

I. Representation of Violence and Peace in *The Almond Tree*

This dissertation argues that Michelle Cohen Corasanti in *The Almond Tree* weaves the account of hatred, atrocities, revenge and resistance however focuses in the need of peace and reconciliation between warring nations. The fundamental cause of the Palestinian arrogance and sense of revenge towards Israel is the imposition of atrocities and humiliating behavior from the Israeli side. Palestinians in the novel *The Almond Tree* are resisting the Israelis dominations through armed arrogance or mild opposition.

Israel-Palestine conflict has been one of the heated debated International issues since 1947, the year Jews started occupying the Palestinian territories stating "a land for people for a people without a land"(Corasanti 1). "In 1947, when the UN proposed the partition of Palestine into a Jewish and a Palestinian state, the Palestinian objected to the partition plan and instead proposed for the creation of a secular democracy where Jews, Christians and Muslims would live together with equal rights" (Corasanti 1). But the west rejected their proposal in the name of "democracy" paradoxically.

The history of Israeli–Palestine conflict has its roots in the late 19th century and early 20th century. The end of the 19th century and the beginning of the 20th century are marked by the birth of two major nationalist movements among the Jews and among the Arabs, both geared towards attaining sovereignty for their people in the Middle East. This conflict came from the inter-communal violence in Palestine between Jews and Arabs from 1920 and erupted into full-scale hostilities in the 1947–48 Civil War.

As a result of the war, Israel annexed territory beyond the partition borders for a proposed Jewish state and into the borders for a proposed Palestinian Arab state.

Between 700,000 and 750,000 Palestinian Arabs fled or were expelled from the area that became Israel and those became "the Palestinian refugees" (Wikipedia).

Consequently in defense of the Palestinians national aspiration, the Palestine Liberation Organization (PLO) was established in 1964. Its goal was liberation of Palestine through armed struggle. The original PLO Charter stated the desire for a Palestinian state established within the entirety of borders of the British mandate prior to the 1948 war. PLO said , "it is a national duty ... to purge the Zionist presence from Palestine." It also called for a right of return and self-determination for Palestinians. Yasser Arafat was the lifelong icon of the PLO and the Palestinian Liberation Movement.

The Oslo peace process held throughout the 1990s, as both sides obligated to work towards a two-state solution, Israel and the Palestine Liberation Organization negotiated, unsuccessfully. One of the main features of the Oslo Peace Process was the establishment of the autonomous governmental authority, the Palestinian Authority and its associated governing institutions to administer Palestinian communities in Gaza Strip and the West Bank. After the signing of the Oslo Accords failed to bring about a Palestinian state, in September 2000, the Second Intifada (uprising) broke out, a period of intensified Palestinian–Israeli violence, which has been taking place until the present days.

After demise of Yasser Arafat on November, 2004 Mahmoud Abbas was elected President of the Palestinian National Authority in January 2005. Till date Israel-Palestine conflict is a continuous conflict influencing not only the Middle East rather global politics.

Analyzing the history of Israel and Palestine Samir Amin , a prominent Marxist scholar writes:

I have pointed out that it was not by mere chance that as long ago as 1839 (when the armies of Mohamed Ali defeated the Ottoman Sultan), British diplomacy invented the Israeli project. The object was to create a "European" state by organizing Jewish immigration to Palestine, to keep an eye on Egypt, and to bisect the Arab East – as the *London Globe* wrote at the time. The *Globe* piece was published fully forty years before the first manifestations of Zionism. Yet today it still remains true that any mention of this aspect of Zionism is drowned out by the same chants of anti-Semitism that greet any criticism of Israel (Amin 116-117).

Amin's argument is that the British rulers had engineered the partition of Palestine soon after that part of globe was liberated from Ottoman Empire, as British sowed the seed of partition between India, Pakistan and Bangladesh before 1945 – the year India and Pakistan won Independence. So birth of Jewish state in the Middle East was well planned project of the then World Powers.

Despite all these bits and pieces of the history, in this project I am exploring the question of representation of the Palestinian people who are enforced to lose their territories amidst the violent aggression from Israeli side and had to face the harsh atrocities from Israeli armed forces, based on the novel, *The Almond Tree* authored by a Jewish American novelist Michelle Cohen Corasanti. The novel revolves around the protagonist "the Nobel Prize Winner Palestinian scientist" Ahmed Hamid. The novel is an epic drama where the author offers a humanistic look into the Israel-Palestine conflict. It is set on a realistic premise that exhibits an inherent knowledge of life in the occupied Palestinian territories and Gaza strip. The ultimate objective of the

author in the novel is apparently to dig out the possibilities of reconciliation and peace between two nations waging protracted war.

Corasanti, herself was raised in a Zionist home where Israeli bonds were plentiful. She graduated from a yeshiva and then went to Israel to study Hebrew and Judaism. Though she was not there to become a human right activist, but she became like the witness of many events happened in hotspot of the world. She mastered in Middle Eastern studies and transferred into the Ph.D. program at Harvard and also enrolled in law school. There she had a relationship with a Palestinian from Israel. He was doing his post doctorate in chemical physics jointly with a Nobel Prize winner and his Israeli professor and mentor. His father had gone to prison for 14 years when he was twelve years old at the time. With an illiterate mother and eight young siblings, he was forced to work to support his family. As he was genius in math and science, he got a scholarship to the Hebrew University.

Corasanti's partner wanted to be a professor but since his English was not so good, no matter how brilliant he was, he had to return back from MIT. She then realized that "finding an academic position for Palestinian is harder than solving peace in the Middle East." Basically Corasanti had used her own past as basic tenets of the novel *The Almond Tree*. But she decided to write down all her experiences only after she read *The Kite Runner* authored by Khaled Hosseini- novel based on Afghanistan instable modern history. Corasanti admits:

when I read in *The Kite Runner* how one's past has a way of clawing in way out. For whatever reason, I buried could no longer be suppressed. But *The Kite Runner* went on to say that history, politics and religion cannot be overcome. That's when I got the idea for my book because I had seen with my own eyes how these obstacles could be overcome. I

said to myself, if a doctor can write *The Kite Runner* than surely I, a lawyer, trained in writing could write a novel. (Corasanti 2)

Corasanti indeed emphasizes on the reconciliation and peace between Israelis and Palestinian but the matter of reconciliation emerges only where there is conflict and one of the main causes behind any conflict is certainly a sense of revenge and hatred. Revenge is a common human behavior. "Extreme humiliation is often associated with a sense of helplessness in the face of overpowering degrading treatment" (Lacey 80). Revenge can also be defined as "the infliction of harm in righteous response to perceived harm or injustice" (Stuckless and Goranson 803) or as "the attempt, at some cost or risk to oneself, to impose suffering upon those who have made one suffer, because they have made one suffer" (Elster 862). The motivation for revenge is not because human beings are fundamentally evil, but because vengeance is part of the innate survival mechanics of human being. Reciprocity or "tit-for-tat" is the basis of social relationships, manifesting even among our primate ancestors.

Since the Israeli acclamation of Palestinian territories and harsh violent practices from Israeli side, Palestinian repelled those acts through silent hatred as mild revenge or by the armed combat as the height of revenge sense. The objectives behind these senses of revenge have basically two facets: "the Palestinians still pine for their homeland within Israeli occupied territories. And added to this toxic mix is the daily humiliation that the Palestinians suffer at the hands of the Israeli security forces and bureaucracy." (Lacey 83)

Discussing on the daily arrogance of Israeli side upon Palestinian people, Samir Amin, a Middle East Scholar, writes:

With all the arrogance that this Western support permits, Israel has launched daily aggressions against the Arab people, and bombarded

Libya, Tunisia and Iraq with impunity. Its army has sunk to crushing the hands of Palestinian children who write on the walls. But it is not difficult to find excuses. Israel is otherwise a "democratic" country, is it not? ... Any time the victims of Zionism protest their extermination; there is a rush to support the continuing expansion of their exterminator. (Amin 118)

Therefore Roy has concluded that the basic foundation for the bi-national conflict is undoubtedly the intention of occupation of Palestinian land and ownership."Occupation aims, at its core, to deny Palestinians their humanity by denying them the right to determine their existence, to live normal lives in their own homes. Occupation is humiliation. It is despair and desperation"(Lacey 83). And these humiliation, despair and desperation result the revenge among the Palestinian people. "Israel's policy of "break their bones" and "might force and beatings" towards Palestinians gave birth to the revenging hatred to the Jews and that pushed me (Corasanti) over the edge"(Corasanti 2013).

