

VULNERABILITY AND PRECARITY IN GAZA; A THEMATIC ANALYSIS OF REFAAT ALAREER'S SELECTED POEMS

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ABSTRACT

*In the ideal world, human beings are considered to have equal fundamental rights but Gazans seem to be deprived of those taken-for-granted rights. Judith Butler in her seminal book *Precarious Life: The Powers of Mourning and Violence* (2004) dwells on the heightened level of precarity at the onslaught of violence. She further explores the concepts of vulnerability and precarity and claims that precarity is differentially distributed worldwide. The current study explored the implication/application of the notions on the lives in Gaza. The study tended to analyze Refaat Alareer's selected poems and explored the themes related to vulnerability, precarity. Judith Butler's theorization of the concepts served as a theoretical framework for the research. The study utilized thematic analysis proposed by Braun and Clarke as a methodology. The exploration of themes, as depicted in the selected poems of Refaat Alareer, like vulnerability, precarity and mourning lead to a deeper understanding of the violence being committed in Gaza and how precarity and vulnerability could trigger a moral response in the face of the violence, and during the time of war.*

Keywords: Precarity, Vulnerability, Gaza, Violence, Moral response, Palestine, War.

INTRODUCTION

BACKGROUND OF THE STUDY

"Nothing good ever comes of violence"

(Martin Luther. n.d)

In the classical age, the words of this great reformist quoted in the epigraph, might have had some value but the post-modern world has applied certain frames to war and violence itself. How we see violence depends upon who is vulnerable and violated, and who is the violator as well as what ideology are we inclined towards. In such cases where we have to look at the entity first and then violation, the notion of universality, fundamentality and equality of human rights, human dignity and freedom just seems like a paradox or an illusion. Freedom or resistance for some will be labeled as terrorism by others. Various powers exploit such terms so that their meaning becomes consistent with their agenda. One such example is given by Judith Butler in her seminal book: *Precarious Life: The Powers Of Mourning and Violence*, 2004, where she quotes: "There remains ever-increasing ambiguity introduced by the very use of the term "terrorism" which is then exploited by various powers at war with independence movements of various kinds. The term "terrorist" is used for instance by Israeli state to describe any and all Palestinian act of resistance but none of its own practices of state violence". (Butler 2004 p.4). In the same book Butler has also introduced two major concepts i.e. Vulnerability and Precariousness.

Vulnerability is the openness to harm from something/anything that is above one's control. It is a condition that is inherent in all beings and understanding this phenomenon means mutual agreement to a shared connection and responsibilities to protect each other from harm for the survival of the human race. While Precariousness is the understanding of the idea that the human race is very easily susceptible to harm and they are interdependent on each other but sometimes the vulnerability of a person or a group of people is valued more than that of another person or group due to a specific race, gender or political ideology which in turn creates more socio-political hierarchies. (Butler, 2004)

By understanding these important concepts, one can confidently agree with her claim of the differential distribution of precarity. It is true because a resident of the USA enjoys far more

benefits than that of a citizen of Gaza, Palestine. On one hand, a person's life, health, house, car and employment is secured and insured while on the other hand, people are facing never-before-seen destruction, bombardment and violence.

Refaat Alareer was a Palestinian professor, activist and poet. He was born in 1979 and was martyred by an Israeli airstrike in Northern Gaza on the 6th of December, 2023. Most of his works portray the situation of Palestine amidst war. *Gaza Writes Back* (2014) and *Gaza Unsilenced* (2015) are his notable works. Refaat Alareer in his poetry depicts the concepts of Violence, mourning, vulnerability and precariousness. In his poetry, he vividly portrays the dejected situation of the people of Gaza, Palestine. Most of his poetry is a protest against the unjustified and cruel actions of Israel. While alive he constantly struggled for Palestinian cause and gave his life for the people of Palestine. He was martyred in an airstrike by Israeli state though he is not with us today yet his poetry and writing still stand for the Palestinian cause and a source of encouragement and hope for the struggling Palestinians. As it is said that a man will die but his ideas live and enlighten the world forever.

The purpose of this study is to analyze the three selected poems of Refaat Alareer. The selected poems are; *I Am You OR And Killing Me, You Kill You, Drenched, If I Must Die, You Must Live.* In this attempted study the concepts of vulnerability and precariousness have been explored to arouse a moral response for the support of Palestinian people.

