of nature within her compelled her back to her curious ways. She relished her time with her six- and eight-legged little secrets’ (Abulhawa, 2010, p18) until she fell in love with a four-legged one, a horse named Ganoosh. Its master she recognized to be Darweesh son of Yehya ABULHEJA, he offered her a ride but she emphatically refused for she knew she would be punished if seen with a strange boy. Soon, her pure heart, her wild nature and the immense respect Darweesh showed swearing not to even look back at her made him seem trustworthy, and she was compelled to consider his offer. In the coming two years Dalia learned to ride alone, and Darweesh secretly fell in love with her, ‘he would have done anything she asked, if only she had asked’ (Abulhawa, 2010, p18). But he never told her, he did not even look at her when she rode to show no disrespect; they never spoke except of that first day.

As ‘to the villagers, Dalia was like a wild gypsy, born of Bedouin poetry and colours instead of flesh and blood,’ (Abulhawa, 2010, p19), some thought she was haunted, others said she will let go of her childish carelessness when she grows up; but as she was almost fourteen women started telling her mother to educate her,

“Break her, beat her, teach her a lesson,” one of them said (Abulhawa, 2010, p19). They scorned Dalia, the jingle of her ankle bracelet bothered women, her inattention to their hatred ‘The unapologetic force that shone from her skin and floated off her hair reminded them of an irretrievable old bliss that they had willingly discarded’; ‘Dalia’s vulgar carelessness was sexual, more so because she didn’t know it.’ (Abulhawa, 2010, p19)

Whatever You Feel Keep It Inside

As for Basima, Um Hasan, thought Dalia was ‘a godless thief with no shame,’ (Abulhawa, 2010, p19) after, she believed, Dalia had stolen her son Darweesh’s horse to have a relief trip after the hard work during the olive harvest, of course if Dalia had not fallen and broken her ankle no one would have heard of it. The incident flared a scandal that drove Hasan’s attention towards Dalia. Darweesh wanted to help but he knew that his interference would make it worst for Dalia; knowing that her father promised to crush his daughter’s arrogance to save his pride. He tied Dalia to a chair in the centre of the town and forced her to admit with which hand she allegedly had stolen the horse; then he put hot iron to her palm and ordered her not to scream, and if she does he would burn the other hand.

Dalia swallowed the pain inwards and focused her sight on a rabbit to forget about her burning flesh and the bursting iron to her fist; she clenched her jaw in attempt to avoid screaming so her father would not burn her other hand. ‘Her complicity with nature, the intimacy of her hair with the wind, the jangling of her coin ankle bracelets, the sweet aroma of her sweat when she toiled, the gypsy colours of her—all of it that day became an ash heap in the centre of town beneath the deep blue sky.’ (Abulhawa, 2010, p20). From that day on Dalia would have the habit to scratch her palm with the tips of her fingers while clenching her jaw. The villagers watched and asked Dalia’s father to stop but he refused casting them away for it was a matter of honour to him.

The Union Born Of Forbidden Love

Basima hated Dalia's indifference and wanted no part of that family, because she was aware of Hasan's interest in Dalia; she thought Dalia was a "no-good Bedouin girl" who is to bring trouble to the village. Basima's worst fears came to life when Hassan could not resist Dalia's beauty and wild spirit and asked to marry her. Only Darweesh understood Hassan's defiance to his mother, for he too loved Dalia. 'And when the family went to ask for Dalia's hand, Darweesh wept in the company of his beloved Ganoosh and Fatooma, his other Arabian horse and Ganoosh's mate.' (Abulhawa, 2010, p21) With pride and relief Dalia's father accepted the offer. Two days later when men brought her dowry and gold, Dalia was watching through little holes in her window 'she was less moved by the impressive dowry than by the sight of Darweesh walking among those men'. But approval or refusal were not Dalia's choice, for 'She had no say in the matter' (Abulhawa, 2010, p21). Tough she likes the idea of becoming an aroosa, she wished that the groom was Darweesh.

On the day of the wedding Dalia saw her transformation into a bride as lines of kohl drew seduction and maturity to her face, fourteen years old Dalia was now Dalia ABULHEJA, wife of Hasan ABULHEJA. Heavy with half her weight of glowing jewellery, little Dalia bedwelt her wedding quietly, her jaw motionless, constantly rubbing her fingers to her palm, and made no expressions even when she received congratulations. ' It was a celebration befitting the vindication of Dalia's father, the virulent bitterness of Basima, and the melancholy heart of Darweesh.' Men celebrated separately from women, sacrificed a lamb, and danced; 'With a wounded heart, Darweesh led a dabke for his brother and toasted the groom with love, a secret sadness, and acceptance of Allah's will.' (Abulhawa, 2010, p22) Darweesh would later marry the cousin which Hasan abandoned and Basima's pride was saved.

Um Youcef

Dalia's acceptance in the village grew with the birth of her first child; she was now respectfully called Um Youcef. Even before Dalia's delivery, her mother in law Basima grew more affectionate for her, for she liked Dalia's persistency in doing her

chores and helping her mother deliver babies; moreover Hasan's happiness in the company of his wife. Furthermore, when baby Youcef was born, Basima's maternal instincts compelled her to introduce her inexperienced Bedouin daughter into the world of motherhood; which brought them even closer, and Basima was happy to show Dalia into her herbs garden. She passed on the knowledge she came to learn about herbs and secret beauty tips by herself to her Dalia and taught her how to make her husband's chest medicine and other treatments. 'During times like these, Basima and Dalia learned to love each other, and slowly they became bound in a maternal allegiance and affection the likes of which neither had known before.' (Abulhawa, 2010, p23) Dalia acquired both the knowledge about herbs and the passion Basima had for her enchanted garden.

When Dalia gave birth to a still born baby months later, her post pregnancy depression and the loss of her baby jailed her into a locked jaw grief that Basima got her out of when a woman tried to convince Basima that Dalia practiced sorcery over her son to get him to marry her; Basima kicked the woman out of her house and went to Dalia 'No more mourning, my Dalia. Let's breed new roses, for a new beginning, she said, coaxing her daughter-in-law from the clench of her own jaw and ending that episode of grief' (Abulhawa, 2010, p23). This mother and daughter love never ended, even when Basima died after hearing an near explosion; Dalia ran to her mother and her last words to Dalia were 'binti, binti' "my daughter, my daughter".

A Hand Reaching From Hell

Dalia remained faithful to her mother in law, she took care of her roses garden and planted her favourite roses on her grave and visited it to water the roses whenever she got the chance. Dalia took her son to the graveyard every time she went and when her second son Ismail was born she used to take him too; but when the Zionist danger got closer, she left the in the care of relatives. One day, while Dalia was in the cemetery a bombing in the nearby village flared horror into Ein Hod, Hassan ran to find his wife, he met her running back home and she threw herself in

his arms screaming “the Jews are coming, the Jews are coming”. He took her home and laid her on their bed wiping blood from her ankle, he noticed that she had lost one of her ankle bracelets, he asked what happened she said “I was tending to the roses over Basima,” Dalia panted. “Then I heard the blast and a hand reached from hell to grab my leg. But I just kept running and they left.” (Abulhawa, 2010, p27) Dalia was frightened and still shocked of what she encountered.

Frightened, little Youcef cried for his mother, she held him and kissed his head, ‘it’s just a small cut, my hero.’ “Your ankle bracelet is gone!” Yousef exclaimed to his mother. “Yes. I lost it.” “You won’t jingle anymore! How will I know when you’re coming?” “I still have the other one”—Dalia wiggled her leg—“see?” (Abulhawa, 2010; p27). Her father in law Yehya said that a gang bombed a house in the village nearby, and fled in a truck that was waiting for them by the cemetery; that is where they saw Dalia ‘We’re lucky they didn’t get her. Allah knows what they could have done.’ (Abulhawa, 2010, p27) Then Yehya left cursing the Jews.

In the middle of terror and the cursing little Youcef made an exclamation that froze the air around his parents ‘Baba, are the Jews going to bomb us too?’ his question raped his father’s heart; Hasan comforted his son saying that Allah will protect them and promised his son to protect him and his mother and brother ‘looking at Dalia as he spoke. His eyes held an ocean of love for her, and that day, five years into their marriage, as Hasan held her feet in his hands and made a promise to their son, Dalia realized how deeply she loved her husband.’ (Abulhawa, 2010, p28) An endless love that would last for life.

The Feast

As the Zionist danger became too close to Ein Hod, and many massacres took place in the surrounding villages by the end of the British mandate and the declaration of the new state; women started stockpiling in case war broke. The villagers decided to have a feast after the truce that reached Ein Hod; they invited Israeli soldiers as a gesture of friendship and to show that they were willing to live

homogeneously with Jews. Israelis soldiers showed up in their uniforms and helmets, among them was Moshe, a man who believed he was chosen by god for a mission; he ate with watchful eyes to Dalia and little Youcef who grabbed his mother's thobe while she served lamb to the soldiers with one hand and held her baby Ismail to her chest with the other.

The sight of the beautiful Arab women who turned her sight away of him when their eyes met, and the sound of her ankle bracelet never left Moshe's mind when they left. He thought of his wife Jolanta, who could not bear a child because the Nazi abused her when she was young before she managed to flee to Palestine; how could god forbid his lovely innocent wife of children after all what she suffered while granting these Arabs with many healthy children.

The Scar of Ismael

One day, Dalia went to the cemetery baby Ismael was crying, in an attempt to calm him, his oldest brother Youcef held him up and as fussy Ismael was, he fell and a nail pointing out of his crib cut his face from his right cheek up by the side of his eye; Ismael would forever have this scar with which Youcef will recognize his brother on a check point years later, and it would lead Ismael to his roots (Abulhawa, 2010, p.24).

Into Ashes

As bombs rained on Ein Hod leaving it to the ground, Dalia ran from shelter to shelter holding her children amid the terror. All of her family died in the attack except of two sisters, it took hours to ruin the only world Dalia had ever known and for Ismail to cry himself to sleep; during this time she did not lay him down despite the tiresome and terror. 'like her, other survivors roamed the wordless haze. It was a rotten quietude, devoid of fury, love, despair, or even fear. Dalia surveyed the land, burnt, lifeless. She was aware of an itch just behind her left knee, and she concentrated on it but could not will herself to reach for it.' (Abulhawa, 2010, p29) She just kept her children close making sure they were safe.