Although we hear a great deal about Israeli "security" concerns, Israeli daily life is far less impacted by this conflict than that of Palestinians. The basic power dynamic is responsible for the vastly different experiences of these two populations. Israel, with the fourth strongest military in the world, and empowered by US support, has occupied the West Bank and Gaza Strip (or "Palestinian Territories") since 1967. The Palestinians have no military, few weapons, and no powerful allies. Israel's occupation controls almost all aspects of Palestinian life. Children have difficulty getting to school, parents to work, the sick and injured to hospitals, because Israel has erected hundreds of checkpoints and roadblocks obstructing Palestinian movement around their own country.

In addition to the daily difficulty posed by roadblocks, Israel has the ability – which it uses with disturbing frequency – to completely shut down parts or all of the West Bank and Gaza. Sometimes Israel imposes, by force of arms, a "curfew" for an entire city or village. Heavily-armed Israeli troops enter civilian cities in tanks and armored vehicles, to prevent all inhabitants from leaving their houses for weeks or months at a time (only broken up by occasional hour-long respites, to allow residents to obtain food).

Ever since Israeli invasion on Palestinian land, Israeli authority with adequate economic, military and political assistances and aids from the US and Western Countries, is not only dominating and suppressing Palestinian people in their day to day life, enforcing them to flee their own land consequently, rather tried to marginalize the Palestinian freedom struggle in International Politics. In the beginning it rejected to recognize the Palestinian Freedom Movement such as PLO and later it refused the Palestinian representation on the Palestinian autonomy talks-the contradictory attempt to exclude the Palestinian mainstream. Refuting such acts of exclusion Edward Said, himself an activist for Palestinian rights, writes, "Yet, one asks, how is it that Palestinian autonomy talks include no Palestinians? Is it not manifestly odd, and does it not require some explanation, that the party whose "autonomy" is being discussed is not present?"(Said 44)

Certainly the novel deals with the humanitarian dimensions, resilience, hope and forgiveness protruded from the complicated conflict but it exposes the strong feelings of hatred, revenge and repelling in between the conflict that is fundamentally the result of inhumane atrocities of Israeli authority. Said further writes:

Palestinians endure an existence of dispersion and exile. Many of them live under astringent Israeli control, inside Israel as well as in the

occupied Territories. Many, too, bear the living scars of frequent bombardments, mass expulsions, and systematic humiliation. Every Palestinian represents a concrete history of loss-of a society, a country, a national identity. For many, armed struggle has seemed the only logical course to guard against the threat of complete extermination (Said 46).

With stern opposition to Israeli oppression against Palestinian people and justifying Palestinian right to retaliate Said who himself has been working as the think tank for the Palestinian cause writes further:

What is so monstrous, so unthinkable, so prohibitive in the fact that Palestinians, having been turned out of their homes and their lands having for thirty years endured an existence of suffering and exile, having also resisted this fate and having affirmed their national identity in so brave and unmistakable a way, now claim for themselves the independent sovereign national existence which every known moral precept gives them the right to? What is so difficult to accept in the idea that Palestinians should, like all other people, be free of the travail of deportations, curfews, exile, bombardment, and general misery? (Said 47)

Corasanti, in the novel, has juxtaposed the two brothers- Ahmed Hamid and Abbas Hamid- grown up in identical social and political situation resulting two opposite positions. Ahmed is drawn as the character with submission, co-existence and success whereas the later is the characterization of revenge, rebellion and combat. Ahmed at the end wins the Nobel Prize for inventing how to compute the magnetic

anisotropy of a single atom jointly with a Jew professor Sharon but to the contrast Abbas becomes a rebelling Palestinian leader residing the blockaded Gaza strip.

Their father's nature is very much similar to Ahmed's nature viz. forgiveness. And their mother owns the sense of hatred and revenge identical to Abbas nature.

Under these circumstances, the questions arise what are the causes of the apparent hatred and revenge among Abbas and his mother? After encountering so much of humiliations, reasonless torture, sorrow and pain, do Ahmed and his father really lack any such adverse sense? Or, have they their own way of repelling and rebellion? Could there be any such Jews who really sympathize upon the struggling Palestinians? Is it right to behave those kind Jews with equal arrogance as to the Israeli establishment?

Corasanti with all disagreements to inhumane atrocities to the Palestinians by the Israeli establishment draws conclusion that such acts of suppression are major causes behind the generation of hatred and revenging mentality among Palestinian people. Palestinian became more sternly determined to fight against Israel not only because they occupied their land but also because they occupy their land with inhumane attacks. Ordinary people who have no any concern about politics like the mother of Ahmed, the protagonist of the novel, hates Israeli occupiers because of their harsh oppression. Israeli occupiers for them are the cause of tragedy in their life. Palestinian families regard the Israeli occupation as the main reason for their family dissociation.

This research aims on finding out the power of peaceful reconciliation to the power of violent resistance both based on revenge against national humiliation. It, at the time, works out how the Palestinian families are being disassociated because of the two nation's conflict. Imploring the causes of distance between Palestinian Arab

and Israeli Jews, Corasanti in a letter to the president of the US, on May 9, 2013 writes: "We (Israeli Jews) were segregated from the Palestinians and taught that they are evil and violent and less than human, that their lives don't matter" (Corasanti 1).

Relating the Holocaust that the Jews had to tolerate during the Second World War to the contemporary context Corasanti writes further:

We cannot keep repeating our same history: We are persecuted, we overcome, we abuse and we are persecuted again. The Palestinians' crime is that they are not Jewish; because if they were, we would accept them with open arms. I lived in Israel for seven years. It's easy to live there and never notice anything. (Corasanti 2)

Jews had been the victims of the inhumane domination of Nazism during the World War II in the name of Hitler's "purity of blood." But as time surpassed, now Jews in Israel are repeating the same acts, this time to the Palestinians Muslims. It seems history is repeated but with different characters.

Asserting the harshness of Israeli establishment towards Palestinians, J. Stern (2003) in his book *'Terror in the name of God: Why religious militants kill'* has quoted Israeli reporters Schiff and Ya'ari:

Since the occupation began, Palestinians have been at the mercy of the Israeli civil administration in every sphere of economic life. Each requirement for a permit, grant and dispensation entailed an exhausting wrestle with a crabbed bureaucracy of mostly indifferent but sometimes hostile clerks and officials- a veritable juggernaut of four hundred Jewish mandarins managing thousands of Arab minions bereft of all authority. (Lacey 84)

Corasanti has described the adverse effects on the daily life of Palestinians due to the imposition of permit system- Palestinians need to have permission from Israelis authority even to build hut, to visit hospitals and to go for jobs. Palestinians are not permit to admit any of the International Universities.

Israelis trying to justify their suppressive acts on the name of security and treatments they face from Palestinians side. Corasanti says, "Furthermore Israel creates pretend fear and threats against the Jews in order to justify its treatment of the Palestinians ...Israel has been illegally colonizing Palestinians land and making life so miserable for them that anyone who wants any kind of life for their children will leave. Zionism couldn't be further from Judaism. When we recognize what Zionism did to the Palestinians, they are compensated and we allow them to live with equality, freedom, human dignity and everything else we so cherish, peace will be possible"(Corsanti 1).

Peace between Israel and Palestine is hugely interrelated to the peace of Middle-East. As that part of the Globe has been the hotbed of war since more than half a century, peaceful resolution of Israel-Palestine conflict can resolves many things. Unless the US, as theWorld Superpower aids to Israel, no change is possible. Corasanti admits, "Peace could be possible if the US changes its policies"(Corasanti 2).