STATEMENT OF THE PROBLEM

Vulnerability and precarity are crucial notions pertaining to a relational view of human interdependence. The study takes the stance that the fundamental notions are not equally distributed across the globe despite the common belief of equal rights. In support of this stance, the researcher has selected the ongoing war in Palestine, as a case study, especially the recent situation of war and violence in Gaza for the analysis of vulnerability and precarity in the selected poems of Refaat Alareer using Judith Butler's conception of the notions as theoretical framework.

OBJECTIVES OF THE RESEARCH

1. To explore how Refaat Alareer depicts vulnerability and precarity in the selected poems.

RESEARCH QUESTION

1. How does Refaat Alareer depict vulnerability and precarity in the selected poems?

SIGNIFICANCE OF THE STUDY

The current study is highly significant because it highlights the contemporary genocide and violence taking place in Gaza. The current study has sided with the oppressed and vows to stand up for the people of Palestine against the brutality of Israel. The current study is also significant because by understanding the concepts of Vulnerability and Precarity a moral response might arouse in the face of violence. The research is also a tribute to Refaat Alareer, who was martyred for the Palestinian cause.

LITERATURE REVIEW

OVERVIEW

Literature review is the analysis and statement of the studies that have been done in the past by certain critics and analysts. The current chapter deals with the existing studies that have been conducted on the topics closely related to the idea vulnerability and precarious situation of Gaza and its citizens. By stating the past researches on the current topic, the researcher can easily find the research gap for his current study. Some of the existing literatures are discussed and analyzed below:

REVIEWS

In the study *Play interrupted: Love and learning amidst difficult futures for the children of Gaza*, (2017) Dyer and Georgis portray the situation of Gazan children. The researchers say that the kids over 7 years in Gaza have seen more wars than a professional soldier. They lived in terror and war for so long that their narrative about history and violence has been entirely changed. They have lost the innocence that kids have. July 2014, the children and people of Gaza have seen destruction, immigration and displacement. Various images of the destruction were published on the news that had some children killed by the bombing and massacre. Some children lost their limbs and some their hands. The writers of the article mournfully portray the devastated situations of Gazans. The cruel and aimless attacks of Israel have killed thousands of innocents but unfortunately no one displays the real face of Israel. These cruel images affect everyone including adults and these bloody attacks traumatize children.

Hamdi, T. (2011). *Bearing witness in Palestinian resistance literature*. *Race & Class*, 52(3), 21-42. In his article discusses Palestinian writers who bear witness to the cruelty, destruction and genocide being committed in Gaza. Writers like Naji Al Ali, Mahmoud Darwish, Ghassan Kanafani and the late Refaat Alareer have suffered under the Israel's occupation of Gaza. Palestinian writers are more realistic in the portrayal of their situation due to their personal suffering and experiences.

Rashed and short () in their study explore diachronically and historically the case of genocide in Gaza. According to them, the case of systematic and concealed genocide is not explored clearly. According to them the events of displacement, refuge, violence and destruction of villages are not mere historical events but a consistent process of cleansing and genocide.

Remaileh (2021) in her study *Country of words: Palestinian literature in the digital age of the refugee* states that the literature of Palestine is just like its people. It is in the state of refuge. The national literature of Palestine is heavily influenced from the consistent wars' displacement and genocide. This sense of displacement and refuge is addressed by several critics and scholars i.e Edward Said and Judith Butler.

RESEARCH METHODOLOGY

OVERVIEW

In the current chapter, the overall research design and data collection procedures have been discussed. The researcher in the current research has used thematic analysis for data analysis, interpretation and solutions of the research question. The methodology and theoretical framework of the study is explained in the current chapter.

RESEARCH DESIGN

The conducted research is descriptive in nature and qualitative methods for data collection are used to interpret and analyze the available data to answer the asked questions of the research. The researcher has examined and skimmed various kinds of articles and journals in order to find relevant and discussable data for answering the question. The research design is based on the theoretical framework called vulnerability and precariousness given by Judith Butler. The researcher has analyzed selected poems of Refaat Alareer to find the concepts of vulnerability and precarity in the poems.

