

**The Jewish National Fund,
the Prayer-Plan in al-Naqab,
citizenship
in a settler colonial state and
the struggle for the land**



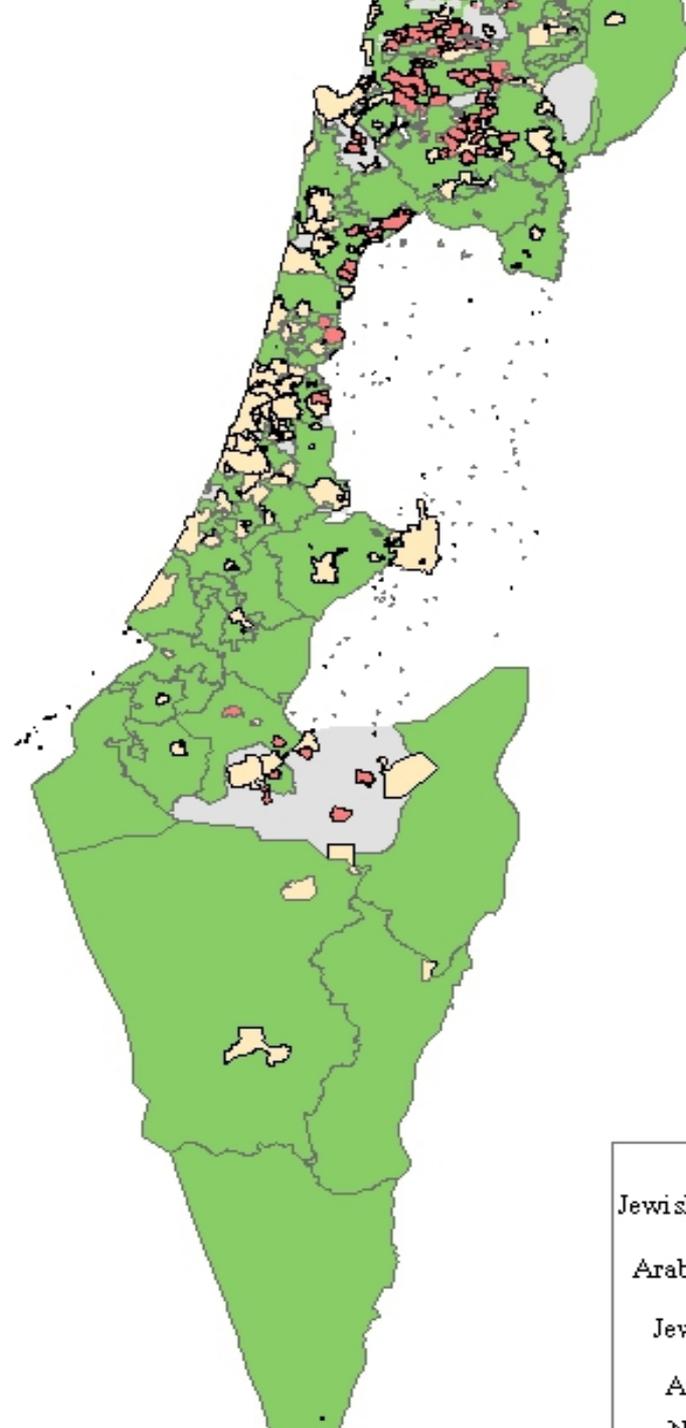
Points of discussion

- **1948' Palestinians and the limits of citizenship**
- **Al-Naqab: Legal Orientalism**
- **Displacement by other means: JNF and Prayer Plan**

Land Dispossession

- By 1948, land officially owned by Jewish individuals and organizations was **only approximately 8.5%** of the total area of the state. With the addition of land which was formerly owned by the British mandatory government and thereby integrated by Israel is 13.5% (2.8 million dunams)*
- However, after the dispossession policies in the first decade after the ‘establishment of Israel’; **only 3% of the land remained in private Arab ownership**, while 93% of the land has transferred to Jewish control: the state of ‘Israel’ and the Jewish National Fund.

*(4 dunams = 1 acre)



Settler Colonialism: De/Reconstruction

- *Theodor Herzl, founding father of Zionism, observed in “The Jew’s State”:*

“If I wish to substitute a new building for an old one, I must demolish before I construct.”