The Almond Tree is a well debated novel. Some Arabian critics criticize the author of the novel for being failed to write the actual condition of the suppressed Palestinian rather being superficial and over-emphasizing on the reconciliation. Therefore critic Susan Abulhawa suggested Corasanti that it would have been more fine if she had hire a Palestinian editor for the novel.

Susan argument is that Corasanti is caricaturizing of Palestinians, romanticizing of collaboration and diminution of the valiant Palestinian struggle over the decades. Susan says, "This is a textbook white privilege reaction that believes it is the prerogative of white people to fix brown lives, that nothing should be beyond their reach(not even the wounds they caused) to interpret, manipulate, pity, photograph or exoticize" (Walid 1).

So Susan's argument is that *The Almond tree* is an attempt to hegemonize the Palestinian sufferings, by a Jews author who thinks "nothing should be beyond their reach, not even the wound they caused." She says that one book described as *Kite Runner*-esque and predicted to be one of the best sellers of the decade by an author perceived to be a member of the ruling, oppressor class that condemns the unjust, cruel oppression by the ruling class and extols the virtues and the legal and moral rights of the subjugated class can't be more powerful than one hundred books written by the victims of the oppression describing occurrence after occurrence of loss, hardships and sufferings.

Commenter Walid, in his commentary on *The Almond Tree* has concluded that using literature and art that falsely depicts the realities and sensitivities of oppressed people can actually do more harm than good.

Susan Abulhawa's critique of *The Almond Tree* has pointed about the book coming off as informed by white privilege and the white savior complex. But as Guillermo Fesser's review of the novel on the Huffington Post (May 9, 2013) says:

Because this wonderful story is not about being anti- Israel, but about helping Israel to live in peace with its Palestinians brothers and sisters.

Though *The Almond Tree* we can step into the shoes of the

Palestinians. Then, we will begin to see, with our own eyes, a glimmer of hope in solving a conflict that weights so much on us all. (Fesser 1)

Renowned scholar on Middle-East Edward Said in an interview collected in the book *Culture and Resistance* opines:

Arabs and Palestinians alike would benefit from other Arabs having a taste of what it is actually like to attempt every day activities under military occupation, and “to sit down and plan something that could actually help Palestinians and actually deal with Israel, not as a fictional entity but as a real power that is in many ways negatively affecting Arab life.” (Murphy, 2004)

Expanding the outlook to analyze the Israeli-Palestinian conflict, Marxist thinker Samir Amin said that the Palestinian conflict is not just the collision of two nationalisms- Arab and Israel rather Israel is an instrument in the service of the global expansion of capitalism, whose objective is to put a stop to all national and popular revolutions of the Arab people (Amin 116). Since we have adequately discussed on the US backing of Israel, it won't be uneasy to conclude that Israel is founded solely to employ "a police" to watch on the Middle East- may be fertile zone for popular revolts and intentionally not solve the conflict continued at least since 70 years. Rather Israel is developed as military state and the Middle East as fragile war spot.

Many bulletins regarding arm defensive attacks from Palestinian side are also frequently dispatched. Israeli authority justifies their aggressions as self defense pointing those arm retaliation. Hence Palestinian arm rebellion against Israeli aggression can be evaluated as the hard but obvious form of revenge against Israeli aggression.

Chomskian outlook on Israel-Palestinian conflict can't be skipped from the research as it's considered one of the recognized analyses about the matter. Noam Chomsky, well known linguist and political analyst defines Israel as the state based on the principle of discrimination. He says that Israeli Jewishness resides in discriminatory institutions and practices...expressed in the basic legal structure of the state (Bogdanor 1). Advocating Socialist Bi-nationalism as the solution of Israel-Palestine conflict, Chomsky compares the notion that Israel is a Jewish state, "a democracy dominated by Jews", to the idea that "England is a Christian state, a democracy dominated by Christians" (Bognador 2). Chomsky analyzes that Israel want Palestine's existence but "they want it to be a Palestinian state which is derisory, an array of small cantons that can be administered under Israeli control." The information minister of Israel's Netanyahu government replying to an answer, said: "the Palestinians can have a state if they want, or they can call it fried chicken"(Chomsky, 2008).

But scholar like Edward Said has criticized Chomsky for incomplete and inadequate vision towards the Middle-East conflict. Said writes:

If we remember and this is crucial-that what he writes about mainly in his book are Israel and the United States, even allowing that he neglects unduly the Arab side of things. We must note that he deals with societies and cultures that are his own and deals with them critically, harshly and truthfully. (Said 334)

So the primary objective of this project is to illustrate how the Palestinians residing in the occupied territories by Israel generate the sense of revenge and how it finally concludes seeking the reconciliation and peace. The inhumane atrocities towards the unarmed and innocent Palestinians people by Israeli armed forces sow the

seed of hatred and revenge which enthralls them to join the insurgent groups. But Corasanti attempts to track out the way of rejuvenation of both conflicting sides. Moreover, the study also aims to reveal the diplomatic or peaceful ways of resisting the Israeli humiliation and aggression through forgiveness, reconciliation and hopefulness.

In the dissertation, I intend to focus on Stuart Hall's idea of the Representation. Among the three approaches Hall propounds- reflective, intentional and constructionist approaches, I shall evaluate the novel through intentional approach. According to Hall, Intentional approach to meaning in representation holds that it is the speaker, the author, who imposes his or her unique meaning on the world through language. "Words mean what the author intends they should mean" (Hall 25). Corasanti in the novel though exposes the realities of Israeli humiliation and atrocities towards Palestinians; she nevertheless intends to end it in the quest of reconciliation and harmony.

Since the novel reflects the real world already exists in the world, it at the time has adopted the reflective approach. In the reflective approach, meaning is thought to lie in the objective, person, idea or event in the real world, and language functions like a mirror, to reflect the true meaning as it already exists in the world. Corasanti reflection of the harsh realities of the Israeli-Palestinian conflict, to be more apparent the imposition of cruel and inhumane domination of Israelis towards Palestinians is based on the reflective approach. According to this approach, the novel has also simply reflected or imitated the truth that is already there and fixed in the world, is something called 'mimetic'(Hall 24).

The author's intention to end the work to rejuvenation and harmony amidst the cut throat conflict among the Israel and Palestine is a kind of procreation of the author

herself and according to Hall, it is the intentional approach of representation. The final reunion of Ahmed and Abbas and Abbas' realization of fault in between the violent way of revenging the Israeli and the final succession of Ahmed in winning the Nobel Prize are the intended events that the author intends they should mean. Similarly through the reflective approach, it has drawn the intricate drawing of the real life of Palestinians residing at the occupied land. This picture helps to make an ordinary idea of what are the causes for generation of the conflicts among the contradicting nations. How the atrocities and carnage from the Occupiers mounted the war into extremity?

This study primarily identifies how the Israelis repression to the Palestinians gave birth to the revenge and hatred which turn the bi-lateral conflict more acute. Secondly it digs out the ways of Palestinian resistance adopted against the Israeli domination and aggression, peaceful and armed means, and their effects on the sentiment of ordinary people and family.

This research only includes Corasanti's *The Almond Tree* as the primary text and Ahmed, Abbas, their mother and father as chief characters. Although this research makes considerable use of the development of Israel-Palestine conflict, it does not offer a comprehensive analysis of all the historical and political aspects of that conflict. This research will not deal with the misrepresentation of the Arab culture and aspiration as criticized by some of the Arabian Critiques. Given the nature of research, available time and resources; this study doesn't offer an analysis of purely personnel and political things of the author.

This dissertation contains three chapters as a whole with relevant titles under each. The titles are placed accordingly in order to give cohesive, coherent and

meaningful order to the text and thereby to meet the objective of the study. The chapter division is as outlined below:

The first chapter "Representation of Violence and Peace in *The Almond Tree*" contains Introduction to the history of Israel-Palestine conflict in brief and discusses the background of writing *The Almond Tree* with nutshell inclusion of Corasanti's life sketch relevant to the novel. It at the time gives some theoretical discussions on the cultural aspects of revenge and hatred. This chapter is designed to justify the overall purpose and structure of the dissertation.