Hasan ran to gather his family, he found Dalia frozen, silent, stiff, and tightly holding baby Ismail that it petrified him; Hasan called her name but she did not even blink, her jaw was clenched that it could crush her own teeth said their old neighbour, closer now, the sight of her like that with little Youcef trembling and grabbing to his mother's thobe so tightly brought Hasan to his knees. With relief Youcef called his father 'Baba' Dalia blinked now, Hassan carried his son and fear inside him rose for Dalia was still motionless. He called his father and brother to help him carry her to the remaining intact part of the house, as Darweesh carried her baby Ismael was still at her chest; she started blinking now thinking how beautiful the blue sky was until they were in. 'My Ismael is safe in my arms. And there is Yousef, safe in his father's. A bad dream, was it?' Dalia thought (Abulhawa, 2010, p30). The sky now disappeared as she was carried in.

"Palestinians Had to Leave Their Land or Die"

The day after, the Israelis soldiers who received the offerings of food from the villagers were now marching in Ein Hod pointing guns at the people who fed them; they have already killed thirty people, a voice spoke to the villagers from behind a loudspeaker and order them to gather their valuables and assemble by the eastern well. Dalia gathered the valuables as told and grabbed Youcef by the right hand and left Ismael on her left hip; she released little Youcef's hand when he said he wanted his father to carry him "Go, habibi. Allah be with us all." prayed Dalia. (Abulhawa, 2010, p30). And she continued packing valuables to leave.

Dalia held baby Ismael, whose scar was still healing, on her chest the whole time along with her belongings; and when the loudspeaker ordered them to leave their things and return tomorrow to take them she did so, everyone did so. May be because they had hope that tomorrow the Zionists would let them back to their homes; Yehya thought they were gathered for the harvest, in an attempt to fade the reality everyone knew but were too frightened to accept. Darweesh was the last to arrive for it took him time and effort to move Fatooma away of her beloved and life

companion Ganoosh's corpse; when the soldiers ordered them to leave everything and return tomorrow a soldier ordered Darweesh to leave Fatooma Darweesh begged the soldier, for she was worthy begging for, but the soldier shot two bullets, one between Fatooma's eyes the other through Darweesh. For the rest of his life Darweesh was condemned to a wheelchair paralyzed from the chest down (Abulhawa, 2010, p.31).

In an instant!

Meanwhile, the panicked moving crowd separated Dalia from her husband; she was mused, the shooting, the heat, the moving crowd, and the warzone she survived but was still in shock. Amid all of that and while she still had not caught up, 'One instant, six-month-old Ismael was at her chest, in her motherly arms. In the next, Ismael was gone.' 'An instant can crush a brain and change the course of life, the course of history. It was an infinitesimal flash of time that Dalia would revisit in her mind, over and over for many years, searching for some clue, some hint of what might have happened to her son. Even after she became lost in an eclipsed reality, she would search the fleeing crowd in her mind for Ismael.' (Abulhawa, 2010, p32) Baby Ismael just disappeared!

Dalia screamed 'Ibni, ibni' 'My son, my son' as she looked around for her baby, searched on the ground, inspected her chest again may be he crawled beneath her clothes, she looked up for her husband but he was nowhere near; some people tried to help her but baby Ismael was not found, he was gone, simply gone! 'Dalia stopped and so did time. She screamed like she hadn't when her father burned her hand. A loud, penetrating, consuming, unworldly scream from a mother's deepest agony. From the most profound desire to reverse time, just a few minutes. If there is a God, he heard Dalia's wail.' (Abulhawa, 2010, p32) And she carried on looking for her baby in frustration.

Hasan ran to her and looked for Ismael with vigilance and despair, holding his terrified older son to his chest so strongly; after so much struggle Hasan got his family

to safety but baby Ismael was not with them. The villagers then sat in the hill everything, everyone was quiet except for Dalia, her motherly love led her as she wondered around with agony and distress, searching for her baby inspecting other women's babies looking for Ismael's scar. Yehya tried to reassure her that someone must have found Ismael and they will soon look for his family and bring him about; but Dalia could not trust those words for they were only words.

Dalia spent the so little energy she had left crying, and going back in her memory to that moment when she still had her baby to her chest (Abulhawa, 2010, p. 33).

Jolanta's Butterfly, Moshe's Devil

One day earlier after the feast when the Israelis soldiers left, the image of Dalia with Youcef at her feet and Ismael at her chest never left Moshe's mind; so when they came back to kick the Arabs out of their homes and land, 'he saw that Arab woman, her baby held tight to her chest, her defiant ankle bracelet as pretty as she.' (Abulhawa, 2010, p 36) Moshe walked behind Dalia and when the fleeing crowd shove her knocking her baby to the ground Moshe took advantage of the moment and snapped her baby put him in his back bag and walked away; he heard her shout 'ibni, ibni' he thought she saw him, but she did not and he kept moving as she got lost in search for her son in the crowd. Moshe walked away with crying baby Ismael kicking at his back; he took the baby to his wife Jolanta, tried to tell her he was the son of an Arab woman but she stopped him before he could say it, she just asked him to say he was their son and happily brought out the motherhood instincts she always endeavoured for Ismael who became David.

'The young life was Ismael, son of Dalia and Hasan, fellaheen from the Palestinian village of Ein Hod.' (Abulhawa, 2010; p36) Moshe did not and would never know their names; but Dalia's phantom and the agony he caused shall hunt peace away of his mind till he dies. Later on when Moshe was euphoric and celebrating

victory with his mates; Dalia lays heartbroken, confused and restless with the loss of her baby while Jolanta was rocking him to sleep.

Jenin refuge

The villagers ended up living in a camp in Jenin, the neighbouring Arab countries donated some tents, and the Jenin was set up a hill, heat and dust in the summer and mod and cold in winter. Every day they had hopes they would return home as it was the case of every Palestinian in refuge. Yehya could not stand to be away from his land, his olive plantation, and often cursed the Jews and exclaimed what logic and reasons would deny a man of walking on his land and to visit his wife's grave. Yehya tried to count how many generations had lived and served their land and came up with forty, forty Arab Palestinian generations and now they lived in the exile of refuge. They now lived deprived of life least requisites, the new camps where considered slums and even Palestinians who still lived in their houses in the west bank looked down to them.

Yehya's Return

The ups and downs of their case, the good news that made them dance of happiness and the frustrations they got when none of those news ended their exile; got Yehya so furious inside so he decided to sneak back to his land. One morning Yehya asked Dalia to wash his clothes, shaved and curled his moustache into their most perfect shape and against the wills of his family and friends, he went to pay his beloved land a visit. The first time he succeeded and came back carrying all the goods he could; two weeks later when he decided to go back his friend Haj Salem knew that Yehya was going back to die on his land. Yehya asked Dalia once more to wash his clothes white, and headed again to his land but never returned; and by the time his corps was retrieved from the Israeli authorities, Dalia had aborted again.

One day after Yehya's funeral, as Youcef was playing with the coins of his mother's ankle bracelet, he said that he wants his jiddo to come back trying to hold

back tears because Dalia insisted on strength, little Youcef did not realize what he was saying until he said it. Dalia caressed his hair hardly believing how much he has grown in this period since Ismael disappeared, she knew she had neglected Youcef but that was the best she could; she did not answer Youcef she just thought Ismael would have been five by now. Youcef thought if he had disappointed his mother by his silly request wanting his jiddo to come back from the dead.

Amal is Born

Since the day Ismael was lost in 1948, Hasan felt that he has failed to protect his family; he did not keep his promise to Dalia and Youcef to keep them safe along with Ismael; so he was rarely around during daytime. He also felt ashamed by the so little he brought back home from his work as a mechanic, though he was educated, he refused a job as a teacher in the URUNWA school. Hasan came home late in the night and left early in the morning, but Dalia always stayed up late waiting for her husband and making sure that he ate the food she left for him, while pretending to be asleep. When Hasan got his first payment of his job as a janitor at the camp school, he offered Dalia gifts which she received with fresh joy that ended the severity of her grief; nine months later they welcomed their third child, a girl they named Amal.

Before this birth Dalia layered herself into a black grief for Ismael, but the new baby, Hassan's recruitment and the new kitchen and a bathroom that were being built; became Dalia's bearable provincial destiny. She gave up her black veil for a new white one made of real silk; Amal, for a brief while, brought back the colourful vigorous gypsy Dalia was once. She saw the strength she once had rising like a hurricane from within her little girl; Dalia saw the swift inquisitiveness through the bottomless eyes of her child, like her mother 'The girl had an aspect of sorcery, as if she had materialized from the charms of alchemy and Bedouin poetry.' (Abulhawa, 2010, p46) The child inherited her mother's deep black eyes.

She behaved as if she owned the world; Dalia once saw her pushing other children into a gloomy alley, shouting “That’s my father’s sun, get away!” Little Amal was competitive to her mother over Hasan’s affection; she would dare her mother with devilish looks when she he hugs her. Dalia could not help but to let the child to her wild nature, ‘watching her daughter as if surveying a burning sensibility that had left her years ago and returned tenfold in her child. Fate had been perverse to do such a thing, for Dalia had no defences against raw vitality.’ (Abbulhawa, 2010, p47) Besides, Dalia loved the child immensely.

Stoic Dalia

Dalia became an impassive mother, she faced the needs and affections of motherhood with different moods of silence, Amal faced her mother’s hushed aloofness with blowouts and bad tempers assorted with feverish needs meant to caught her mother’s attention. Dalia’s love found its ways when Amal was asleep; she fondled her hair and prized her eternally with the kisses she kept from her daughter when she was awake. Dalia kept herself busy all day cleaning, cooking, backing and embroidering thobes, and’ several times each week, she was called to deliver a baby. As with everything else she did, she performed midwifery with cool efficiency and detached nerve.’ (Abulhawa, 2010, p49) Dalia inherited her skills in midwifery from her mother.

The first time she let Amal help her deliver a baby she started her instructions by: “This is a very important job. You must be very serious, Amal; Wudu and Salat. Do it with me,” proceeding her ritual cleansing muttering avowals of faith in Allah, then they prayed, and before leaving she combed Amal’s hair then sterilized her scissors over open flame. During the delivery Dalia was focused and serious, Amal stood by helping her, holding her mother’s scissors and trying her best not to vomit for Dalia warned her “Don’t be weak and don’t get sick.” Stern as steel. “Whatever you feel, keep it inside.”