PROCEDURE OF DATA COLLECTION

Data collection in research is a step in which the relevant data is collected for the study in order to analyze and interpret it for the research study. In this study, the researcher has collected the data through both primary and secondary data collection methods. After thoroughly and closely reading the text of the selected poems, the researcher has found some satisfactory answers for the question asked in the research. The primary data for the research are the selected poems of Refaat Alareer, and the theoretical framework of vulnerability and

precariousness. The secondary data for the current study is collected by reading and analyzing multiple critics' views on the field of the current research.

DATA ANALYSIS

The primary data of the research is closely read and analyzed because of the qualitative nature of the research study. Descriptive nature allowed the researcher to explore the themes of vulnerability, precariousness. The researcher has analyzed specific lines and stanzas where the themes of vulnerability and precariousness were depicted. The collected poems were analyzed using Braun and Clarke six phase approach to thematic analysis.

THEORETICAL FRAMEWORK

To live life is to value life. Understandably, there is nothing more valuable that can be considered to be an alternative to life. The Holy Quran has put life above everything. It has commanded life to be placed in the highest valuable category. Allah (SWT) orders in the Holy Book "whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely." (Quran, 5:32). Similarly, Torah, in the Sixth commandment restricts humans/Jews to kill unlawfully. The command says "Thou shalt not kill" (Exodus, 20:13). Every ideology and meta-narrative concerning human life and safety has restricted people from violating human life.

Likewise, Social Contract Theory has also restricted human society from certain freedoms in exchange for the protection of others like liberty, life and property. While the ideas of equal human rights, peace and restrictions on violence, in its ideal form, would certainly attract human fancy but unfortunately certain powers with the capacity and willingness to commit the acts of violence and war has stained these concepts. With the will and intent to inflict violence upon certain ethnicities, these powers do not submit to The Universal Declaration of Human Rights (UDHR). One such example is given by Judith Butler talking about the exploitation of human rights by the United States of America:

The US asserts its own sovereignty precisely at a moment in which the sovereignty of the nation is bespeaking its own weakness, if not it's growing status as an anachronism. It requires international support, but it insists on leading the way. It breaks its international contracts, and then asks whether other countries are with America or against it. It expresses its willingness to act consistently with the Geneva Convention, but refuses to be bound to that accord, as is stipulated by its signatory status. On the contrary, the US decides whether will act consistently with the doctrine, which parts of the doctrine apply, and will interpret that doctrine unilaterally. Indeed, in the very moment in which it claims to act to act consistently with the doctrine, as it does when it justifies its treatment of Guantanamo Bay prisoners as "humane, " it decides unilaterally what will count as humane, and openly defies the stipulated definition of humane treatment that the Geneva Convention states in print. It bombs unilaterally, it says that it is time for Saddam Hussein to be removed, it decides when and where to install democracy, for whom, by means dramatically antidemocratic, and without compunction. (Butler, 2004. P 40)

Judith Butler has also explained these concepts in her publications "Precarious Life: The Powers of Mourning and Violence" (2004) and "Frames of War: When is Life Grievable?" (2009). She has formulated the concepts of Vulnerability and Precariousness to explore and stress the idea of equal human rights and human relations.

Vulnerability is the shared and inherent condition in which one is open to injurability. This concept explores the connection among individual beings and their openness to harm from something/anything that is outside their control. It requires the collective effort to survive as a human race and protect other individuals by arousing a moral response in the face of violence. For instance, there is a saying that there is always a bigger fish in the pond. So if a person or

nation tries to inflict violence upon another weaker individual, he must know that someone more powerful is out there in the hierarchy of power who can do the same to him. Like that, a chain of violence could start and nobody would be safe, leaving everyone susceptible to harm. So in a certain way, they are interdependent on each other and their actions. Butler explains the vulnerability and interdependency of humans for the survival in the following words:

Mindfulness of this vulnerability can become the basis of claims for nonmilitary political solutions, just as denial of this vulnerability through a fantasy of mastery (an institutionalized fantasy of mastery) can fuel the instruments of war. We cannot, however, will away this vulnerability. We must attend to it, even abide by it, as we begin to think about what politics might be implied by staying with the thought of corporeal vulnerability itself, a situation in which we can be vanquished or lose others. Is there something to be learned about the geopolitical distribution of corporeal vulnerability from our own brief and devastating exposure to this condition? (Butler, 2009, p.29)

Precariousness or precarity is a concept explored by Judith Butler where she's of the view that on the basis of the identity of a certain ideology, ethnicity, gender or other social or political hierarchical structures, a person or a community is considered to be less grievable and more open to harm. As Israelis believe that Palestinian lives cannot be considered as living or livable. Therefore, what's not considered as living cannot be counted as a loss if/when persecuted through violence. Similarly, in America, the white race glorifies their hardships and struggles against the British Empire, during the War of Independence, 1775-87 but they do not even consider the hardships, difficulties and struggles of the African-American minority worthy of consideration. The life of an African-American is less grievable than that of a white man.

