

**DISCURSIVE STRATEGIZING OF PARADOXICALLY PLACED PAIN AND PLEASURE: A  
BENTHAMIAN ANALYSIS OF RAMZY BAROUD'S *THE LAST EARTH***

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**Abstract**

*Palestinians were othered out, oppressed, tortured, and displaced from their houses by Zionist Israelis and denied their basic human right to own their native place. These oppressions highlighted not only in fiction but also in Palestinian memoirs, providing ample room for discursive analyses of the issue. Since, Jeremy Bentham has devised the principles of morality and legislation to gauge the modus-vivendi for public affairs and conflicts, the painful and pleasure-seeking acts of the main characters in selected memoir, act as compensation of their rightful ownership of their lives to prove the capacity of Being or Dasein. The current study deals with the textual analysis of Ramzy Baroud's memoir *The Last Earth - A Palestinian Story*. The level of morality depicted in the memoir, highlights the discursive strategy of the author to protest against the unjust treatment of Zionists. It brings to world acknowledgement, how the Israelis have forced Palestinians to migrate and find solace in the fake and transitory happiness to approve their humanness. This pain of the Muslim Palestinian refugee community, creates the sense of pleasure in Zionist Israelis and their liaising nations, on the basis of physical, political, moral, and religious grounds. The study also highlights the real life characters' struggle to find transitory happiness amidst all chaos and oppression as a ray of hope and positivity.*

**Keywords:** Ramzy Baroud; *The Last Earth – A Palestinian Story*; Paradox; Pain and Pleasure; Jeremy Bentham; Discursive Strategizing; Morality Principles

**INTRODUCTION**

Palestine is the oppressed and terrorized Arabian land for many decades but it is still an unresolved issue. A French Marxian Maxime Rodinson (1973), paves the way for the understanding of Israeli colonization of Palestine as a questionable

stance by presenting Israelis' agenda as the "culmination of a process that fits perfectly into the great European-American movement of expansion in the nineteenth and twentieth century" (Pappe, 1999, p. 56). Uri Ram (cited in Pappe, 1999) discusses the representation and tendency of settler regimes "to move towards exclusivism, exploitation, oppression and racism" (p. 56). While, Israeli Zionists consider it a slander against them as they themselves, being destitute and downtrodden, have returned to their ancestor's land (Pappe, 1999). Baroud has also discussed Zionists' agenda not as settlement, rather, "They are here to stay" (Baroud, 2018, p. xiii). Amar-Dahl (2012) describes Israel as the product of Zionism whereby, the Jews who had faced anti-Semitic sentiments of the Western Europe and left the land to save themselves have started occupying Palestinian land.

The current study is designed to deal with the felicific calculation of Israeli Zionists' pleasure, which culminates into Palestinians' pain in Ramzy Baroud's memoir *The Last Earth- A Palestinian Story* (2017). The study rationalizes the utilitarian cause of Israel. Benthamian moral philosophy is applied to enunciate the discursive strategizing of pain and pleasure. Just like several other discursive analyses that deal with the portrayals of war-hit communities (Hanif & Ullah, 2018; Ullah & Kamran, 2016), this interdisciplinary study focuses on the pain and pleasure as the basic driving forces of human actions. Jeremy Bentham's moral philosophy grapples with the discursively juxtaposed painful experiences, i.e. torture, rape, bomb blasts and murders, of Muslim Palestinian refugees while migrating to safe bordering lands. Baroud discusses these tormenting experiences as paradoxes of pain and pleasure.

Dr. Ramzy Baroud is a US-Palestinian journalist, media consultant and the author of *The Second Palestinian Intifada* (2009), *My Father was a Freedom Fighter* (2010), *The Last Earth* (2017), and *These Chains will be Broken* (2019). He is the focal person for the Palestinian voices, coming not only from Palestine but also from the Israeli, Egyptian and Turkish prison cells, where innocent Palestinians have been confined, tortured, and portrayed as terrorists by Israeli media. His memoir titled *The Last Earth - A Palestinian Story* (2018) is a written example of the sufferings of Palestinians at the hands of Israeli Zionists. How the Palestinian refugees suffer through the pain and how their false hopes and transitory pleasure lead to further their pain, is the main focus of the study.

## RESEARCH STATEMENT AND RATIONALE

The current research highlights the paradoxically juxtaposed pain and pleasure in Palestinian refugees' lives. The main problem, which needs attention in the memoir, is the unarmed reaction or retaliation and the migration of the native Muslim Palestinians from their homeland, which has become the cause of their pain.

Along with the utilitarian purposes of Zionists, the violence and oppression that the Palestinian refugees encounter are also the problems dealt in the study. How the real-life characters have experienced pain, and torture and how they defend themselves, as the question of their Being or *Dasein*, by using as well as countering utilitarian strategies discursively, are the main focus of the study. The painful and tricky process of migration is also the problem of the study.