'Imparting skills and forestalling weakness were the ways Dalia loved. Everything else, the hugs and kisses I so craved, she held with the clench of her jaw and the grip that rubbed itself in her right palm. Whatever you feel, keep it inside" says Amal (Abulhawa, 2010, p49) On that evening Dalia let Amal and her best friend Huda sleep on the rooftop; Amal never saw a mother in Dalia, in fact she never witnessed any kind of expressions on Dalia's face except of her tightened jaw, and her fingers rubbing her right palm. Dalia did not speak much even when Amal spoke to her, nor she visited friends or danced at weddings; one night Amal woke up to find Dalia caressing her hair, she kissed her daughter's head and told her to go to sleep.

That time when Amal grabbed Youcef by the crotch and he hit her hard, everyone who witnessed the incident thought he did the right thing; except Dalia; she warned Youcef never to hit his sister ever again, Amal thought her mother would hug her, but she just told her to stop crying. Amal was too young to realize what type of mothers Dalia was, she even wished for a better mother; she thought Dalia was harsh and stiff because Dalia did not show nor express her emotions. Dalia was not like other women, she was beyond luxuries like makeup, she remained faithful to Basima's legacy and love of gardening and in an attempt to replace her splendid gardens back in Ein Hod, she planted vines in their small patch.

War again

One June 1967 Israel attacked Egypt and war broke, Amal was out with her friend Huda playing and when her father called for her and sent them home Dalia unexpectedly surprised Amal with a warm tight hug, kissed her as rarely she did, praised and thanked Allah for her daughter's safety.

Though she was detached from reality, Dalia was aware of her son's love for a girl named Fatima; Youcef wanted to go find his beloved on that day but Dalia stopped him, said that Fatima fled to Ramallah with her family, "she will be safe there" she added.

Amid the chaos that flared that day, Dalia asked Amal to stay close; and when the bombings started Dalia hid Amal and Huda in the kitchen hole, where Hassan was hiding weapons for times like these, leaving the cover slightly opened. A long time passed before Dalia returned and handled the girls a baby, her three-month-old niece whose family was killed in the attacks. A woman was fleeing the attacks saw baby Aisha on the road and recognized the blanket that Dalia sewed for Aisha when she was born; the woman knew that Dalia refused to flee the camp so she sent the baby to her.

Dalia kept checking on the girls every once in a while onetime she brought bread and milk for the baby, and sometimes just tried to reassure them with few words and left quickly. The bombings got closer to Dalia's humble house and eventually destroyed it, the sight of her wrecked house knowing that her daughter was inside pulled her to her knees; as Amal rose from the kitchen hole after the bombing, in dust, smoke, and the smell of burning flesh she saw her mother's remote blank eyes.

Dalia was sitting on the ground motionless not aware of the soldiers boarding their trucks next to her, she remained that way even when Amal saw her in a treatment tent; Amal hurried towards her mother and stood right in front of her face but her eyes were still as vast and vague as when she was sitting on the ground. Dalia did not see Amal when she faced her, when she touched her and called her mama; she could see nothing, Dalia was in shock and stared ahead as if she could see through whatever passed in front of her eyes. Amal hated her mother for being in shock, for not being the one who hugged her after all of that, for being a different type of mothers, so when the volunteer asked if she knew Dalia she denied it and left Dalia there and was taken to join other children.

Amal came back to the camp after the war and found Dalia out of her wits, they took shelter in Amal's aunt house; Dalia was already there, praying, when Amal and Huda came she said nothing just presented them with some old bread and

cheese and went back to her prayers. Amal felt ashamed of leaving her mother like that the other day, she followed Dalia and hugged her from behind her back; Dalia said nothing just patted her hand softly.

Dalia prayed for hours and hours waiting for her husband and son to return after the war unaware of everything else; on the day Youcef came back her 'body finally caught up to her mind, which had departed the world soon after the 1967 war' (Abulhawa, 2010, p68) Dalia waited for her son in the crowd next to her closest friend, Um Abdullah, the woman that spent most of the day next to Dalia, the only one who knew the person who lived inside the weak body of Dalia; the two were closest friends, doing their chores together, on that day they waited for their sons together.

The 1967 war changed everyone in Jenin, Dalia most of all, it left her crumbling inwards. Her vital fortitude collapsed leaving her with hallucinations and a meagre emaciated body; for she merely left her prayer mat after Hassan and Youcef disappeared. She lost her appetite, she rarely bathed that her cloths blackened and stank; her breath smelled and her lips hardened and cracked and her body shrank while she prayed and prayed. Her eyes grew emptier betraying her mind that would slowly surrender whatever reality it got left. Her courage during war would later appeal as the spirit of fellaha's determination. Dalia had been once kicked off her land and she decided not to let that happen again, she said she would not flee for her life and "let the jews take the only home her daughter knew" and she was true to her word and proved how brave she was to everyone and everyone would remember her like that.

Youcef 's Transformation

When Youcef came back Dalia had still had moments of consciousness despite weakness and hallucinations, that day Dalia was once more a real mother, each moment, wounds of her wrecked life and crushed mind healed. She was the woman that protected her daughter of everything she lived through, her movements and

tears were honest as her motherhood; but it was all brief, soon she lost whatever wits she got back on that day.

Dalia praised God when she learned Youcef was alive, some very rare tears stroke her face, pushing with the crowd to get a close look waiting for her son. She had her doubts that her Hasan was gone forever but she kept waiting for him just like she waited to go back home and just like she looked for her lost baby in her mind; until she died. Dalia held hands with Um Abdallah sitting on the floor watching their half-dead sons thanking God for their return; it was as if they were seeing them for the first time.

While Youcef was to become a fighter, Dalia rambled around the kingdoms of her mind often included in discussions with the shades. She spent her days knitting with Um Abdallah, her faithful friend; even on Dalia's most chaotic days Um Abdallah was there for her.

The day before Youcef's leaving he prepared to tell what was left of his family about his decision, Amal made lunch and Dalia briefly came out of the puzzled world in her mind to reality. They had their last meal like a family with Dalia still among them; Dalia laughed for some reasons only she could see, while Youcef and Amal stole some glimpses of those moments to hide their dearest memories of their time with their mother. Youcef went out for a moment and Dalia rose from the ashes of her mind and kissed her daughter's hair then said "Youcef is leaving" then dived back into her mind. Youcef, then came back, he held Dalia by the hand and talked to her through the heavy atmosphere between him and her vacant eyes. Youcef left and left Dalia in Amal's care, he gave his share of the garage which his father once worked in for his friend in exchange that he takes care of his mother and sister when Youcef is away.

Tapered Endings

By 1969, Dalia had dived way too deep into the gloominess of her brains, abandoning even her body that she became in need to wear diapers; Um Abdallah,

her faithful friend, was the one in charge of her hygiene. Dalia lost so much weight, her eyes exhausted and vague, her flesh shrank and she rattled when she breathed. Amal was indifferent to the massive loss of weight of her haunted mother; she was fourteen when she and Huda found Dalia cold and pale in the heat of June.

As usual, Dalia was laying on her side the shadow of her body flit with the lantern light on the wall. 'The murmur of conversation passing outside our window and the stale scent of an ending crept along the seams between the living and the dead. There, on the spongy foam and worn gaudy colours of her mat, on the floor, against the chipping bare wall of our little shack, in the makeshift nation of the forgotten.' (Abulhawa, 2010, p105) Amal slowly walked towards Dalia, holding hands with Huda.

Amal quietly cried for the death of her mother, the 'Dalia' who had left her body years before. 'I cried with a bittersweet relief that she was finally and completely rid of the whorehouse world that had deflowered her spirit. I cried for the blunt impact of guilt that I could not, had not saved her somehow. I cried because, hard as I tried, I could not find in' (Abulhawa, 2010, p105) Only Um Abdallah Dalia's respectful companion, Amal and her friend Huda cried for Dalia.

There, in that small shack at the Jenin refugee camp, Dalia died alone.

2.6. Dalia as a Reflection from Real Life

Abulhawa was inspired to write *Mornings in Jenin* after she visited a refugee camp where an Israeli massacre took place as an examiner. She wanted to transmit what she saw to the world, she heard real stories from real people in refugee camps, she was in and saw the life they lived and she wrote it. Dalia is just a character, as far as the world knows, but her story is based on facts and accurate descriptions correlatively with what Abulhawa saw and heard on her visits to Palestine.

2.6.1. Real Life Palestinian Women

Media images of Palestinian women do not capture the real imagery; they capture, however briefly, the vast diversity in Palestinian women's lives. One would be barely able to distinguish an authentic Palestinian woman. Any important framework of analysis that starts with patriarchy, Islam, or nationalism would show the richness of Palestinian women's genuine lives and activities and blurs the divergences of area, faith, rank, generation, and education, as well as the different ways individual women have lived their lives. Women belong to a variety of social classes, and their identities are implanted in the compound set of positions they occupy. National position—in historic Palestine, under Israeli occupation, or in exile—is another significant category in Palestinian women's daily experiences and self-sense (Mattar. P, 2005, pp. 540, 541).

In the nineteenth century, European missionaries established schools for girls in urban areas, by the end of the century, Ottoman government schools became available for girls as well. The lives of women who found more easiness to go to school and less familial obstacles to pursuit their education differ from the lives of their uneducated or poorly schooled mothers. Literacy proportions for males and females between the ages of fifteen and twenty-four are equivalent; the percentage of difference in literacy proportions enlarges with age or generation. Palestine is assumed to have the uppermost numbers of female university graduates in the Arab Middle East, which shows the importance of education for a namely poor population with the largest refugee numbers (Mattar, 2005, p.542).

The lives of Palestinian women run around family; family is the core unit of society which operates as a structure that restrains and reinforces at the same time. For instance, the family can both control women's marital, educational, and employment opportunities; and provide protection, material security and emotional support. Palestinian families strictly control the movement and sexuality of teenage girls and

unmarried women; but women over 40 to 50 have more freedom concerning their movement (Mattar. P, 2005, p.541).

Marriage and reproduction are the most significant events in the life of most young women. They are socialized from a very early age toward like domesticity, child rearing, and a future defined in terms of their roles of wife and mother. As in the rest of the ARAB WORLD, marriages are family affairs. Such a crucial event, which creates economic and political ties between families, is not left to the whims of inexperienced youngsters. Carefully arranged marriages are understood to ensure a girl's security and to protect her honour (Mattar. P, 2005, p.541).

Women are supposed to obey their husbands but their relation to their birth families stay strong after marriage and provide emotional and financial support, to help reduce possibilities for men's over-control of their daughters. The responsibility of families in arranged marriages means that they take some of the blame in case of divorce and they are obliged to take in their divorced daughters (Mattar. P, 2005, p.541).