Judith Butler defines precariousness as:

The differential distribution of public grieving is a political issue of enormous significance. It has been since at least the time of Antigone, when she chose to openly to mourn the death of one of her brothers even though it went against the sovereign law to do so, why is it that governments so often seek to regulate and control who will be publicly grievable and who will not?... What would happen if those killed in the wars were to be grieved in just such an open way? Why is it that we are not given the names of all the war dead, including those the US has killed, of whom we will never have the image, the name, the story, never a testimonial shard of their life, something to see, to touch, to know? Although it is not possible to singularize every life destroyed in war, there are surely ways to register populations injured and destroyed without fully assimilating to iconic function of the image. (Butler, 2009, p.38)

Likewise, the concepts of Vulnerability, precariousness, violence, ethnic cleansing, genocide and war have been depicted in the selected poems of Refaat Alareer. The poet in his poems mourns the unjust killing of Palestinians. The poems are also a protest against tyranny, genocide, ethnic cleansing and violence done by the Zionist state of Israel. The poet also represents the loss of Palestinian lives of children, women and men and he's of the view that our life is more vulnerable to forces that are committing gross human violations. The poet through his certain poems gave hope and courage to the downtrodden and dejected people of Gaza, Palestine. They also propagate the ideas of solidarity and brotherhood.

ANALYSIS

OVERVIEW

This chapter deals with the three poems of Refaat Alareer. The researcher analyzes these three poems in order to find out its connection to the theoretical framework and the asked questions of the current study. The analysis of these three poems is done below:

DATA ANALYSIS

VULNERABILITY OF PALESTINIANS

Each and every night, the people of Gaza go to bed not sure whether they'll live to see the dawn of tomorrow or they'll be murdered in their sleep. They are open to injuribility from the forces that have imprisoned them in the world largest open-air prison. The researcher analyzes certain lines to explore vulnerability of the people surviving in Gaza.

The heartache flowing
Out of my eyes dripping
Out of my nostrils piercing
My ears flooding

These lines are taken from the poem *I am you* by Refaat Alareer where he depicts the dire condition of his people living in Gaza. The poet discusses that his people are open to harm and they are being killed indiscriminately by their oppressors. The poet represents that the eyes and noses of his people never run dry, there is always tears and blood in them because of the continued oppression on the people of Gaza. These lines underline that Palestinians are going through a horrible crisis. Words or phrases like "heartache flowing, eyes dripping, nostrils piercing and ears flooding" symbolizes the vulnerability of Palestinian people. Butler in her seminal book of 2004 has explored the concept of Vulnerability. According to Butler, Vulnerability is;

It is one thing to argue that first, on the level of discourse, certain lives are not considered lives at all, they cannot be humanized, that they fit no dominant frame for the human, and that their dehumanization occurs first, at this level, and that this level then gives rise to a physical violence that in some sense delivers the message of dehumanization that is already at the work in culture. It is another thing to say that discourse itself effects violence through omission. If 200000 Iraqi children were killed during the Gulf War and its aftermath, so we have an image, a frame for any of those lives, singly or collectively? Is there a story we might find about that death in the media? Are there names attached to those children? (Butler, 2004. P-34)

To demonstrate the critical and vulnerable situation of Gaza, a numerical example is being taken by the researcher. As of October 7th 2024, exactly 365 days ago Israel started a massive incursion into Gaza strip. At the time of completion of this research, around 41800 people have been wiped of the face of the earth, while 100000 residents have been injured and tens of thousands of people are missing. These numbers show the corporeal vulnerability of the people of Palestine. The trauma attached to the violence is so immense that it leaves very deep psychological scars as well as physical ones, in the form of amputated limbs, blinded eyes, broken noses and cut ears, for the generations to come.