The second chapter, under the title "Quest for Peace and Reconciliation in *The Almond Tree*" is the textual analysis to reveal how the novel has included the instances of the sense of revenge and hatred. Similarly it discusses some literary criticism made on the novel closely related to the Israel-Palestine conflict.

The third and last chapter under "Need for Peace and Reconciliation" makes conclusive analysis of the whole study and adds up valid justification to this dissertation. This chapter is followed by a list of the works cited under "Works Cited".

II. Quest for Peace and Reconciliation in *The Almond Tree*

The core hypothesis of this project is that the sense of revenge and hatred developed among the characters of the novel, *The Almond Tree* is basically the suppression of Palestinian People by the Israeli authority. The daily humiliation, insecurity of life, separation of family, deprivation of opportunities, unreasoned torture and inescapable violence ease the generation of such psychology even among the ordinary, politically unbiased Palestinian people besides the resistance politics against invasion of their native land by the Israeli Jews.

The first chapter of the novel opens with tragic event. Amal, just a year old girl is the youngest sister of Ahmed, the protagonist of the novel. She, shaky on her pudgy legs, falls in trap of landmine landed by the Israeli Army when she chases a big red butterfly at backyard of their home. She's killed when she, with her mischievous childishness, chases the butterfly. Ahmed, his mother and brother Abbas were present in front of Amal but they failed to escape her from death. "The next part was like slow motion. Like someone threw her up in the air. Smoke and fire were under her and the smile flew away. The sound hit us- really hit us- and knocked us back. And when I looked to where she was, she was gone. Just gone. I couldn't hear anything"(15). The death body of Amal is torn apart into pieces "like her doll after our watch dog ripped it apart"(15-16).

As regular curfew begins within five minutes as announced by an Israeli soldier, they had to postpone the funeral ceremony of Amal's remaining body parts for next day. If they go outside of their home neglecting announcement, they "will be arrested and shot down"(19).

Mahmud Hamid, father of Ahmed is an artist and he had drawn one hundred and four portraits over the fifteen years. He loves his art books of the great art

masters: Monet, Van Gogh, Picasso and Rembrandt. One day, the day has to come, more than a dozen Israeli soldier starts fencing Hamid's land and home with barbed wire. They handed Hamid a document and ordered to pack family possessions to leave within next thirty minutes. They gave no consideration to Hamid's sorrowful urge and painful tear. As they announced the end of time, the poor family had none other way than to load their possessions on the wagon and move away.

The soldiers opened a hole in the barbed- wire fence so we could get out, and Baba led the horse as we followed the soldiers up the hill... I looked back, they had completely fenced in our house and orange groves with barbed wire, and I could see them beyond at Uncle Kamal's doing the same. They hammered in a sign: Keep out! Closed Area(21-22).

In place of their home, the soldiers handed them a small mud- brick hut, smaller then chicken coop, garden overrun with weeds. Inside the hut was a portrait of a husband and a wife and their six children, smiling. That was Abu Ali and his family once was in Hamid's courtyard. Nobody knows where they've gone now.

Hamid's new house, though without separate bedrooms is 'a home with such a beautiful view'(24) and there's "a beautiful almond tree from where the low land can be overlooked through telescope", Ahmed made from two magnifying glasses and a cardboard tube. Ahmed and Abbas through their telescope see the Israeli village harshly contrasting to their painful and humiliating reality.

Through my telescope, we look turns watching the new people, dressed in sleeveless shirts and shorts, already picking oranges from our trees... Boys and girls, older and younger than me held hands and formed circles and danced and sang together, their arms and legs naked. They

had electricity and green lawns, and yards with swing sets and slides.

And they had a swimming pool that boys and girls and men and women of all ages swam in wearing what looked like their underwear. (24-25)

In Arab culture all such events are normally prohibited and regarded as uncultured. Boys and girls and men and women of all ages swimming wearing 'what looked like their underwear' is not the culture of Arabian people but Israeli Jews as is their culture practicing it in the occupied Palestinian land. The Palestinian writer and critic Ghassan Kanafani in his research has defined such practices "cultural siege"(Harlow 3).

Israeli authority backed by heavily armed force has invaded the Palestinian land that's fertile for orange farming. In the past, Palestinian-Arabians used to export their productions to the entire Middle East and Europe. But to their misfortune, they are enforced to wrestle with hard days as they are deprived from all rich resources. "For the past nine years, Baba had been unable to sell his oranges outside the village, so our market shrank from the entire Middle East and Europe to 5,024 now poor villages. We were once rich, but not anymore" (24). This reflects the economic dimensions of Israel-Palestinian conflict. As a resourceful and sovereign state, once Palestinian- Arabs used to live prosperous life but soon after Israel started invading Palestinian land since 1947, they at the time occupy the Palestinian way of prosperity. Extension of invasion policy turns more acutely problematic even to the grass root level when it reaches to the economic resources.

Olive tree has the cultural significance for the Arab people. It is regarded as purity in Arab culture. Once the Palestinian land mostly used to be occupied by Olive trees but soon after the Israeli Invasion, Olive trees are replaced by land mines and it took less than five years. Demolition of Olive trees seems the imposed

degradation of Arab culture and it can be termed as the practical dimension of "cultural siege".

Ahmed's father Mahamud Hamed is arrested by Israeli soldiers a day after Ahmed's birthday party, in an accusation of arm hiding. In fact a militant, fighting against Israel comes to Ahmed's home one late night and buries guns at the backyard of the house. The only person who knows this secrecy was Ahmed and the militant warns him "to protect them until the time is right, or your family will be killed"(37).

After the militant is arrested, he confessed about the hidings and soldiers come to Ahmed's home and ask his father to take out the arms that he actually was unknown about. Ahmed at that time couldn't gather courage to utter the reality so the soldiers threatening to take their life screamed at them, "You dirty, lying piece of shit...I'll splatter you against the wall like a cockroach"(47). "You think you can get away with helping terrorist sneak arms into this country"(48).

The soldier lifted his arms in the air and drove the stock of his machine gun into Baba's chiseled face. Blood spurted. He crumpled to the ground, gasping for air..."Stop it", Mama said."You're killing him." "Shut up",The soldier turned to look Mama in the eye or you'll be the next(48-49).

"Your messiah has arrived,"a soldier said."Defender of his father's honour."

Hani struggle, trying desperately to free himself from the soldier's grip, but he couldn't break loose. Fadi grabbed Hani's legs and tried to pull him free.

Mama begins to retch.

A soldier spat at her (49-50).

These humiliating behaviors by Israeli establishment contributed to sow revenging reaction and resistance. Atrocities of Israeli side are not only limited to adult and old age person but even the small children and teenagers are made victims of suppression. They are not only deprived from education right but are bitterly tortured and even brutally murdered. Two weeks after Ahmed's father Hamid is arrested, a group of soldiers came to their home again. They throw the poisonous tear gases inside the house missing Ahmed a few centimeters. Ahmed and his sister Sara are trapped inside the house. But he manages to escape the breathless moment with dead body of Sara. She is killed by poisonous gas. "Sara never moved. Her eyes never fluttered. I kept breathing into her mouth and tapping her face. Nothing worked. She was blue and still. My beautiful innocent little sister. I wanted to weep but my tears were all dried up"(53).

The soldiers not only killed Sara but blew their house with sticks of dynamite and said, "Say goodbye to your house, terrorist!"(54). They didn't mercy upon Ahmed's crying. "Where will we live? Please, we have no place left to go"(54). But the answer was "terrorists don't deserve houses." Ahmed's family is even not given permission to carry funeral of Sara that day and make them wait for the next day.

Arab people residing the occupied territories are even not given permission to cremate the dead body timely. Palestinians in occupied territories are enforced to take permission even for minor jobs. That's also is a way of domination and suppression. "...everyday with hundreds of other villagers who sought permits to marry, or to burry loved ones, or build a home, or to leave the village to go to the hospital, or work, or classes" (58). They need permission from Israeli authority even to use what they have. They need "permission to buy apricots and oranges from own trees the ones their great grandfather planted and kept alive in drought and war"(59).