Chastity and virginity are serious matters to Palestinian women, and as the case of most Arab societies (Sabbagh. S, 1998, p. 95) a girl becomes a burden to her family if her honour is blemish. The popular culture a factor that diminished the value of women; culture considered them as room décor that can be replaced or get rid of at anytime. There was even an idiom used to consolidate men when their wives die, that says women are part of wealth and wealth can be replaced (Al Hwar Al Moutamaden, Ayoub. M, 2005, "Women in Palestine," para. 6)

Control of women is fixed within a cultural context that depends on the observation and criticism of public to women's deportment. The essential phrase to define women's demeanour is the sense of honour. Any illegitimate sexual activity and arrogant manners can illuminate women's chances for marriage and blemishes their families' social status and the manliness of their male members. Violating the

common manners is faced with punishments which range from verbal chastisements to different levels of physical assault (Mattar. P, 2005, p.541).

As a female grows older her status and authority change; a single girl is powerless, inferior and under the control of her male family members. With her family-in-law she is a stranger as a young bride and inferior to her parents-in-law, and she must obey her mother-in-law and do the house chores. Her status and authority enhances when she bears children, especially sons. Hence, women's class does not depend on gender only but on a junction of age, class, and gender (Mattar. P, 2005, p.542).

Akin to all Arab women, Palestinian women are responsible of the household, nurturing children and the house economy. Like all mothers, they are the family's source of care and compassion, and a child needs his mother more than he needs financials; especially at his early stages for they need all the mothering and attention they could get. A mother is the first teacher in a child's life, her educational function for her baby has a deep impact on his psychology for it plays the main role at growing his consciousness, his self-confidence and at moulding his personality. Therefore, a child must stay under his mother's surveillance and control because what he learns during his first years stays with him for life (Meshael. T, 2018, What is the Role of Women in Society?)

2.6.2 Analysis of Dalia Compared to Palestinian Women

In the case of Dalia, she was not perceived as the perfect Muslim Palestinian little girl by the villagers of Ein Hod; although she did not mean to be. Her pure heart, her love for nature and her character compelled her to behave at her ways; her willpower made her seem different of girls at her age. And though she was often punished for her determination and for forgetting to wear Hijab; it did not break her off her habits.

Despite her stubbornness, Dalia was careful when it came to her honour. That day when Darweesh offered her a ride on his horse she first refused, Abulhawa says

(2010); “No.” She was as emphatic as an eleven-year-old can be.’ (p.18) Then she was too curious to refuse what seemed like an enthusiastic experience. As soon as Dalia realized she could be spotted with a strange boy; she demanded to get off the horse and she ran away. And during two years of her secret meetings with Darweesh to ride; they never spoke or exchanged gazes or whatsoever. On the first day they met Darweesh promised he would not even look back to Dalia when she rides; and Dalia believed him for he seemed trust worthy and never showed any disrespect, he just held Ganoosh steady for her to ride and then sat waiting for her to return.

Dalia knew Darweesh was fond of her and that he ‘would have done anything she asked, if only she had asked;’ (Abulhawa, 2010, p.18), but she never took advantage of it. Nobody saw a good girl in Dalia, but no one knew she did not cross the lines; and that the incident of breaking her ankle which turned into a scandal was a misjudgement. Dalia’s punishment was cruel, her father did not only burn her palm; he turned the life within her into ashes, leaving her with the habit of holding hurt inwards without expressing what she feels ‘whatever you feel, keep it inside’ she used to say. That scandal changed Dalia’s life course; it turned the attention of Hasan Abulheja towards Dalia and changed Dalia. Her vivid soul, her pure nature, and her radiance forever disappeared from that day on.

Dalia did not grow wiser by time, but on that day in the town square when she experienced her life-course changing torture; and thus developed the habit of unconsciously rubbing her palm, clenching her jaw, and the ability to absorb hurt. The event also changed her life since it got Hasan’s eyes on her and eventually he decided to marry her. Dalia’s father gladly accepted the proposal; not Dalia but her father for she, like Abulhawa (2010) expressed it ‘She had no say in the matter.’ Although Dalia had feelings for Darweesh and she was sure he shared the same feelings or maybe more; she did not disobey her father though he was not the ideal father a girl would wish for, he was not even near good.

To Dalia, the idea of marriage like any girl was enticing; and the dowry she was brought was immense so as the glowing gifts that would amaze any girl at her age. But Dalia was not materialist; and since the groom was not Darweesh nothing actually mattered. Dalia was watching through little holes at her window when men brought money and gold; though she used to be curious and arrogant, she did not dare to open the window for one last clear view of her beloved.

Dalia was innocent to the world of adults; on her wedding day she witnessed her first physical changes into a woman by the hands of elder female relatives. 'She watched in the mirror as lines of kohl shaped her eyes with seduction and sketched on her face the age and maturity that she lacked' (Abulhawa, 2010). It was the first time Dalia wore kohl, the only makeup of Arab women back then; it drew age and maturity which Dalia did not had at the time. Dalia was just a little girl when she got married, and that made her father proud besides giving his daughter's hand to Hasan Abulheja who comes from a rich family; in fact he was relieved because Dalia became a burden to his shoulders ever since people thought she stole Darweesh's horse.

Little Dalia was bejewelled with almost half her weight of gold; since her family-in-law was rich they got her plenty of golden gifts so as the well-wishers. It was obvious that Dalia was not comfortable or happy at her wedding; it was showing on her face with her tightly locked jaw and she did not smile, not even once, she just sat there quietly and rubbed her palm constantly. She secretly wished that Darweesh was going to be her husband instead of Hasan; but still she said nothing of it nor did Darweesh say anything. Given her wildness and carelessness as a child, she ought to be rebellious against this marriage but Dalia did nothing eventually; she proved to be just an oriental girl who subdues to the common regulations of society after all.

The wedding ceremony was grand yet Dalia did not enjoy it, nor did her mother-in-law Basima, or Darweesh who hid his sadness deep in his heart. Basima was innerved with Dalia, called her a no-good Bedouine girl; ever since she became aware that Hasan was interested in Dalia. When Hasan told his parents that he

wanted to marry Dalia; Basima was furious, first because she thought Dalia was a thief who stole her son's horse, and because Hasan was engaged to her niece since their birth. Later on Basima changed her mind about Dalia, for she liked the fact that Dalia was a skilful housewife and she professionally practiced midwifery with her mother. Basima could not resist to like Dalia for her persistence and to see Hasan so happy at the company of Dalia.

Dalia was fourteen when she got married to Hasan; at the age of fifteen she gave birth to her first child. Only fifteen, Dalia was now respectfully called Um Youcef; and she gained the villagers acceptance and respect by time. Since Youcef was her first baby she did not know much about nurturing; it brought her and Basima closer because Basima had to show her how to nurture her baby. Furthermore, baby Youcef made his mother's relation to his grandmother stronger. Basima was happy to teach Dalia how to raise her baby and even more happy to pass on her knowledge about herbs and their different uses.

Dalia made such a good daughter-in-law she welcomed everything Basima thought her, she even became passionate herself about herbs and gardening. Her relation to Basima transcended beyond just a mother and daughter-in-law; it was as if Basima was the one who gave birth to Dalia, on her part, Dalia also found a motherly love she never knew the likes of which existed before Basima. When Dalia gave birth to a stillborn baby she was so sad and she isolated herself in a severe grief with no expressions but the clench of her jaw. And wicked woman tried to turn Basima against Dalia saying that the baby was born dead because it is a punishment to Dalia for getting her hands dirty with black magic to enchant Hasan. Basima's love for Dalia was stronger to be shaken with such a lie; she knew Dalia was too good to do so. Basima kicked the woman out and went to get Dalia out her mourning; Dalia's enormous respect for Basima would not allow her to expulse her mother-in-law out of her episode of grief. They bred new roses for that new beginning; for that Dalia would forever love and cherish Basima.

Dalia was the last person Basima spoke to when she died; all she did at her last moments was calling Dalia her daughter. Yehya too, Dalia's father in law loved Dalia as if his own daughter; maybe not as much as Basima because he was not the one who spent almost all day with Dalia but he did love Dalia and he used to call her "Binti" too (my daughter). In return Dalia had so much respect and love for her father-in-law, and she was the one who took care of him after Basima's death.

Dalia was a good housewife, a loving daughter-in-law and a good wife. She was a lovely and loving wife actually; though she did not know how much she loved her husband until that day when she lost one of her ankle bracelets in the cemetery, but she did love him enormously. And she was like any Arab Muslim, woman precautious of her honour and it showed on that day when a Jew grabbed her leg; she ran in panic, she even described it as a hand reaching from hell. She was so loyal to her husband that she would not even look at another man; the day her eyes met with Moshe's she immediately looked away.

2.6.3. Real Life Palestinian Mothers in Refugee Camps

"Mother: noun. A (human) female who (a) parents a child (b) give birth to a baby (c) donates a fertilized egg or (d) donates a body cell which has resulted in a clone. Sometimes used in reference to a pregnant female, possibly as a shortened form of mother-to-be. Examples: (a) I am visiting my mother today. (b) My sister-in-law has just become a mother. (c) Nutrients and oxygen obtained by the mother are conveyed to the fetus." (*English Dictionary Application Version 2.5.4*)

"Verb. to care for somebody or something because you are their mother; example: He was a disturbed child who needed mothering. A mother is the female parent of a child." (*Oxford Advanced Learner's Dictionary of Current English*, ©Oxford University Press 2010)

Mothers are the first institution that makes a human being; both biologically and socially; mothers are the foundation of life. Biologically speaking, a woman's

body grows tired when she carries and delivers a baby; and it grows even more tired for a woman who breast-feeds her baby, because she would share her daily nutrition with it. Not to mention the post pregnancy depression and having to deal with the first months of a baby's life; when they are new to this world and spend their nights up. A mother gives life to her baby and gives her life for it.

A mother is the most caring person of her child. Since birth, she is the one who nurtures, educates, disciplines and loves her children; for better or worse, for sickness and health, a mother would always love her children. Mothers are so protective of their children; they would rather get hurt instead of their children and they would do anything in their favour. If a child falls ill, his mother would take care of him day and night until he gets better. Either by nursing by his side all night long or by praying for him to get better; and since most of Palestinian women are Muslims, prayers take a good part of their daily regime. Palestinian women pray a lot for their families; especially the freedom fighters or their family members in captivity at the Israeli jails.