On the shores of the Mediterranean,
I saw humanity drenched in salt,
Face down,
Dead,
Eyes gouged,

These lines are taken from the poem *Drenched* by Refaat Alareer. The poet provides us with horribly picturesque details of the situation of his people living inside Gaza strip and complaints that he saw the whole humanity has died because there is not a single person or nation who can stand up and protect my people from being killed in utterly inhumane ways. The poet is being emotional here because his people are being killed in immeasurable amounts and the world is playing dead. The poet has compared and interchanged the words humanity and the innocent people of Gaza. He argues that as the innocent people of Gaza, Palestine are dying, humanity is also dying as well alongside them. His plight is that Gaza is surrounded, from all sides, by tyrants. One of those tyrants is Mediterranean Sea while the other is an

apartheid oppressor State in the shape of Israel, the third tyrant considered by the poet is his own people, Arabs. People of Gaza, Palestine cannot escape the excruciating pain that is inflicted upon them by Israelites from one side and the harsh sea waves play the role of the great wall, which the people of Gaza cannot plunge, on the other side. The violence has left a very unpleasant trauma on the collective psyche of the people of Gaza Palestine. The poet depicts that his people are being pinned into the wall, which is the Mediterranean Sea in this context, by Israeli forces which are pushing and expelling them from their own lands and those who are unwilling to obey their illegal orders are being killed in the name of terrorism.

So that a child, somewhere in Gaza
While looking heaven in the eye
Awaiting his dad who left in a blaze—
And bid no one farewell
Not even to his flesh
Not even to himself—

These lines are taken from the 3rd selected poem *If I must die, You must live* by Refaat Alareer in which the poet the futility and vulnerability of the lives of Gazans. Numerous fathers have been martyred in obscurity and they were not even given a single chance to meet their children one last time. The orphans are without support and family and the nations of the world do not even consider their grief worthy of consideration. A TRT World channel in their research found out about the level of ethnic cleansing Israeli State is carrying on. According to this article, around 902 families have been completely wiped out of the face of the earth leaving no one behind, likewise about 1364 families are left with only one surviving member, furthermore about 3472 families have been massacred with only 2 surviving members left in this world. The list of the atrocities of Israeli State and the vulnerability of Palestinians goes on.

PRECARIOUSNESS OF PALESTINIANS

Vulnerability as well as justice is not equally provided across the globe. To be able to be considered and protected against the injustices of the world, an individual has to matter as a human being but what if despite all the innocence and plea for help, one is still looked over. This is the exact situation that the poet has depicted in his poetry that the susceptibility of being harmed of the people of Gaza is being looked down by the world. The researcher analyzes a few related lines to discuss the precariousness of his people.

I strive like you did.
I fight like you did.
I resist like you resisted

These lines are taken from the 2nd stanza of the poem *I am You* by Refaat Alareer. The context of these lines is that the poet implores his oppressors to look in the mirror and remind themselves about what they are doing to the innocent people of Gaza. He reminds them of the horror Israeli forces have unleashed over Palestine. The poet uses mirror as a metaphor. He gives the status of a mirror to the people of Palestine where he confronts Israelis by saying that if you look at me, like you would look into a mirror, you won't find me but yourself. He argues that many of my actions reflect yours. He implores that Palestinians are fighting and striving like how the Jews did when they were fighting for their survival against an oppressor. The poet tries to awake the inner consciousness of his oppressors by pointing towards the struggle of the Jews during holocaust. The concept of precariousness is evident here because the world still remembers and mourns the evils of holocaust but it has turned a blind eye and a deaf ear towards the atrocities happening in Gaza right now.

Mark this bullet and mark in your gun.
If you sniff it, it has your and my blood.
It has my present and your past.

It has my present.
It has your future.
That's why we are twins,
Same life track
Same weapon
Same suffering
Same facial expressions drawn
On the face of the killer,
Same everything
Except that in your case
The victim has evolved, backward,
Into a victimizer.
I tell you.
I am you.
Except that I am not the you of now.