A released prisoner from the Dror Detention Center informs Ahmed about his father and he set up a long journey to visit his father. The detention center is one of the badly reputed for its inhumane torture to the Palestinians. The prisoners are made to work heavily days and nights. The condition of the prisoners was very sorrowful. "A gaunt, almost skeletal, prisoner dug his shovel into the sand pile, but when he tried to lift it, his body trembled, the sand spilled before his wheelbarrow and he collapsed. He lay there, ignored, like a crushed bird"(63).

Ahmed before meeting with his father inside the cell is stripped naked for "security check". The security personal inserted a metal probe into his nose and the crevices of his ears. This so-called security checking of Palestinians is a way of humiliation and misbelieves towards them. It seems that Israel regards every Palestinian as a stuff of danger and insecurity. "Humiliated and naked, I stood before the guard, a person not that much older than me, while he examined every millimeter of my clothes"(64). Ahmed's father like all other prisoners is kept "chained like an animal in the black prison jumpsuit"(71).

Language is one of the powerful means of the cultural domination. Political and Economic dominations help extending the cultural ring of domination. Since Israeli economy and politics are strengthening in the occupied territories, Palestinians are enforced to speak Hebrew- Israeli language – even to be hired for manual job. As his father has been imprisoned for 14 years then the responsibility of holding family definitely falls on Ahmend's shoulders, as the oldest male member. So he, leaving his regular school days decides to work in Israeli areas to assist running his bankrupt family. Palestinians working at Jews areas are considered uncommon and unholy but as their father did, Ahmed and Abbas- one 14 and later 12 years old boys- decided to work in Jews areas. Urging to hire them though they are

children, Ahmed says in broken Hebrew he rehearsed whole last night, "Please hire us"(73). And these hardship Ahmed bound to leave his regular classes though he's genius in mathematics. He's brilliant and crazy of math, hence his school master encourages him not to discard his study rather continue it in informally at home. 'I would like to tutor you', Teacher Mohammad said. "Every day after work. Let us start tonight"(80).

Israeli oppression upon the Palestinian people made many Palestinian youngsters departed from education- fundamental and universal human right according to the UNO. They desire to continue their study but merely desire doesn't count a lot to the Palestinian kids. "They Israelis) have no regards for human rights"(83) even though they present themselves as the stern vanguard of human rights. All these conditions make the Palestinian people always facing the days of war and terror through decades.

Like tens of thousands of Palestinians in the occupied territories, Ahmed along with his family is making their life in the leaking, cold and damp tent where the ground become mud that make feel the cold inside bones. At the construction site where Ahmed and Abbas work, an Israeli from Iraq who hates Arabians after his son was killed, pushed Abbas down from scaffoldings resulting Abbas physically disable. After Abbas couldn't work, Ahmed is supported by his 13 years next brother Fadi. They found employment at the slaughterhouse construction site. As cardboard roof of their tent is damaged by rain, sun and wind, Ahmed with Fadi and his sister Hani build mud bricks and they construct a one room house next to the tent. But soon after the completion, "Israeli settlers lit fire on the newly made house.....we tried to save the mats, the blankets anything... it was too late"(115).

Fadi is arrested by the Israeli army as he hits stone over the army in anger of flaming their hut. "They destroy our home ...I had no choice, brother"(116).

As Ahmed is genius of mathematics, he with support of his tutor, attended national mathematics competition and Ahmed is only one Arabian contestant. As he is only Arabian contestant and also because of his weather beaten clothes, a multitude of eyes scrutinized him since the Israeli contestants wore dresses or suits and ties. But to amazement of all, he passed the written examination and selected among the top ten. Except him all others are Israelis so all other contestants and audience watched him with bewilderment during the open oral test. "I was a lowly Palestinian sitting among the brightest Israelis in the country. None of them spoke me"(124). Biding all other contestants Ahmed again topped the competition. For all other Israelis, it was impossible thing. "The Israelis in the center of the front row stared with their mouth open"(126).

The psychological impact of Israeli terror on Ahmed was so acute that even when he's in the University, he's traumatized by the Israeli domination. His first experience in the hostel of the University:

Hebrew voice came from the hallway. What were they doing in our building? They must be soldiers. I wanted to hide. But where? The windows had bars. The kitchen door opened outwards. There was nowhere. The last thing I wanted was trouble. I thought I'd prepared myself for a life surrounded by Jews, but now that the reality confronted me, I realized how mistaken I was. (133)

It is said that basically discrimination itself is the way of suppression. It's based on economic disparity and assumption of cultural superiority. Discrimination ever has emerged as suppression towards "inferior". European colonizers colonized

various parts of the Globe and discriminated and dominated the colonized people culturally, economically and politically. Colonizers created "Black", "Hispanic", "Indians", "yellow" as the terms to justify their discrimination and presented themselves as "the superior" and "liberators". And description of discrimination is well discussed in the world literature as Langston Hughes, a well-known Afro-American poet reflects discrimination on his poem *Lament for Dark Peoples*,

I was a red man one time
 But the white men came.
 I was a black man, too,
 But the white men came.
 They drove me out of the forest
 They took me away from the jungles
 I lost my trees
 I lost my silver moons.
 Now they've caged me
 In the circus of civilization.
 Now I heard with the many-
 Caged in the circus of civilization. (Berry 48-49)

Here the term civilization and civilized are the hegemonic utterances of the oppressor class. Soon after Ahmed earns the scholarship at the Hebrew University, he had to encounter much such discrimination since he's only Palestinian student there. Professor Sharon is such a character who at the beginning treated discriminately to Ahmed.

A month later, Professor Sharon handed back everyone's homework except mine. "Homework is an integral part of your grade." His voice

was stern. "I won't tolerate anyone not doing their homework." He stared at me. "You, Mr.Hamid, are you trying to mock me?"

What was he talking about? I stared, unsure what to say.

"You didn't do yesterday's homework."

"I handed it in yesterday." I clasped my hand together to hide my trembling. The veins in Professor Sharon's neck bulged.

"You are a liar, Mr Hamid!"

Motie spoke up."Professor Sharon."

The Professor turned in his direction."What?"

"Ahmed and I did our homework together yesterday."

"Well, Mr.Hamid forgot to hand it in."

"No." Motie shook his hand."I watched him hand it in."

"Well, I'll check again"(149).

Professor Sharon was an army before he joins the University. So maybe that's the reason behind for being bias to the Palestinians and in the University classes to Ahmed. Indicating to Ahmed, Sharon warned whole class that "every Israeli citizen must be on alert ...we're living in hostile times"(146). "But due to the increasing Arab hostility, I've moved your exam to the day after tomorrow (166)....Arabs aren't human. They're all terrorists. It's in their blood"(200).

Ahmed along with Professor Sharon who has turned modest to him fly to the USA to continue their research work and there they meet Nora, a young lady volunteer associated to the organization, Jews for Justice. Soon Ahmed and Nora fall in love and decide to marry. But Nora's parent who are her inspiration in contributing humanitarian causes contrarily reject Nora's proposal to marry Ahmed, an Arabian

boy. They didn't have the courage to state the actual reason but for Nora it was not easy to find out the reason for the rejection "because he's Palestinian" (248).

Ahmed and Nora go to the occupied territories to visit Ahmed's family and complete their marriage ceremony according to Arabian tradition though Abbas refuses Ahmed marrying a Jewish girl. But after marriage, Nora is killed by the bulldozer while defending the Israeli army from the demolition of Ahmed's home. Up to then Ahmed already had returned back to the USA. "The soldiers came. They said your brother was involved with a terrorist organization. Their bulldozer crushed Nora. She died on the way to the hospital. I'm sorry. I'm so sorry." Nora's boss Justice called Ahmed from his home to the USA" (263).