A mother would deprive herself of many things for the sake of her children; she would sustain hunger to feed them, and cold to keep them warm, even sickness to heal them. She would be happy for their happiness and sad for their sadness; and their whole life they would always be welcomed into her embrace. She is the soft warmth of one's life and he who had lost his mother had lost a piece of their soul. Motherhood is not an easy task, mothers who are housewives soldier all day cleaning, cooking and taking care of the children. The mission is even harder for working mothers, they work all day at their jobs and by the end of it they would return home and take care of the house and children. Some women work at hard labouring, sometimes with low salaries; but they do it anyways if they have to support their families.

Motherhood is universal but not all mothers are the same; and the challenges that mothers face, differ from one place to another due to the different

circumstances women live in all around the world. By the twentieth century, life was not easy for all women all around the world; so being a woman by that time in an oriental patriarchal society was even harder. So motherhood for Palestinian women is already hard, besides exile and one of the cruellest colonizers history ever witnessed then it is the hardest; it takes more sacrifices than what women living in peace have to make.

Palestinian mothers are fighters at all measures; they face patriarchy and the hardships of life and above all, the Israeli colonizer. But from the beginning of colonization Palestinian women forgot about women's rights and concentrated their forces with the male fighters for the good of their country. Palestinian women in refugee camps are considered as real heroines; their life is a daily struggle with the hardships they have, unwillingly, been put through. The woman's relation to earth is vital; and taking a woman out of her land means ripping her out of her roots. Given women's tenderness and strong attachment; their biggest challenge in exile is to get use to this new life. For Palestinian women in refugee camps, they might have become accustomed with the harsh environment; in our days most of them were born in camps. But nobody could fade their hopes to go back to their homelands and all Palestinian refugee women claim the right to return.

The conditions of life in camps had not been so helpful for Palestinian women either; most of refugee camps started with donated tents or no tents at all. Through time they started developing into shacks and humble houses but never close enough to luxury; most camps are slums and most refugees belong to the poor class. As if expulsion had not been enough for them to deal with; female refugees do not have the same rights as ordinary civilians or they have no rights at all. Whether in Palestine or in other countries; female refugees are deprived of many civil rights, in many times even the right to work at certain functions. All of this besides exile shoves Palestinian female refugees in the dim whole of vagrancy, ignorance, poverty, and many other issues; due to unemployment, migration and the lack of aids.

Some women are left alone to take care of their families because their husbands or male relatives migrate in order to work so they could support their families. Some other women found themselves really cornered after their husbands travelled to work and ended up getting married in the countries they have migrated to. Oriental men are family-men, they cannot live alone and family is fundamental in their culture; so many of them divorce their wives back in the camps, and often forget about the family they left behind and do not support them financially. So that category of women not only suffers the hardships of labour; but also the boundaries and restraints that such an oriental patriarchal society force upon them.

Nevertheless, Palestinian refugee mothers protect their children with their lives; and they are watchful for them their whole lives. Given the siege and the frequent curfews forced by the Israeli military; the daily regime of refugees is rigid even for children. The narrow space they have and the so little freedom they have; limit the horizons for everyone and chain their circulation. So mothers have to keep vigilance of their children; and the ordinary scale of mothers' protection of children multiplies with the watchful eyes of the Israeli snipers up at their surveillance stations, waiting for anyone to cross the limits or break curfew.

Refugee mothers do their best to give their children the best life they could get; surrounded with all the motherly love and care they could get. Motherhood flourishes at its best in refugee camps for it takes its form at the worst circumstances it could face; at refugee camps, in poor houses and amid a chaotic life, motherly love lights the lives of little Palestinian souls. Unaware of the severity of life, children perceive their lives as an ordinary one; for it is the only life they know. They get all the love and support of their mothers; some of them get lucky enough and proceed their studies and others go to work at early ages and others become freedom fighters.

Refugee mothers are not only born fighters, but also give birth to fighters.

2.6.4 Analysis of Dalia Compared to Real Life Mothers

At her beginnings as a mother, Dalia was still in Ein Hod; she was not yet taken out of her roots and displaced of her motherland. She experienced an ordinary motherhood; at her home surrounded with what and whom she loves. She was respectfully called Um Youcef at a young age; and gained the love of her surroundings with the birth of her first son. She started green and later transformed into a skilled mother with the help of her mother-in-law; she breastfed her baby as all mothers of her time. So she did not only lose her body's firmness after birth but also had to breastfeed her baby. After ten months of Youcef's birth, she delivered a dead child thereby; the post-pregnancy depression besides the loss of her baby was psychologically exhausting for Dalia that she mourned for a long while.

The first time she faced the Israeli evil, it cost her one of her golden ankle bracelets, a bleeding leg and so much terror; but none of it mattered at the sight of her frightened son, she forgot about her fears, kissed his head to ease him. Dalia was a loving, caring and a shielding mother; she used to take her babies with her everywhere even to the cemetery. But when she felt risks nearby she could not jeopardise their lives; so she used leave them with some relatives when she was out. She kept them as close as she could to her, even when she served food for the Israeli soldiers that day at the feast; she held the youngest on her hip and the eldest was grabbing her dress walking alongside like her own shadow.

The day of the Israeli attack on the village, Dalia cared of nothing like the safety of her children; she held her six-months-old baby as tight as she could to her chest and the eldest by the hand. She ran from one place to another for sanctuary; she did not stop at the sounds of bombings or at her children's screaming, until it all stopped. Though she was shocked, she did not pause to think or to realize what was happening; instincts of motherhood led her through bombs and wrecks just to save her children. She did not give up to terror and shock until the bombing stopped; and she did not let go of her children until her husband showed up. Even then, she was

not fully relieved; though she let go Youcef's hand, she kept Ismael so tight to her chest even when she was carried in and all she thought of was her.

During the mess of the expulsion Dalia kept her children close and prayed God to be with them; she held baby Ismael up on her hip and Youcef by the hand. She walked the long, exhausting way amid the crowd of villagers that day; holding baby Ismael up, along with the heavy golden gifts she was bejewelled with on her wedding day. When the crowd jostled and Ismael fell of her hands; Dalia was messed up, she looked for him everywhere, inspected her own cloths and asked everyone around her. When she could not find him she cried, she fell to her knees and shouted to the sky 'She screamed like she hadn't when her father burned her hand. A loud, penetrating, consuming, unworldly scream from a mother's deepest agony. From the most profound desire to reverse time, just a few minutes.'(Abulhawa, 2010) Dalia was mad and frustrated but she was before all a mother.

The loss of her baby left her with a restless mind; after the journey the villagers lived, everyone was exhausted and rested on the hill except of Dalia. She did not give up easily of her child, she roamed around looking for him until she had no more energy to walk or stand, just a little enough to be spent on tears and recalling that last moment when she still had her son in her arms. Dalia would search for Ismael in her memory over and over for the rest of her life; and after that day, she was never the same. The coming years she did not realize that she was oblivious of Youcef; while she kept waiting for Ismael to be back and mourned his absence. She was merely a mother to Youcef and the woman Hasan married; she was just the woman who cleaned and cooked for the family.

Akin to all Palestinian mothers who survived through wars and exile; Dalia raised her children to be strong, but she was stronger and insisted on strength even more. She was strict about discipline but not with her youngest daughter; she could not physically discipline her because she saw her vivid soul from years ago in her daughter. The arrival of her daughter did bring happiness to Dalia however; for a brief

period she was again the good spirited person. But she could not help but to become a stoic mother; and spoke all languages of silence to her daughter. She deprived her daughter of the warmth of her embrace and the lovely kisses by day; but rained all her softness and love upon her little girl when she was asleep.

Her stiffness and rigidity by daytime did not mean that she did not love her children; she did love them endlessly, but the losses she faced took pieces of her heart and soul one after the other. Nevertheless, she was not a bad mother; she just took care of her family silently and spoke only when needed. She taught her daughter the fundamental life skills; she even taught her midwifery, and passed the knowledge she herself learnt from her mother. Dalia was a brave mother and sacrificed her life for her children; even though her daughter was not old enough to realize that. But a woman once told Amal that her mother stayed at the camp in the 1967 war for her; Dalia did not flee for her life because she did not want to let the Jews take the only home her daughter knew.

When the war flared in 1967, Dalia was only worried about her children; she hugged her daughter and praised God for her safety when Amal came home after the news of war. The bombings started but Dalia did not run; and she encouraged her daughter to be strong as she thought her to be. Though she was quiet and did not talk much to her children; she was aware of her son's love to a girl named Fatima. On that first day of the war when Youcef wanted to go find Fatima; Dalia stopped him and told him that Fatima left with her family. Dalia did not run or hide from all the shooting and bombings; and she preferred to put her daughter at the most secure sanctuary she could find. Her motherly instincts extended to reach her daughter's friend and her baby niece; she was a goodhearted person who is as far from selfishness and cowardice. She kept checking on the children she hid in the kitchen hole; and when she could find food in those times of war, she did not feed on it, she brought it for them.

The humble house Dalia lived in was bombed, and she thought she had lost her daughter; that idea got her in shock, and took a great bit of her mind in that period of time of her family's dispersal. Her daughter saw her in a treatment tent, but Dalia did not see her, she saw through Amal; she was still in shock after she thought Amal died at the bombing. Alongside her husband's disappearance with her elder son; Dalia's mind started collapsing, and so did her body. After that war, Dalia merely left her prayer mat; she spent hours relentlessly praying for her family to come back together.

Dalia's life in the camp rolled around cleaning, cooking, embroidering and knitting; and though her daughter found her with a broken mind when she returned after the war she was still caring of her children. Dalia was thrilled when her son came back from captivity, she prayed "ALLAHO AKBAR"; and for a brief while she was the mother her children needed her to be at times like those. When Amal was shot, Dalia was there for her when she woke up; though she was out of her wits. Dalia endured exile, survived bombings, witnesses so many losses and lived through the Israeli colonization; but she did not give up on her family nor did she give up on Palestine.

2.7. The Traumatic Case of Dalia

From the beginnings of Dalia's opening to the world, she had known hurt; at a very young age she was 'living at the pitiless end of her father's belt' (Abulhawa, 2010, p18) and her mother too often hit her for playing with bugs. A girl who is accustomed to punishment would grow to be stubborn; and no matter how she is punished she would not listen or learn anything of it. In the case of Dalia, punishment did not reduce her love for nature; nor did it break her of her stubbornness. And when she had Amal, who was just like her mother as a child; Dalia could not compel herself to punish her daughter for being naughty for she 'had no defences against raw vitality.'(Abulhawa, 2010, p47) But Dalia's arrogance and love for nature got her troubles that flared the scandal which started Dalia's changing.