Settler Colonialism as a STRUCTURE

- *settler colonialism has both negative and positive dimensions. Negatively, it strives for the dissolution of native societies. Positively, it erects a new colonial society on the expropriated land base—as I put it, settler colonizers come to stay: **invasion is a structure not an event.***

Wolfe, Patrick. 2006. “Settler colonialism and the elimination of the native” *Journal of Genocide Research*. 8(4):387-409

Liberalism as Settler Colonialism

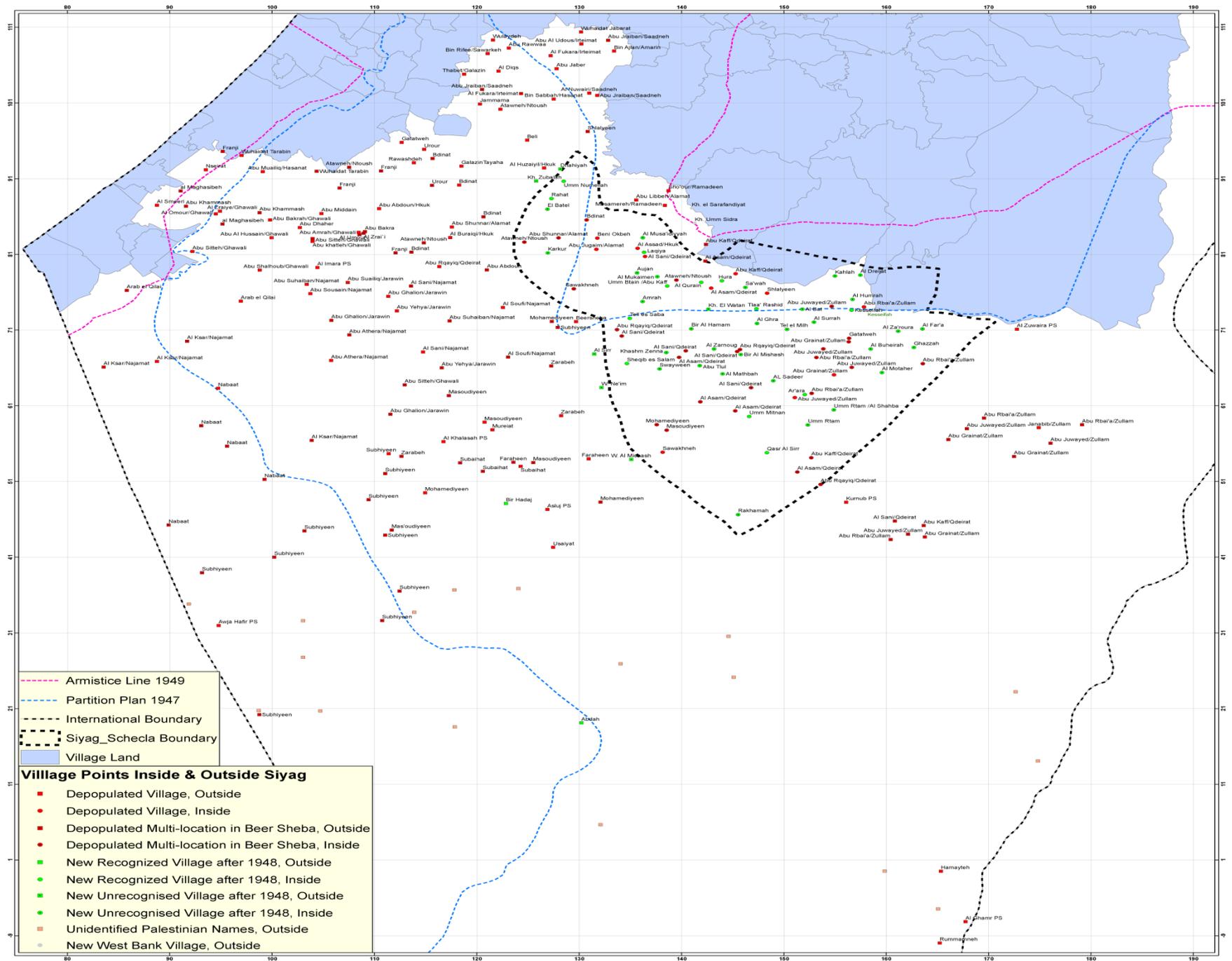
*“Indeed, —the Jewish people established the Jewish State, this is the beginning and from here we shall continue the journey. The Jewish State having been established, it treats all its citizens equally. The State of Israel is a Jewish state in which various minorities, including the Arab minority, live. **Each of the minorities living in Israel enjoys complete equality of rights.** It is true, members of the Jewish nation were granted a special key to enter (see the Law of Return-5710-1950), **but once a person has lawfully entered the home, he enjoys equal rights with all other household members”**.*