Ahmed travels the Gaza strip along with his wife Yasmine, to find out his brother Abbas who's associated with the arm resistance movement. Yasmine is a Palestinian lady Ahmed married after Nora's murder. There they meet Khaled, Abbas' son who wants to study abroad but is deprived of it because of the tight sanction imposed on the Gaza region. Gazan people are forced to receive their daily necessities from the tunnel dug through Egypt. No man is allowed to cross the tunnel legally. In Gaza, children are not sent to the schools and everybody is bound to be prepared for escape from bombardment and violent war at any time. Most of the city areas are covered by debris of destroyed buildings. Life in Gaza is ever tense. Even animals in zoos are not the real ones because of the harsh impact of the war. As "zebras in the zoo died of starvation during the offensive" so "two white donkeys' hair is clipped off and painted stripes on them with black hair dye"(331).

So these are the ways the Palestinians suffered from the Israeli invasion and suppression. They are suppressed economically, culturally, psychologically, politically, aided with armed forces. It seems that the Israeli authority has turned the

whole occupied area a prison against humanity and a hell for atrocities. These atrocities, suppression, domination resembles the Nazi domination during the World War II. And it is obvious that this sort of inhumane domination gave birth to the sense of revenge and hatred then resulting resistance.

Since we are to dig out the sense of revenge and hatred in the novel *The Almond Tree*, we had pointed out the different modes of suppression on the Palestinians by the Israel authority- as the fundamental causes behind our main quest- the development of the sense of revenge and hatred.

Certainly the sense of revenge and hatred is intricately associated to the act of resistance. To talk precisely, the act of resistance is ultimate result or outcome of the sense of revenge and hatred. Similarly resistance is also reaction of domination and domination is the basic cause for generation of the sense of revenge and hatred. That means we can say that all these three terms- domination, the sense of revenge and hatred and the act of resistance are interrelated. In the text Abbas, one of the rebellion characters says, "Where there is suppression, there is resistance."

In the earlier sub-topic, we had adequately discussed on the domination of Israeli authority that generated the sense of revenge and hatred and hence resulted the acts of resistance. And the discussion follows will ease us to strengthen the hypothesis of the project.

According to the Palestinian critic Ghassan Kanafani, the mainstream trend of Palestinian Literature is the literature of resistance. He applied the term "resistance"(muqawamah) for the first time in 1966 in a description of Palestinian literature. (Harlow 2)

Similarly another Palestinian critic Sulafa Hijjawi arguing on the Palestinian literature as resistance literature states:

Arab population has been struggling through the dim night of persecution and torture to consolidate its existence and express itself. It has now succeeded in forming its own expression crystallizing it into a palpitating literature of resistance. (Hijjawi 4)

Talking on the resistance Chris Barker on his book about cultural studies, *Making sense of Cultural Studies* has explores out:

Resistance is not fixed quality but is to be thought of relationally and conjecturally. That is, resistance is not a singular and universal act that defines itself for all time; rather' it is constituted by repertoires of activity whose meanings are specific to particular time, places and social relationships. Resistance is not only a quality of an act but a category of judgment about act. (Barker 171)

To talk concisely, Barker's statement points out that resistance can be of various kinds and its way of expression can also be varied. When we dwell inside our text, then we can find these things more apparently. Oppression of the Palestinians by the Israeli authority is the fact and the prevalence of sense of revenge and hatred towards Israeli, among the Palestinian oppressed is the next fact. But the ways of expression of the sense of revenge and hatred are different. Some like Ahmed and his father express their revenging and hating sense mildly urging for reconciliation and peace. But Abbas, in the novel is such a character who represents the sense of revenge and hatred in violent way. The density of the sense of revenge and hatred within Abbas is certainly more than any other characters in the novel. Ahmed's mother and his brother Fadi, Abbas' son Khaled are some other characters who evoke their hatred and desire to revenge for Israeli domination.

And at a junction both mild and wild ways of revenging departs- one to the reconciliation with the Israelis and the next to the cut throat struggle with Israelis.

As we have mentioned that Abbas is the significant character who owns adequate sense of hatred and revenge, in other word rebellion quality, we'll explore this character more than any other characters. As the novel starts from 1955, Abbas at that time was just 6 years old kid and from that age he tasted the bitterness of Israeli atrocities. He had to face intolerable and tragic death of his sister Amal- a year old baby. And his family is enforced to leave their home and shift to the small muddy hut in the middle of bushes. Then his father is arrested by Israeli army for false accusation of arm hiding. Again the Israeli army throws poisonous gas shell and kills his next sister Sara. An Israeli-Iraqi attempts to kill him by pushing him down from the scaffolding resulting breaks in his body. All these events in his life eventually led him join the resistance movement against Israeli invasion and atrocities.

Because of abundant sense of revenge and hatred within Abbas, once when they were at the market place of their village the Israeli military men arrested Ahmed's friend Muhammad Ibn Abd without reason, "Abbas fist were clinched"(33) with anger and hatred to the oppressors. He at the time was merely 7 years old and "clenching of fist" indicates his arrogance and budding of sense of revenge and hatred from very young age.

His hatred evokes more apparently and reflects his revenging tone when her sister Sara was killed due to poisonous gas thrown inside their home by Israeli authority accusing his father as a "terrorist" and "terrorist need not to have house." Abbas at the funeral of Sara uttered, "The Israelis will pay for this...They only understand violence. It's the only language they speak. An eye for an eye"(57).

Abbas hates Jews and opposes any presence of Jews in his surrounding as his expression of hatred. He opposes Ahmed's plan to plant Olive tree around their home; especially he rejected it because Ahmed is planting them from an assistance of the Jewish National Fund. "A tree from the Jewish National Fund? They stole our land and forbade us to benefit from it... They control over ninety per cent of the land"(92). Here we sense the national sentiment upgrading from the meek sense of revenge in Abbas. This statement indicates his development of consciousness.

After Abbas decided to leave home to join the Hebrew University where he earns scholarship excelling the mathematics competition, as his mother, Abbas strongly opposed Ahmed's enrollment in the University where only Jews studies. Abbas warns his brother saying that he's "putting his life in danger"(129). This means for Abbas being among Jews is simply to put own self in danger. It definitely is the result of hatred psychology developed in between extreme humiliation of Israeli authority and "extreme humiliation is in itself a traumatic loss... Humiliation involves the loss of self esteem and the resolution of that loss is a type of mourning."(Lacey 79) For Abbas , Ahmed's enrollment to the Israeli University was a type of loss.

Similar feeling Abbas must have felt when he visited Ahmed's hostel and saw Ahmed eating with Jews. He simply hated that and hardly expected it from Ahmed, his brother:

It was my brother Abbas. He looked into my room. His eyes locked onto Deborah's Star of David and the color drained from his face. I pushed him outside and pulled the door partially closed. He put his hands over his ears. Abbas had the ferocity of a lion. You're partying with our enemies. He shook his fists and took some deep breathes (160).Opposing his brother's closeness with any Jews, he said, "And

the blonde with the star of David around her neck? ... I suppose you expect me to believe she's Palestinian as well (161).

As time pass away, the amateur sense of revenge and hatred against Israel domination embedded inside Abbas grow to modified and matured sense of nationalism and political consciousness. Refuting Ahmed's intimate relationship with Professor Sharon, he said making Ahmed amazed:

You're an Arab ... You are not Jews. They only want Jews in this country. The sooner you understand that, the better your life will be. Don't fill your head with phony ideas like equality and friendship (195).

Abbas is arguing that there won't and can't be any such as equality and friendship between oppressor and oppressed. Here it seems he's arguing Israel as the colonizer/oppressor and Palestine as the colonized/oppressed state. For Abbas Israelis are not more than "murderers"(196) and his brother Ahmed "has been seduced by the devil" (196).

According to Abbas, Ahmed's befriending with "persecutors"(Israelis) is betrayal to his father, himself and the dead siblings –Amal and Sara. With clear sense of revenge and hatred Abbas said , "...They must pay for what they've done to us. A day doesn't go by when I'm not in pain. I can't work. Baba's still is in prison. I pray that the day will come when we crush them like garlic "(196). Ahmed with disagreement, argues that Israelis will not release their father, relieve his pain and bring back Amal and Sara if he let go of his hatred...hatred is self-punishment (197).