Her father went so far with punishment compared to what was believed Dalia did; furthermore, he ordered her not to scream otherwise he would double the chastisement. Just the sound of the idea is guts-troubling for adults; thus, being in such a situation at such a young age must have been petrifying. The hot iron and the smell of her own flesh burning; burnt life within Dalia, and faded the vivid beautiful girl she was. The humiliation of that punishment in public and the scar it left for Dalia; crushed her arrogance and gained her the ability to pull pain inwards for the rest of her life as she did that day in the town square (Abulhawa, 2010, p19). From that day on, Dalia learnt to keep inside whatever she feels; she would even teach it to her children and she would always insist on strength (Abulhawa, 2010, p45). The scandal also cost Dalia the loss of her beloved Darweesh, and cost him also the loss of Dalia; for her father gave her hand to his elder brother.

The series of heartbreaks did not stop at fourteen for Dalia; with the arrival of the Zionists, Dalia's major losses started one after the other. Dalia first loss her mother-in-law of a heart-attack after a nearby blast. She lost the mother she never knew, and the love she did not recognize before Basima; she lost her mentor into motherhood and the woman who passed her the passion and knowledge of herbs (Abulhawa, 2010, p23). To Dalia, Basima was not only her mother-in-law; she was the mother who did not give birth to her. They were both bound with the mother and daughter love.

A brief period later, the Zionist jeopardy came to them; the destruction reached their village and left it to ruins. The day when the bombings left the village to the ground; Dalia succeeded to survive and save her children of the raining bombs. But she lost all of her family except of two sisters (Abulhawa, 2010, p29); all nine sisters and her parents died that day. It was the first time Dalia was in shock; her husband found her frozen, her eyes motionless, her jaw locked almost enough to break her teeth and clenching her baby to her chest. This state of shock was new to Dalia but it was not the last however.

Family was not the only thing Dalia lost that day; the Zionist kicked her and all the villagers out of their land and their homes. Thereafter, Dalia became a refugee on the historical lands of Palestine; she lost her home, the land which used to feed her, the village and the society where she was raised. She was ripped off her roots and out of her world; where a big part of her identity was left. Yet, neither her nor any other expelled Palestinian could go back (Abulhawa, 2010, p.33) or walk on the colonized territories; even to visit the graves of their relatives.

As if Dalia's trauma of loss was just getting started; the day of the expulsion, Moshe kidnapped her six months baby. Amid all the mess and the tyranny that she and other villages witnessed; her baby was lost, just vanished! In one instant she lost the little soul she gave life to; she lost a piece of her heart and part of her soul. 'Dalia stopped and so did time. She screamed like she hadn't when her father burned her hand. A loud, penetrating, consuming, unworldly scream from a mother's deepest agony. From the most profound desire to reverse time, just a few minutes.' (Abulhawa, 2010, p32) Dalia was never the same after that incident; she kept revisiting that moment when she still had her baby in her arms as long as she lived. She constantly kept thinking of her baby and guessing how old he would have been; for the rest of her life her baby never left her mind. A part of her mind was lost from reality and wandered about the abyss of her last memory with her baby.

Life after the expulsion at the refugee camp and the continuous thoughts about her child were consuming to Dalia; she became quiet, less vivid than she was and she gave up the Bedouin colours and coated herself into a black grief for her child (Abulhawa, 2010, p.46). The grief soon became more intense with the death of her father-in-law; another loss Dalia had to tolerate, another family member she had to say farewells to. Just another thing the Zionist took away from her! She even lost the interest to show motherly love to her own son; she was no longer the mother she used to be. And until the death of her father-in-law she did not realize that she had

neglected Youcef ever since his brother disappeared and she did not even notice how much he had grown up (Abulhawa, 2010, p.45).

The big Abulheja family house where Dalia used to live was replaced with a shack; the kitchen and shower were replaced with buckets and wash pans (Abulhawa, 2010, p.46). Till her husband got a job, Dalia had to live in such poor circumstances merely fit for humans' life; since she was forced out of the fine life she had in Ein Hod. Dalia gained back some of her vitality with the arrival of her baby girl; she even gave up the mourning black that covered her since Ismael disappeared. Dalia saw herself as a child in her daughter and she loved her immensely; but for whatsoever reason she did not show her that love as mothers do.

Dalia became an impassive mother, she rarely spoke unless spoken to; and spent her days doing house chores, embroidering, and knitting (Abulhawa, 2010, p.49). Until the 1967 war Dalia was just a quiet mother; but when her husband and son went to fight and she stayed with Amal, things changed entirely. The bombings destroyed her house where she hid her daughter; at the sight of her wrecked house, Dalia fell to her knees. She thought her daughter was dead under the wrecks and the shock this time cost her mind. The shock was so astonishing for Dalia to even think that the kitchen hole saved her daughter; soon when Amal came back to the camp, she found Dalia 'with a broken mind' (Abulhawa, 2010, p.65) Dalia's wits now began to fade of the too much pain of loss and separation.

With the departure of her husband and her son to fight, Dalia knew they might never come back; so when she saw her house to the ground with Amal still inside she could not stand it. Dalia crumbled to the idea of her daughter's loss; she could not stand it, for Amal was the reason Dalia stayed at the camp, she refused to let the Jews take her daughter's home (Abulhawa, 2010, p.72). After forty days of waiting for her family to return, Dalia herself was lost; her beloved husband, her son and Amal at once! She just could not bear such amount of losses. Her house was ruined and she

had to stay at her sister's house, which was also lost with her entire family for that war. Dalia lost her family and her home again!

For the coming period Dalia did nothing but to pray for her family to come back together. There was no news about Youcef yet, and when Amal came back but Dalia was almost gone; she kept waiting for her husband to come back till the day she died. Dalia lost her appetite and the will to live but never the defensive instincts of motherhood; she started losing weight until she was just a mere body (Abulhawa, 2010, p. 71) with a mind sinking in its depths and hallucinations. Youcef came back 'naked' soon later and Dalia caught up to her mind briefly that day; but soon enough he joined the Freedom Fighters, and that was the last time Dalia saw her eldest son. Though Youcef was alive but to Dalia he was lost to; because fighters rarely visited their families for it is too dangerous.

The day Youcef left Amal was shot; the word itself was weighty on Dalia's feeble mind. Nevertheless with her hallucinations and murmurs, Dalia was there when Amal woke up (Abulhawa, 2010, p.98). For what remained of her life, Dalia would lose more and more weight; still waiting for her Hasan and waiting to return to Ein Hod, just as she searched for her lost baby in the depths of her wrecked mind. She was out of the world of reality; she even lost control of her body that it became necessary for her to wear a diaper. During her last years on earth Dalia lost everything, everyone but Amal; yet Amal was rarely around, Amal used to think that Dalia was a distant mother so she was not really there for her. It was until that hot day on June when Amal found her mother cold on her mattress, (Abulhawa, 2010, p. 105) that she started realizing what was Dalia really like.

Dalia was the woman who had so little life, who lost her land and her home, who lost her entire family one by one; the mother who loved her boundlessly, her father in law, and her beloved husband. She miscarried tow babies and lost her children, Youcef for the war and Ismael she never knew for what. Dalia was a woman who was left with so much loss and despair from too much destruction and wars;

which eventually took her mind away and left her to die alone in a poor shack at the Jenin refugee camp.

2.8. Conclusion

Dalia is a raw model of a genuine Palestinian woman and female refugee, she endured an awful life of exile, misery, and distress; and the amount of loss the Israeli cost her, are too much for any human being to bear. Nevertheless, she was 'Stern as steel;' (Abulhawa, 2010, p.49) she fought life with all means for her children, she gave her life for them. The ordeals of Dalia sucked life out of her gradually, until she was out of this life; she was too good a soul for such a cruel life.

General Conclusion

Conclusions

Dalia is a Palestinian woman who lost everyone and everything she holds dear because of wars, till she herself was lost. The series of losses started when Israel took her homeland first, then one by one, Israel caused the loss of everyone Dalia loved; and with the departure of each, Dalia lost a part of her until there was nothing left of her but an uninhabited skeletal body and deep void eyes while she 'roamed the crowded realms of her mind, embroiled in discourse with shadows' (Abulhawa, 2010, p91). Though she was adapted to pain as a child, she grew to be a vulnerable woman for she was too fine a person. She chose to show strength and hold in her feelings even off her children, to teach them to be strong so they would not be beaten by the harsh life she knew better than them; the life which had beaten her and left her with an absent intellectual eventually to die cold and alone in a poor shack at the Jenin refugee camp.

Palestinians are born guilty of belonging to their roots, and for life they have to pay the sentence for a guilt they did not commit. The Israeli colonizer is persecuting an innocent population for the persecution the Jews endured for being Jewish; they are making the Arabs who thought the Jews were poor souls seeking refuge; live the same terror they fled from, a terror caused by Europe not the Arabs. The Jewish population which fled the Russian persecution and the Nazi holocaust and found sanctuary in Palestine planned and concentrated their efforts to found a nationalist Jewish state on the same land that hosted them. The Balfour declaration truly was proved to be damned as Palestinians call it; it is the worst declaration Palestinian history ever marked.

Founding their state on the land which is not theirs was not enough to Israelis; they expelled the Muslim Arabs who originally belonged to Palestine from their homelands to concentration camps. That also was not enough for the Jews; they oppress the civilian defenceless Muslim Arabs and massacre them repeatedly. The Palestinian society before Israel was a peaceful Oriental society making its way

towards development like any normal society back then; but Israel compelled it to collapse. The Nakba Palestinians endured draw their society to a deep whole of misery and destruction and camps life; due to the wars, the ethnic cleansing, massacres, and the constant Israeli attacks.

The wretched Palestinian trauma is not fully broadcasted and few could superbly write accurate literary pieces which transmit their Nakba. Abulhawa merits the credit for her splendid literary piece of art *Mornings in Jenin*; for it is truly a masterpiece in which Abulhawa caught the attention of the readers and raised their awareness of the case of Palestinian refugees in general with a specific attention to female refugees. Abulhawa portrayed the exact pitiable life of Palestinian women in refugee camps. Regardless *Mornings in Jenin* is a noticeable progression in Abulhawa's career as a writer; it is worth the epithet of being one of the few novels that mirror the tragic switch upon the Palestinian society, Palestinian women in particular and their painful experiences.

