

On the Threshold: The Frontier War in al-Quds East

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SUMMARY

This paper aims to investigate the consequences of the border war raging throughout Al-Quds East, which is waged by the uprooting and replacement colonial settlement against the Palestinian people in the city. The paper assumes that these prospects include the continuation of the oscillation between the existing war of positions and the comprehensive war, and it may not have reached the threshold of decision between the decline of the Zionist project in the city in particular and in Palestine in general, and its arrival to the situation that marks the complete transition from the ongoing war of positions to the comprehensive war. To achieve the complete "victory" of Zionism over the Palestinians of the city. The paper begins with a theoretical, conceptual framework on its topic, and then moves to a brief presentation on the frontier war in the vision and practice of Zionism during the 1948 and 1967 wars. It then comes to the frontier war in Jerusalem to study its **ten operations** in various locations of the city, ending after that with conclusions related to the question about the implications of this war. The war in Jerusalem and the effects of these afflictions on Palestine as a whole.

TEN OPERATIONS:

1) Penetration

Penetrating the Palestinian borders in East Jerusalem takes one of two forms: The first is penetrating the entire West Bank (i.e. all of the country's northern governorates) through expanding Jerusalem at its expense. The second is to penetrate the neighborhoods and villages of East Jerusalem from within.

2) Encirclement

Encirclement is one of the well-known colonial settlement methods, and is done by placing the indigenous population in isolation surrounded by a fence, as happened with the Palestinians of the Negev after the 1948 war (Nassara, 2017), or in order to confine them to reserves or Bantustans in which the citizenship of the indigenous people is limited only, as happened with The Native Americans in America, and with the indigenous people in South Africa, and sometimes the encirclement is a preliminary stage for carrying out an operation to exterminate the encircled people or deport them, as happened in many cases with the Native Americans in America, and with the cities of Lydda, Jaffa, and others in Palestine before 1948.

3) Limiting space

The space available for the expansion of the Jerusalemite areas is limited by confiscating the surrounding lands and encircling them with colonial settlement colonies. This is also done through technical methods, most notably structural planning that contradicts the inherited Palestinian structural planning.

4) Deportation

The American colonial settlement project was based on the physical annihilation of the indigenous people (genocide), while Zionism combined demographic annihilation through deportation outside the country (Rohana, 2015) and ethnic cleansing (Pappé, 2007), and internal deportation, forced displacement, and spatial cleansing (Hanafi, 2013). The cases of all of this before the 1948 Nakba and the 1967 Nakba are well known.

5) Changing names, landmarks, features, space, and scenery to achieve Israelization and Judaization

The colonial settlement project in Jerusalem is not content with controlling the place through possession through penetration, encirclement, confinement of space, and deportation. But it also seeks to change the names of the sites to become their Hebrew, Biblical, and/or Zionist names, and to replace the original space with its own space.

6) Deprivation of citizenship and demographic engineering

The Italian philosopher Agamben developed the concept of *homosacer* (Agamben 2005), which can be translated into Arabic as “those deposed from citizenship.” This concept goes back to the era of the Roman Empire in its dealings with those who were stripped of their citizenship and the rights it entailed, and thus their blood became wasted and permissible for anyone who wanted to kill them. In the case of colonial settlement in Jerusalem and Palestine, this concept takes double forms, as Palestinian citizenship is first denied, and Jerusalemites are viewed instead as 'Jordanian citizens residing in the Land of Israel', and second: the Palestinian is treated as a being who can be killed simply because he assaults or throws an Israeli. A stone, or simply because he was in a place where a stone was thrown. Third: The Jerusalemite Palestinian is treated as a criminal if he builds a house without a permit at a time when the Israeli municipality is not carrying out its structural planning duties in a way that allows for a permit, and his house is exposed to the possibility of demolition in light of this. Fourth: The status of a person deprived of citizenship applies not only to individuals; Rather, it applies to groups as well. *Issawiya*, for example, is viewed as a “den of crime and terrorism” because of its people’s resistance to the oppressive occupation, and so on.

7) Occupying time and the senses

In his war to expand his borders, the colonial settler not only takes possession of the land, place, and landscape, but he also seeks to exhaust the indigenous people by occupying their time and senses.

8) Dismantling society and distorting awareness

The settler-colonial society cannot win the frontier wars and achieve sovereignty without dismantling the violating indigenous society. The elements of dismantling come from several factors, the first of which is the spread of crime by turning a blind eye to the crimes and not seriously

investigating them, leaking weapons to warring gangs and families, and creating dislocated areas in which the scope is opened for chaos, random construction, the spread of unlicensed cars, trade in smuggled goods, and blatant attacks on public property.

9) Gentrification and the annihilation of the economic entity

Gentrification is implemented in Western capitalist societies within a neoliberal framework, as mentioned, and it is implemented within Israel within an ethnic framework through which the Ashkenazi elites empower the poor on the outskirts of major cities like Aviv and others, as well as on the remains of Arab villages in the interior, such as the village of Al-Jamasin near Jaffa, which Israeli investors want to remove. Of existence. In Jerusalem, gentrification takes a more blatant colonial settlement form.

10) Enforce a strict daily monitoring system

Wherever one turns in Jerusalem, one finds cameras monitoring every step of the indigenous people. One finds this in all the alleys of the Old City, all the streets surrounding it, and all the neighboring towns and villages, so that these cameras count every movement around the clock. Something quite similar to the *Panopticon*, a term derived by the philosopher Jeremy Bentham from the case of eighteenth-century prisons, where the prison was designed in a circular shape that allowed prisoners to be monitored permanently and around the clock (Bentham, University College London). This concept was later applied to the urban urban pattern that allows citizens to be monitored around the clock, which is what Israel does through its cameras, surveillance devices, and tracking of the Palestinians in the city of East Jerusalem, and even in all of Palestine occupied in 1967.