Abbas with true desire for the liberation of Palestine puts on his argument that simply Palestine as a secular country is not enough. It's well said in the poem *A Lover From Palestine* by Mahmoud Darwish:

Palestinian are your eyes and tattoo,
 Palestinian is your name
 Palestinian are your dreams and concerns
 Palestinian is your scarf, your feet, your form,
 Palestinian are your words and your silence
 Palestinian is your voice
 Palestinian in life and in death. (Hijjawi 10)

Distance between Ahmed and Abbas turned to rivalry soon after Ahmed decided to marry Nora, a Jewish American girl. Sternly opposing Ahmed's marriage with Nora, he warned, "If you marry her, you'll be dead to me" (248). And he wrote a letter to Ahmed:

Ahmed,
 You've left me no choice. I'm leaving the country to help our people.
 Don't try to look for me because we are no longer brothers. You're
 dead to me.
 Abbas.

Then Abbas joins the arm resistance movement and centered his activities within the boundary of the Gaza strip. When Ahmed visited Gaza, then Abbas already is one of the senior leaders of resistance movement. Ahmed once saw his brother on TV screen broadcasting news about a meeting where Abbas was representing Palestine. When Ahmed met Abbas after 2009, his strength of revenge and hatred has already turned into matured political vision of resistance. Blatantly opposing Ahmed's argument that Hamas- a resisting Palestinian group that believes on arm resistance - Abbas argues:

You're so naïve. You've bought into the Israel propaganda. This blockade- this prison they've trapped us in – do you really think they did all this just to stop a few homemade grenade missiles? They want to kill our hopes and dreams, destroy our humanity. The majority of us now live on donations- they've turned us into a nation of beggars. We were a hardworking, proud and resourceful people; now we have no trades for our men, no education for our children, no hope for a better future through our own hard work. They're doing worse than killing our bodies; they are breaking our spirits; taking our souls. Do I want my children and grandchildren to become beggars or do I want them to starve? It's a solomonic decision. (324)

Abbas' revenge and hatred based political vision is clearer as he says:

Israel is breaking every human rights law conceivable and no one stops it. We are portrayed as ruthless, devious, bloodthirsty extremists. It's much easier to kill extremists, or just to turn a blind eye to their endless suffering. (324-325)

Israel, through the big world Medias, has created discourse defining Palestinian resistance as the violent and arrogant opposition. Marxist critic Raymond Williams has defined a static hegemony, which is indicated by abstract totalizing definition of a dominant "ideology" or "world-view", can ignore or isolate such alternatives and opposition, but to the extent that they are significant the decisive hegemonic function is to control or transform or even incorporate them. In this active process the hegemonic has to be seen as more than the simple transmission of an (unchanging) dominance (Williams 113).

Advocating the arm struggle as the powerful mean to resist Palestine, Abbas supports Hamas, a Palestinian political party that adopts arm struggle rather than Fatah that follows the peaceful struggle. "When you can't feed your children where do you go? ... It's about survival. And my job is to represent the masses...What would you do if you and your family were trapped in a prison, starving, freezing in a tent in the winter, with no clean water, no means to make money, and the world has turned its back on you? How else could we get the world's attention?" (325)

The interpretation of Palestinian resistance groups as terrorist through western media is also a kind of "engineering of consent"(Chomsky, 2008). Pointing the biased implication of the term "terrorism" to the Palestinian resistance groups, Edward Said asserts:

The reason, of course, is that terrorism in the United States mainly, but also generally speaking in the west, is by now permanently, subliminally, associated in the first instance with Islam, a notion no less overused and vague than terrorism itself .(Said 342)

So Abbas doesn't seem supporting terrorism as Ahmed blamed on rather he is just following the way to endeavor his sense of revenge and hatred. Arm struggle for Abbas seems as the medium of revenge against harsh domination he, as a representative of Palestinian people faced in his life.

Ahmed's mother is also an identical character in the novel with deep sense of revenge and particularly hatred against the Israeli domination. For her deep hatred is the way of revenging against Israeli suppression. As usually in all family all over the world, she is the fixed symbol who tolerated all the misfortune and ill-fate. Certainly she's not educated nor is politically associated anywhere. But her pain of family dissociation, killing of her children, tragedy with her husband, miserable daily life

made her arrogant to the Israelis as the cause of every misfortune. So her hatred rooted on despair towards Israelis can be sensed in her " My baby, my baby..."(16) mourning her child Amal, "Stop it...you're killing him"(49) trying to save her husband from being arrested, "she's gone, son"(54) again mourning her child Sara.

Due to the Israelis suppression as the common national Palestinian sentiment, the mother doesn't trust on the Israelis- no matter whether they are armed or civilian. So she refuses to permit Ahmed to go to Tel Aviv to join the University. She doesn't trust upon the Israelis. "I won't permit you to live among the Israelis...They could kill you...you know nothing of this world! ...Your dreams are just dreams! The Israelis rule and they'll never see you anything more than the enemy, a Palestinian. It's time you to open your eyes and learn the ways of the world" (128).

The political, social and economic condition of the occupied territories make the mother think like that because the Palestinian who have no certain land to reside permanently can't dream to join the University among the invader and rival Israelis.

Ahmed's mother can be juxtaposed with the mother of Maxim Gorky's novel *The Mother* to certain extent. As the mother in *The Mother* hates the totalitarian authority that ruins their life worst and supports struggle against it, the mother in the *Almond Tree* too hates the Israeli authority. The similarity between these characters is they are not just a silent tolerant passive characters rather they own some sorts of revenging and rebellion spirit. Ahmed's mother didn't oppose Abbas joining the resistance group as much to Ahmed joining the University. She's not scared of Abbas being killed in resistance movement rather she's afraid of Ahmed being killed among the Israeli in the University.

The next character with the sense of revenge and hatred is Ahmed's brother Fadi. Israeli arm force lit fire in Ahmed's house as they are reported by the Israeli

settlers that enraged Fadi resulting him to pelt stones on the soldiers. "They destroyed our home. I had no choice brother"(116). He was arrested and taken to "the same place where all the stone throwers are taken-to prison."

Khaled, a son of Abbas is taught against Israeli authority as he grew up in Gaza strip. Though he wants to go out of Gaza to continue his study but he'd no chance of get out from Gaza. "The Israeli don't want educated Palestinians. It's part of their scholasticide policy. They want to make us desperate so that we have nothing to live for. They want to turn us into terrorists so that they don't have to make peace with us and return our land"(318).

Khaled decided to join militant group "to further the resistance" and "to advance the Palestinian cause." Asserting Israelis crime against Palestinians countless he said, "Not only do they oppress us, but they have convinced the world that they are the victims"(341). He admits the high sense of devotion towards the resistance movement. He's determined to die fighting against Jews oppression rather than live a life of imprisonment. "I'd rather die fighting for a just cause than be trapped in hell on the Earth...there's no freedom without a struggle"(341).

However Corasanti at last has urged for the peace and rejuvenation among the warring nations. Finally Abbas is made to realize the fault and tragic outcome of the violent path. Soon after Khaled, Abbas' son lose hope of getting out of the Gaza strip to make his dream of joining the University come true, he decides to join the suicidal squads to fight against Israeli oppression. That was not what Abbas expected from his son. Abbas in sorrow of losing his son says, "This is my entire fault. Did I let him think that I wanted him to be a martyr?"(341).

Abbas who supported the violent path to fight against the Israeli domination changed after the death of his son Khaled. Hearing the idea of founding a foundation

for the education of Palestinian children from Ahmed, Abbas cried and said he hoped his grandchildren could study in the United States. In one of another event, disagreeing Khaled acclamation, "The martyrs refuse to allow Israel to make their deaths as meaningless as their lives", Yasmine, wife of Ahmed said that "there are many peaceful ways to fight"(337).