These lines are taken from the 4th stanza of the poem *I am You* by Refaat Alareer where he claims that violence, of guns and bullets, has strangled the past of the Jews and the present of Palestinians. He claims that both these races are twins in the face of violence. Both have suffered violence of the weapon; they suffered genocide and ethnic cleansing except this time around, the people who suffered back then have become oppressors. The poet, as a firm believer of human rights, demands that the people of Gaza, Palestine must be protected in the same way as the western world keeps protecting Jews and Israel. He demands that the deliverance of human rights should be universal and must not be selective. The poet implores that the differential distribution of vulnerability and precarity must be stopped. Precariousness is a concept explored by Judith Butler in her 2004 book. Butler narrates a gruesome story from which one can deduct that how much of double standard the world, especially the western world, plays when it comes to the people of Gaza vs Israel. She narrates that;

A Palestinian citizen of the United States recently submitted to the *San Francisco Chronicle* obituaries for two Palestinian families who had been killed by Israeli troops, only to be told that the obituaries could not be accepted without proof of death. The staff of the Chronicle said that statements "in memoriam" could, however be accepted, and so the obituaries were rewritten and resubmitted in the form of memorials. These memorials were then rejected, with the explanation that the newspaper did not wish to offend anyone. (Butler, 2004. P 35)

Analyzing these lines through the lens of the above reference of Judith Butler, one can argue that the lives of the people of Gaza, Palestine are considered as lesser lives generally by the world but specifically by United States of America and the apartheid State of Israel. There is definitely an injustice towards the people of Gaza because their vulnerable and precarious situation is not only ignored but rejected all together. Once victims, now oppressors have not learned from their history and are now putting the lives of Palestinians in front of their guns.

CONCLUSION

The analysis of these poems answers the question asked by the Researcher. The poet depicts the downtrodden and dejected situation of his people who are being violently persecuted throughout by Israeli forces for ages. The violence inflicted upon the people of Gaza and West Bank; Palestine by Israel has left hundreds of thousands of innocent people in a very sorry state. They have been expelled from their homes and killed in the streets which pretty much show the state of how much corporeally vulnerable are the people of Palestine. More than half of the infrastructure has turned into rubble due to the constant bombardment by Israel with the help of US, UK and other European countries. With shattered hopes and destroyed homes, the

people of Gaza, Palestine are open to harm and injuribility and Israel does not acknowledge their part in this violence and destruction.

The poet implores that the precarious situation of his people must be understood by Israel as well as the whole wide world. He depicted that the people of Gaza are experiencing the same horrible fate that was once the fate of the Jews under the rule of fascism in Germany during World War 2. Out of the entire world, Israel must surely remember the atrocities inflicted upon their race in the past but then why are they the ones which are doing the same to the innocent people of Palestine? Have they forgotten their past or how they transformed from being oppressed to oppressors? The poet compared and explored the present of Palestinians to past of the Jews on many occasions in this poem. The poet showed the double standards of the world which was quick to respond to the terror inflicted upon the Jews in the past but now they turned a deaf ear to the very same Jews who terrorizes the people of Palestine.

CONCLUSION

OVERVIEW

The current chapter is all about the conclusion of the whole research. It is about the given answers in the previous chapters of the questions constructed in the first chapter of the research. In this chapter, the research recommendations for future research will also be discussed.

A WAY FORWARD AMIDST VIOLENCE AND VULNERABILITY FOR THE PEOPLE OF PALESTINE

Palestinian people have suffered long before the events of October 7th, 2023. They have been vulnerable to attacks from every side and nobody is having their back; they are on their own. To prevent the extinction of Palestinian people, the world must act for the sake of humanity. They need to respond to stop the violence committed by Israel because it is the only moral thing to do in the face of the violence. Palestinians need a willful closure to move on and live in peace not worried about the lives of their children and themselves. The first step to this willful closure needs to be a ceasefire and immediate withdrawal of the troops of Israel from all the occupied lands. Israel must also be held responsible for the destruction of whole cities and they need to give reparation for the damages they have caused for more than half century.

SUGGESTIONS

It is known that Israel will go to any length to perish Palestinians from the Holy Lands so the researcher has some suggestions on how to stop this oppression and protect the people of Gaza, Palestine. The world must stand in unity to fight this Neo-Nazism, and the first step humanity needs to implement is to put pressure on all States who are aiding Israel in this genocide. For individuals who want to stand against the oppression the researcher has suggested that they can join BDS Movement which basically means to boycott the products that are produced by Israeli companies and other countries who are doing business with Israel in the occupied lands of Palestine. Diversify means that people need to divert from all those products which are essential and cannot be boycotted, for the time being. People need to find better ways that are free from genocidal money. People can also put pressure on their own governments to sanction Israeli State, its companies and all other entities aiding them.

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