Al-Naqab

Concentration reserves: Fence area

- “Siyag” [the reserve] an area of roughly 900,000 dunam, a mere 7% of the total area of the Beer el-Sabe District.
- The cultivated area of the reserve was about 360,000 dunums. Out of the total area of the district of Beer-el-Sabe which constitutes 12,577,000 dunums.



- - - - - Armistice Line 1949
- - - - - Partition Plan 1947
- - - - - International Boundary
- Siyag_Schecla Boundary
- Village Land

- Village Points Inside & Outside Siyag**
- Depopulated Village, Outside
 - Depopulated Village, Inside
 - Depopulated Multi-location in Beer Sheba, Outside
 - Depopulated Multi-location in Beer Sheba, Inside
 - New Recognized Village after 1948, Outside
 - New Recognized Village after 1948, Inside
 - New Unrecognised Village after 1948, Outside
 - New Unrecognised Village after 1948, Inside
 - Unidentified Palestinian Names, Outside
 - New West Bank Village, Outside

Displacement: Forced Urbanization

- Beginning in the 1960s, the Israeli government began planning urban townships for the Palestinian Bedouin community
- The first government-planned town of Tel el-Sabe was established in 1969, and six additional townships were created over the next 20 years
- The internally displaced Bedouin make up 85% of the population of the townships
- The townships have the lowest socio-economic ranking in 'Israel'

Legal Orientalism

- *'It is a matter of the Bedouins who, for many years, have lived nomadic lives, and whose attempts to settle in permanent locations were unsuccessful, often involving violations of the law, until it came to be in the State's interest to assist them, and thereby also achieve important public objectives. The way of life and lifestyle of nomads lacking permanent, organized settlements, with all that it entails, is what makes the Bedouins a distinct group that the respondents consider worthy of assistance and encouragement, and special, positively discriminating, treatment, and not the fact that they are Arabs.'*



History of land ownership

- Land ownership among the Bedouin population was passed down from one generation to the next in accordance with tribal laws and customs;
- The Ottoman Empire and the British Mandate recognized and honored land title rights of the Bedouins
- No official title registration;
- Property tax book as the reference for title;

JNF: Colonial Ecology

“When I look out of my window today and see a tree standing there, the tree gives me a greater sense of beauty and personal delight than all the vast forests I have seen in Switzerland or Scandinavia.

Because every tree here was planted by us.”

David Ben-Gurion, *Memoirs*



‘Green Court’

"The purpose of afforestation matches the needs of establishing settlements and development, and this occurs when we take in mind that the existence of green areas contributes to the welfare of the general public, and plays a part in the development of the area as a whole."

Al-Arakib, April 2010



The Ambassadors Forest



The JNF and Evangelical Groups





GOD-TV FOREST

A GENEROUS DONATION BY

GOD-TV

MADE 1,000,000 TREE SAPLINGS AVAILABLE
TO BE PLANTED IN THE LAND OF ISRAEL AND ALSO PROVIDED FOR
THE CREATION OF WATER PROJECTS THROUGHOUT THE NEGEV.

*"I WILL TURN THE DESERT INTO POOLS OF WATER,
AND THE PARCHED GROUND INTO SPRINGS."*

ISAIAH 41:18

אפתח על-שפיים נהרות ובתוך בקעות מעינות אשים מדבר
לאגם-מים וארץ ציה למוצאי מים:

ישעיהו מ"א, י"ח

קרן קיימת לישראל / KEREN KAYEMETH LEISRAEL/JFWISH NATIONAL FUND



Prayer Plan/Begin Law



The Law for the Regulation of Bedouin Settlement in the Negev



“[..] in case of moving them to a regulated area, even if it was few kilometers far from their residences, the families would be able to guarantee their children a 'time skip' that would take them to the depths of the 21st century, this in addition to the chance of building a better future for them, while maintaining and preserving their culture and way of life”