In the novel, Ahmed and his father are the characters who sternly stood for reconciliation and peace among Palestinians and Israelis. Though they are also victimized by the Israelis as all of the Palestinians residing on the occupied territory, they always favor the peaceful means of resistance against Israeli atrocities. They can be regarded as the submissive and reconciliatory characters who disagree on considering all the Israelis on the same category. Ahmed's owns the quality of reconciliation who can easily work together with the Israelis and it is inherited to Ahmed as well. Ahmed like his father doesn't hesitate to work at the Israelis area and even doesn't feel uneasy to plant the olive tree on his house backyard.

After Ahmed won scholarship at the Hebrew University, his mother rejects to go there claiming that his life will be in danger. But Ahmed as the character representing soft power says "My studies are the answer to our problems." This shows his desire for peace and reconciliation between Israeli and Palestinians. He wants to exhibit that no Palestinians are inferior if they are provided equal opportunities. They entirely stand against the path of violence as the only mean of resistance rather they argue that there are and should be another way for absolving the problem and that definitely must based on peace, harmony and reconciliation. They think that hatred can't be the ultimate solution of any contradictions and conflicts.

Ahmed finally reunites with his family after so many waves and torrents of struggles and despairs. He sitting on the bench next to the almond tree- the tree that

always has been the inspiration in his life –feels gratified seeing the tree still stood. The author has juxtaposed the tree with the continued struggle waged by Ahmed and their ultimate success to stand up to the end. Showing the changes came on Abbas and failure of his aggressive way of fighting back, Ahmed said "Now, he was being reunited with his family. We were starting to heal, together. It was still impossible to get any of them out, but not impossible to get us in for a week using my new found notoriety and political clout"(351) and that definitely is the novel prize.

Hence the novel ends with the final victory of peace and reconciliation bidding the path of violence. So therefore it succeeds to find out the possibilities and necessities of the reconciliation and harmony among the two nations fighting for their cultural and political identities. And all these events made the entire novel as the quest of reconciliation and peace in the Israel and Palestine conflict.

III. Need for Peace and Reconciliation

Among the Palestinian characters in the novel *The Almond Tree*, adoption of the violent path has resulted due to the harsh dominations and humiliation towards them by the Israelis establishment, there is not another ultimate way except the way of peace and reconciliation.

Israeli establishment backed by the USA-the world super-power is abusing human rights of the Palestinian people. They had by force limited the sovereign state Palestine into a harshly sanctioned Gaza Strip, always enforced to be in War condition. Palestinian people living under the occupied territories, under Israeli control and the Palestinian people those flee to the Gaza strip or to Lebanon are bounded to live under futile and meager livelihood. Neither they are not guaranteed of their basic necessities nor are their children assured of their sustainable future. Palestinians residing the Gaza strip are made to import their basic requirements for their living from the tunnel dug to Egypt.

These hardships among the Palestinian people in their daily life led them to the sense of revenge and hatred in the form of resistance. Abbas and Khaled are the prominent characters in the novel with dense sense of revenge and hatred turning to the violent resistance.

Corasanti's novel has depicted the major cause of arrogance among the Palestinian people against the Israeli authority and that certainly is the humiliating oppression of the Israeli army and political, economic and cultural dominations. In this project, I have analyzed the characters that have shown their sense of revenge and hatred towards Israelis. Among them some have their sense revenge and hatred into developed form of offense and resistance whereas some have simply been immediate reactioners. Abbas and his son Khaled are revengers of the first category and Ahmed's

mother and his brother Fadi can be categorized to the second type. Besides them there is another type of characters who too have the sense of revenge and hatred but they turn their arrogance as an urge for reconciliation and peace. Ahmed and his father are the representatives of characters representing peace and reconciliation.

Certainly as the author has focused; peace, truce and reconciliation are must to solve the Israeli-Palestinian conflict but until and unless the Palestinian sufferings of injustice, atrocities and inhumanity are not completely dealt, no result can be expected ultimately. Expecting peace and reconciliation without absolving the racial and political injustice, cultural discrimination and economic disparity in between Israel and Palestine, can't give expecting result. And desiring peace and reconciliation without solving the core reasons will ultimately serve the oppressing class as peace can only make their life steady.

Corasanti's ending to the ultimate realization of Peace and Supremacy of the USA is regarded as an attempt to create discourse that Arabian Critics have squarely opposed. Corasanti has tried to prove that the USA is only place where anybody can gather academic excellence. Even the rebellions of Palestinian area desire to go there for their career. This is a kind of myth created for American supremacy. Rather still today, Palestinian is resisting the land occupation and inhumane atrocities of the Israeli establishment with open supporting of the USA.

Therefore Corasanti though successful up to some extent on depicting the sense of revenge and hatred among the Palestinians resisting the Israeli atrocities seemed futile and superficial on completing the novel as the perfect *resistance literature*. But her emphasis on the reconciliation can pave the way of final absolving of the bi-nations conflict. This research based on the characters of the novel draws the conclusion that Israeli domination is the sole reason behind the sense of revenge and

hatred among the resisting Palestinian people in the Israeli occupied territories and the Gaza strip but peace is inescapable. Domination and humiliation of the Palestinian people have given birth to the resistance – armed or peaceful resulting more than a half century long conflict ever influencing the World politics and the only solution is peace and reconciliation. It is not only possible rather is necessary to end the protracted war among the Israel and Palestine. The instable war condition not only makes that part of globe unstable and in troublesome, but demolishes thousands of dreams of Palestinian young people as Khalid's dream was ceased. And this final conclusion of the novel is basically based on the intentional approach of representation. The author herself has concluded the novel as her intention showing the way for the reconciliation and harmony among Israel and Palestinians.

Works Cited

- Amin Samir. *Empire of Chaos*. New Delhi: Aakar Publication, 2007.
- Baker, Chris. *Making Sense of Cultural Studies*. London: Sage Publication, 2002.
- Berry Faith. *Before and After Harlem A Biography of Langston Hughes*. New York: Wings Book, 1995.
- Corasanti, Michelle C. *The Almond Tree*. New Delhi: FiNGERPRINT, 2013.
- Corasanti, Michelle C. "A Letter to the President from Michelle Cohen Corasanti". *The Almond Tree*. Web. May 9, 2013. <<http://www.human-rights-in-islam.co.uk/index>>.
- Chomsky, N. "The Israel-Palestine Conflict". *The University of the West of England*. Chomsky.Info. Web. April 23, 2012. <<http://www.chomsky.info/interviews/20080423.htm>>.
- Fesser, G. "Guillermo Fesser reviews The Almond Tree". *The Huffington Post English Version*. Web. May 9, 2013 <<http://www.thealmondtreebook.com>>.
- Geiger, A. "Examer.com interview with Michelle Cohen Corasanti". *examiner.com*. web. December 14, 2012 <<http://www.examiner.com/article/>>.
- Gorelick, S. "Fear, Fury and Feminism: Finding a Way to Peace in the Israel/Palestine Conflict." *S&F Double Issue*: Fall, 2005.
- Hall, Stuart. *Representation Cultural Representations and Signifying Practices*: Sage Publications, 1997.
- Harlow Barbara. *Resistance Literature*. New York: Methuen Press, 1987.
- "History of the Israel-Palestinian conflict". *Wikipedia: The Free Encyclopedia*. Wikimedia Foundation, Inc. 8 May 2014. web. 16 April 2014.
- Hosseine, Khaled. *The Kite Runner*. London: Bloomsbury, 2004.

Lacey, D. "The Role of Humiliation in the Palestinian/Israeli conflict in Gaza."

Psychology & Society, Vol.4 (1):76-92,2011.

Murphy, M C. "Edward Said puts the Palestinian narrative of struggle in a global

context in Culture and Resistance". *The Electronic Intifada*. January 9,

2004. <<http://www.electronicintifada.net/>>

Said, Edward W. *The Politics Of Dispossession*. Great Britain: Vintage, 1995.

Williams Raymond. *Marxism and Literature*. New Delhi: Oxford University Press,
1977.