Like Dalia, real life Palestinian women endured so much sufferance just because they are Arabs. The life of Palestinian female refugees is namely the harshest and for women who have to support their families it is also the poorest. Most refugee camps are considered slums and the aids and help provided by the rescue agencies or charities are insufficient compared to the numbers of refugees given that lots of them are unemployed. Exile, vagrancy, unemployment amid wars and persecution; the lives of Palestinian refugees could not get any worst, but for women it could. The loss of their homes and families due to expulsion and the martyrdom and captivity of their children and husbands by the hands of the Israeli and living under their yoke; and yet some of these women themselves has been made martyrs and took in captivity and often oppressed, these circumstances surely make their life a living hell.

I started the current study following the new historicist theory beginning with a historical background of Palestine and the case that sustains complicated to the present day, and the changes which occurred on the Palestinian society due to the

Israeli occupation; then smoothly changed the historical approach to analytical with a summary of the novel being studied. The second chapter is where the comparative approach takes place, it begins with some facts about female Palestinian refugees; then recapitulates the story of Dalia, (the heroine whose endurance suits best this study) Dalia is henceforth compared to real life female Palestinians at all phases of her life, thereafter, Dalia's traumatic case which results from her successive losses is analyzed.

There is little doubt that the information yielded by the present extended essay can enable readers to form a clear image of the endurance of Palestinians in general and the category of female refugees in particular; it can also enable people with power to deliver more effective efforts to help this category at least. Hopefully, this humble study would mark a change in someone's life; if a slight, brief joy is the result of this work then it would have started serving its aims.

With the support of works like *Mornings in Jenin* and papers like the current and the people whose voices can be heard by Palestinians; truly a sleeping giant, will someday speak out and demand what is rightly his -and hers-. It is the responsibility of all human beings to help people like Palestinian refugees and raise the case of the marginalized; to reduce even somewhat of the sufferance of Palestinian female refugees, little innocent girls, women, and mothers. However, femininity must not signify feebleness, especially in the case of exiled, oppressed, and miserable women; let their voices be heard and their wills spoken, let the world perceive the whole reality. Yet, the real aspire of the above piece of research is that they should get their rights; female Palestinian refugees must go back to life, the life which any human around the globe deserve.

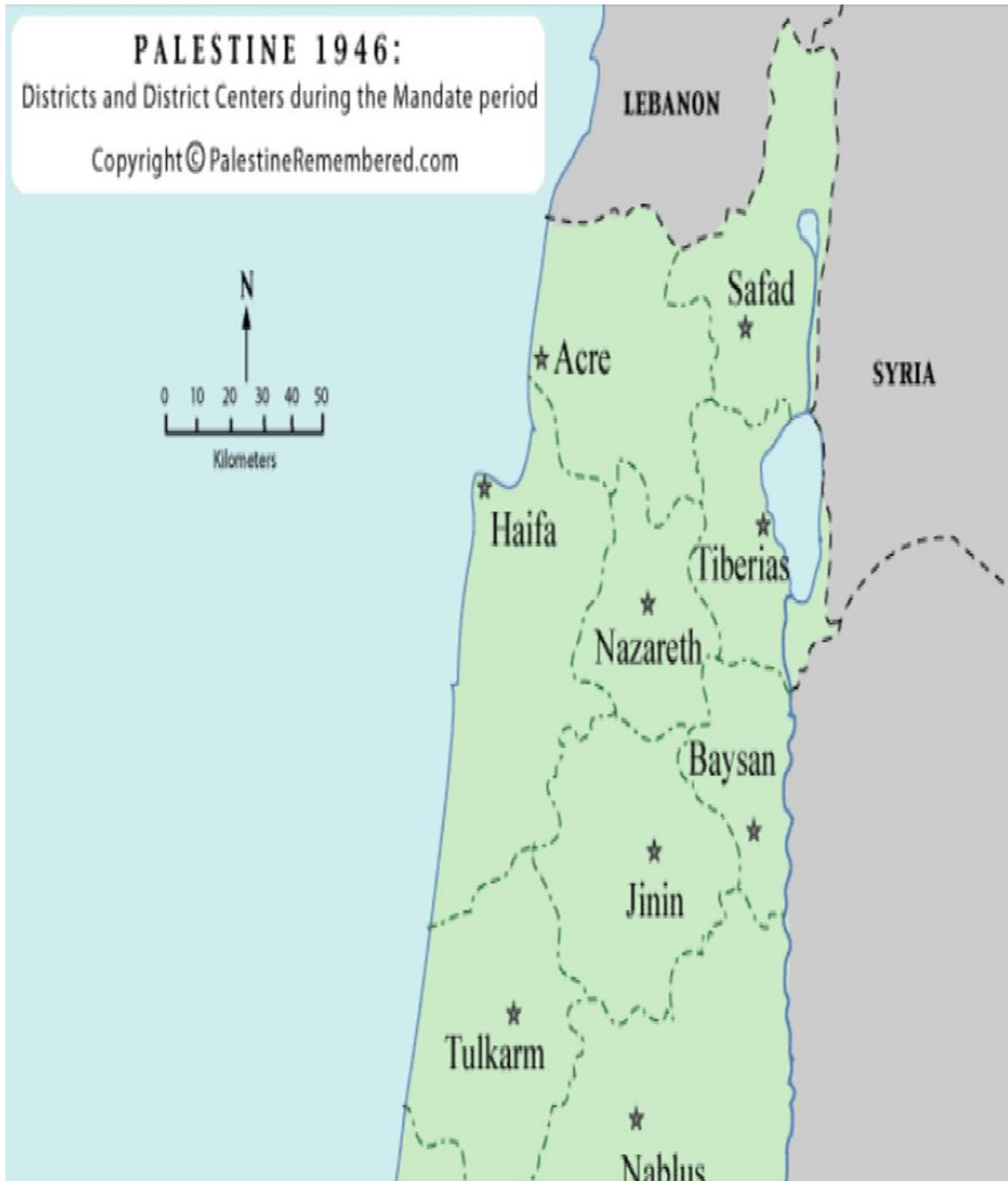
To show the world the ugliness of the life of Palestinian women ever since the Nakba, further more research must set in train; the best way to feel someone's pain is to see it from their lens. Practically no one could look through someone's eyes or literally live their lives; so the best possible alternative to come nearest to the truth is

to compare their conditions with the average life of ordinary people. And what better thing to do is to compare the oppressed category to the most famous imagery of the ordinary provided in literature; in this frame, Palestinian women shall be compared to western women, meaning European or American. So my PHD thesis (If Allah is willing) shall continue the path of this theme.

Appendices

Appendix A

Map n°1: Palestine's districts before the Nakba of 1948.



Retrieved June 05, 2018 from Palestine Remembered.com.

<http://www.palestineremembered.com/Maps/index.html>



Appendix B

The Dome of the Rock (19th century)

Retrieved May 30, 2018 from <http://medium.com/@thepalestineproject/in-color-amazing-photos-of-palestine-from-1900-a3588335599d>

Appendix C

The entrance plaza at the Al-Aqsa Mosque (19th century).



Retrieved May 30, 2018 from <http://medium.com/@thepalestineproject/in-color-amazing-photos-of-palestine-from-1900-a3588335599d>

Appendix D

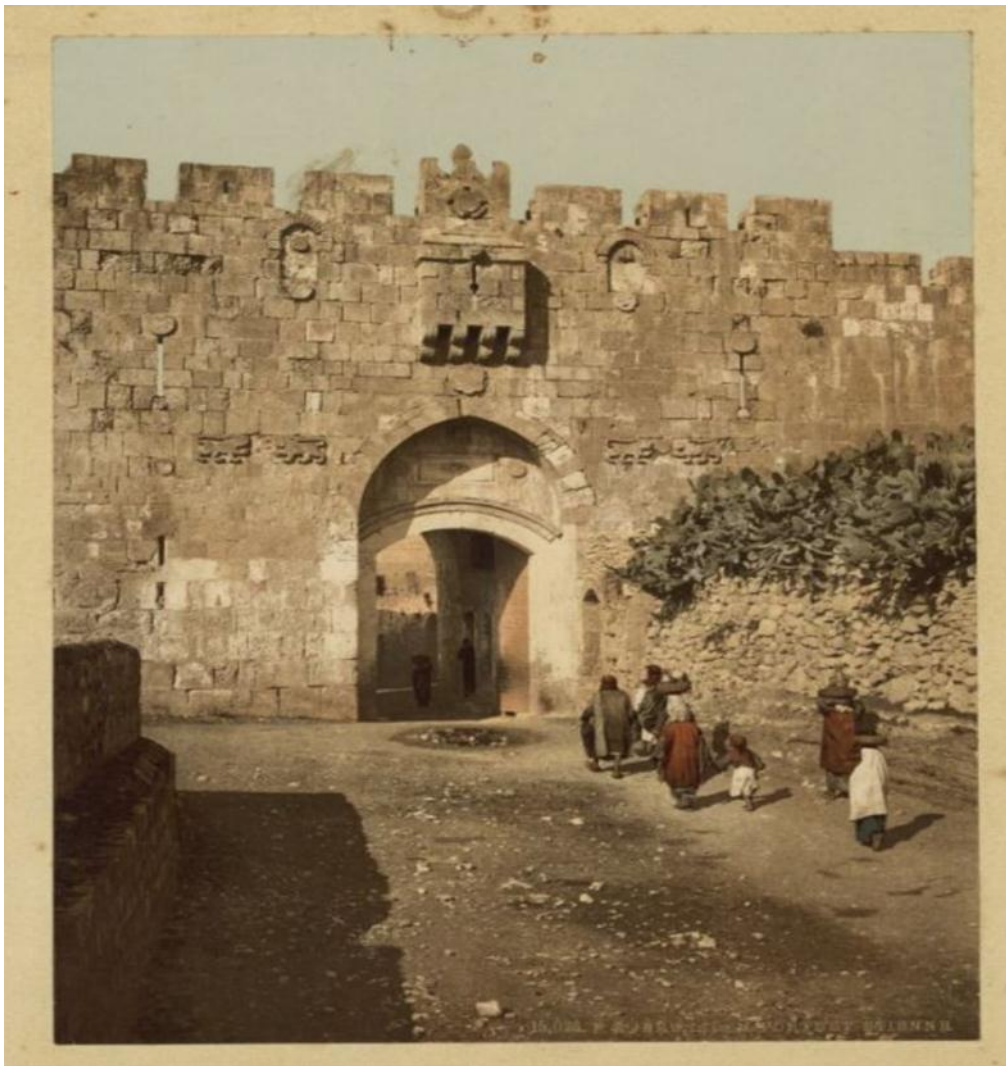
Jaffa Gate, Jerusalem (19th century).



Retrieved May 30, 2018 from <http://medium.com/@thepalestineproject/in-color-amazing-photos-of-palestine-from-1900-a3588335599d>

Appendix E

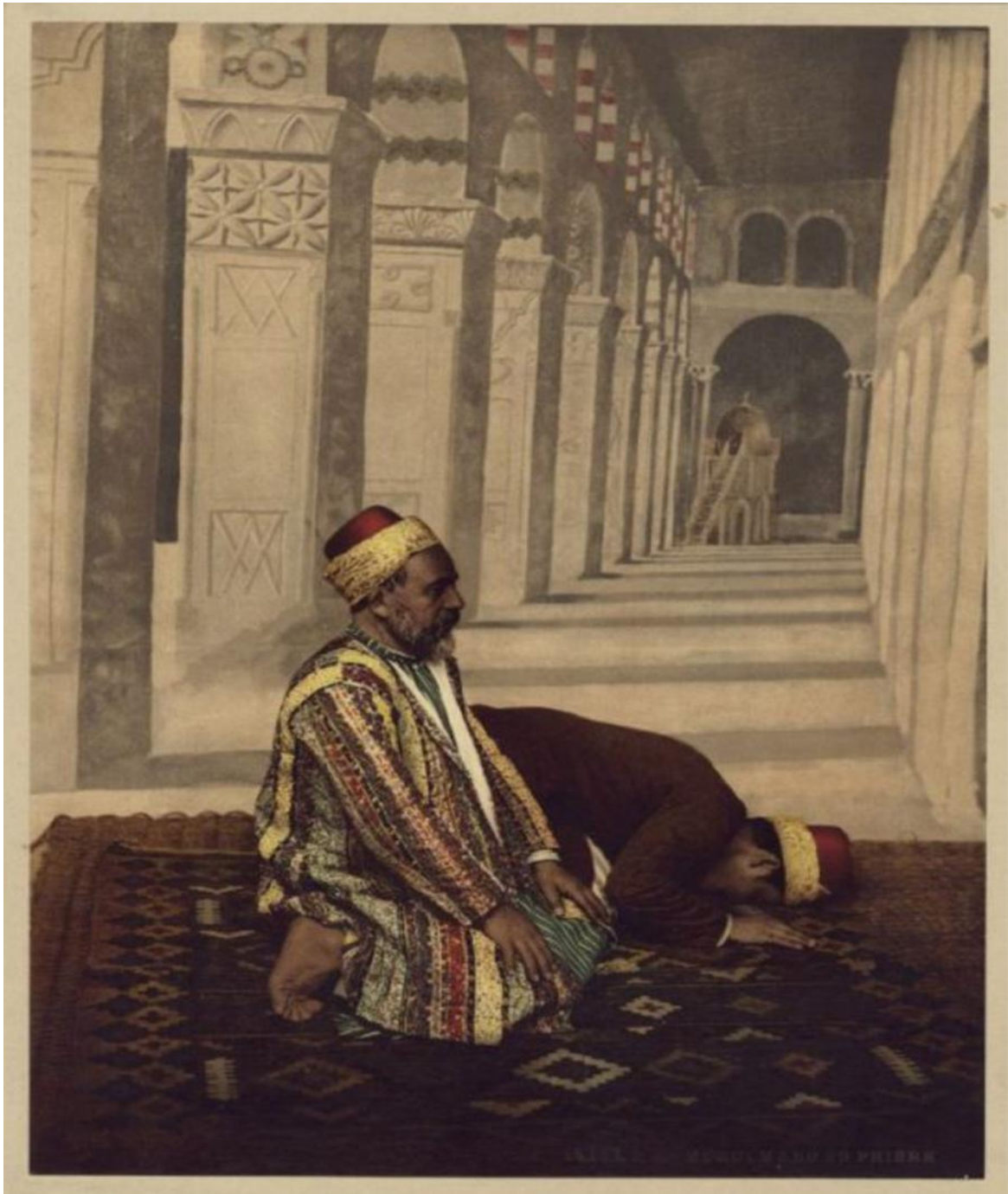
Lions Gate, Jerusalem(19th century).



Retrieved May 30, 2018 from <http://medium.com/@thepalestineproject/in-color-amazing-photos-of-palestine-from-1900-a3588335599d>

Appendix F

Muslim Worshipers at the Al-Aqsa Mosque (19th century)



Retrieved May 30, 2018 from <http://medium.com/@thepalestineproject/in-color-amazing-photos-of-palestine-from-1900-a3588335599d>

Appendix G

Bethlehem on the New Year day



Retrieved June 05, 2018 from

<http://www.palestineremembered.com/OldNewPictures.html>

Appendix H

A Palestinian market.



Retrieved June 05, 2018 from

<http://www.palestineremembered.com/OldNewPictures.html>

Appendix I

Market Place at Bethlehem.

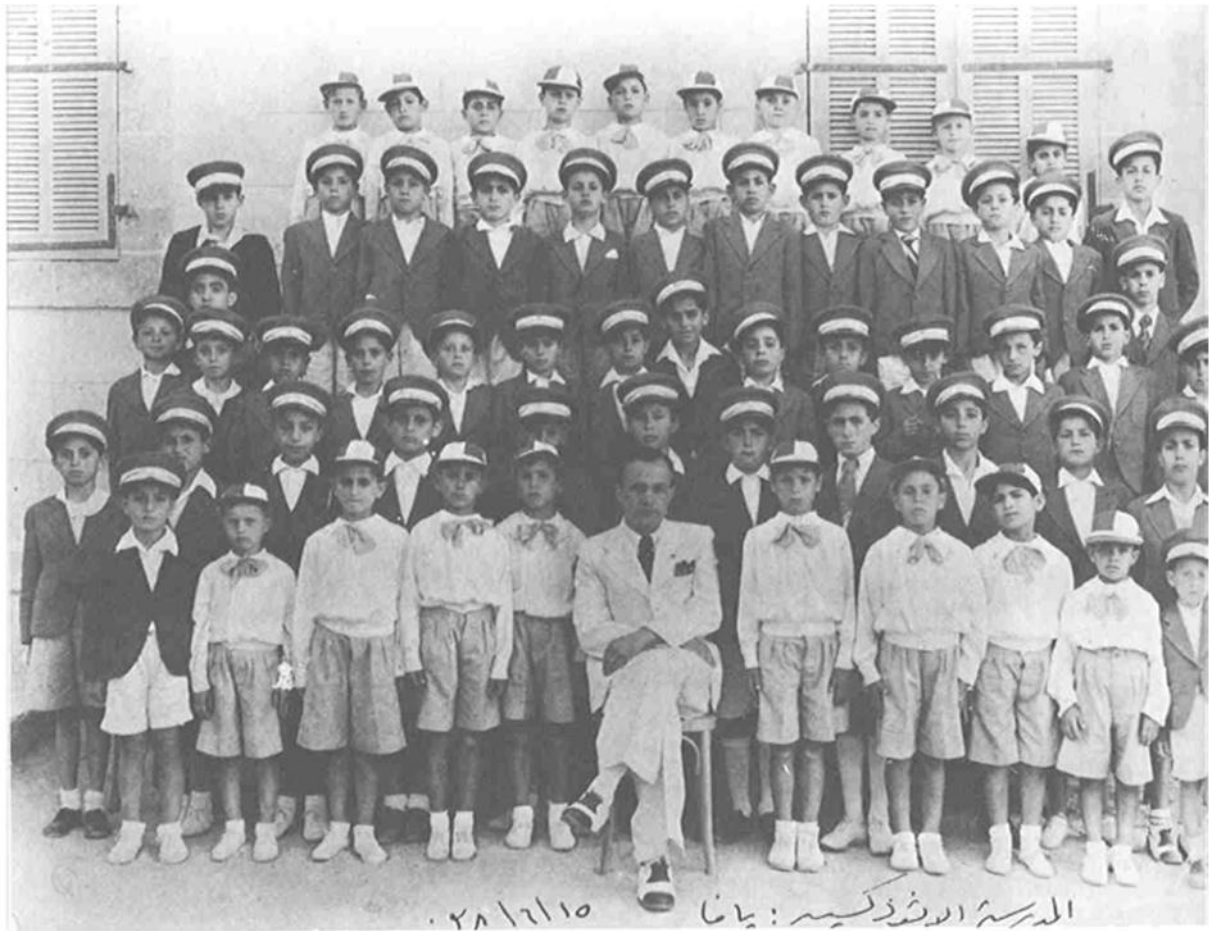


Retrieved June 05, 2018 from

<http://www.palestineremembered.com/OldNewPictures.html>

Appendix J

The Orthodox school of Yava, Yava.



Retrieved March 16, 2018 from

<https://www.paldf.net/forum/showthread.php?t=1083231>

Appendix K

A musical school band of the Yava Orthodox School.



Retrieved March 16, 2018 from

<https://www.paldf.net/forum/showthread.php?t=1083231>

Appendix L

The educational staff for the Yava Princeliness High School.



Retrieved March 16, 2018 from

<https://www.paldf.net/forum/showthread.php?t=1083231>

Appendix M

The first football team in Yava's High school.



Retrieved March 16, 2018 from

<https://www.paldf.net/forum/showthread.php?t=1083231>

Appendix N

A Palestinian woman's drawing from the early 20th century.



Retrieved June 05, 2018 from

<http://www.palestineremembered.com/OldNewPictures.html>

Appendix O

A Palestinian Girl's drawing from the 20th century.



Retrieved June 05, 2018 from

<http://www.palestineremembered.com/OldNewPictures.html>

Glossary

Allaho Akbar: God is bigger.

Aroosa: A bride.

Ashraf: The high class of society.

Binti: My daughter.

Dabke: A famous folkloric dance in the Middle East, especially in Palestine, Lebanon, Syria, Iraq, and Jordan.

Dishdashe: A Palestinian traditional robe for both men and women.

Falasteen: The name of Palestine in Arabic.

Fellaha: A female peasant.

Habibi: My beloved (for males).

Haj: The title given to males who went to pilgrimage to Mecca.

Ibni: my son.

Jiddo: grandfather.

Salat: doing the prayers.

Thobe: an Arab dress or caftan.

Um: mother of.

Wudu: the cleaning rituals Muslims do before doing the prayers.

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