The current interdisciplinary research study may add to the already available ontological and epistemological data related to the Palestinian English literature. It not only fills the lacuna of utilitarian study in literature, but also covers the moral grounds of the issue to devise a strategy to decide the sufferer and the cause of the suffering. The study reveals the most prominent emotions of human nature i.e. pain and pleasure, which, according to Bentham, are the basic driving forces of human actions. Ramzy Baroud indicates in the post-script of *The Last Earth* (2018),

While it sheds light on the past, *The Last Earth* is not meant to be entirely the story of the past but also an endeavor at presenting ordinary people as active agents in shaping the present and the future. Moreover, the book aims at more than just filling the gaps in disconnected historical narratives. Rather, it seeks to provide a unified perspective on Palestinian identity in modern times (p. 264).

### RESEARCH OBJECTIVES

The study is designed to endeavor the exploration of human morality principle in the selected text, and strive to achieve the following research objectives:

- a. to distinguish the pleasure from pain as proposed by Bentham in his book *An Introduction to the Principles of Morals and Legislation* (1781).
- b. to reveal the painful experiences of Palestinian refugees and their struggle to achieve positive hope, through discursive strategies of Bentham's *Moral Principles* in the selected memoir, as the pleasure-seeking Zionists' activity.

### RESEARCH QUESTIONS

- a. What is the difference between the pain and the pleasure, as proposed by Jeremy Bentham in his book *The Principle of Morality and Legislation*
- b. How does the discursively placed Palestinian refugees' false pleasure and pain, as the recurring themes, bring forth their sufferings as the Zionists' pleasure in Baroud's *The Last Earth*?

### DELIMITATION OF THE STUDY

The study focuses on the first two real life stories of Palestinian refugees mentioned in Ramzy Baroud's *The Last Earth*. The analysis highlights the morality and painful experiences of Maysam, Khaled and Ahmad in the selected stories *Shit-River* and *Abu Sandal-The One with the Slippers*.

**LITERATURE REVIEW**

Since, there is no research conducted previously on the selected memoir, especially with Jeremy Bentham's lens, on any of Baroud's previous works, the study in hand may provide a new perspective of the decades-old problem. It may provide a source or the way forward towards seeking a just literary representation of Palestinian case. The following studies, conducted previously on different literary works and their reviews by renowned international critics, provide a sound background for the study,

Graubart (2019), while reviewing Baroud's *The Last Earth* (2017), finds that the book is the moving collection of the memoirs of Palestinians' courage and struggle. Graubart discusses the front title of the book showing a bifurcated olive tree emerging from the rock as the powerful metaphor to bring forth the Palestinian people's unwavering determination for the freedom of their abode.

Salam Mir (2013) asserts that informed Palestinian writers are needed to appreciate the literature that concerns their history. From the British Mandate to 1948 and its aftermath to the 1967 War and the continued Occupation, Salam Mir's article looks at major themes as writers search for imaginative forms to reconstruct their history and to trace their identity. Continuing the same struggle, Nora F. Boayrid (2019) expounds that the continuous oppression in Palestine has given a new insight to the twenty-first century poets of Palestine to write in the genre of resistance literature. Boayrid mentions that the term *Literature of Resistance* is essentially called *Adab Al-Muqawmah*, coined by the Palestinian writer Ghassan Kanafani (Hassan & Omar, 2011). From the perspective of Van Dijk's (1993& 2005) ideological square model, Boayrid has explored the poets' expressions of resistance, presented under the positive self-representation and negative other-representation with varying referents. Her analysis from Johnson's (1987) containment schema showed that the poets' political position has an influential role in their expressions of resistance and their views of themselves in relation to Palestine, Palestinians, and Israelis.

Jeremy Bentham's concept of the panoptic, in the late eighteenth century, is also taken as the basis of the research by Zuriak (2001) and in *Discipline and Punish- The Birth of Prison* (1977) by Michel Foucault. In her article, Zuriak (2001) elucidates the idea that the setting up of institutions such as the political system, judiciary, police force and the army are usually associated with establishment of the state. Investigating state construction by means of constructivist analysis, she declares the use of surveillance, such as population count and spatial monitoring, as one of many apparatuses of discursive practice. Michaela Padden (2015) has also investigated George Orwell's *1984* (1949) using "Bentham's model prison design of the late 1700s [...] revived by Foucault in the mid-1970s (2015, p. 2). Padden (2015)

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has focused on surveillance technology and panoptic control, foreshadowing Foucault's *Discipline and Punish* (1977) "on the functioning of power"(p. 2).

Charles Dickens' novels also provide the basis of Benthamian moral philosophy of pain and pleasure in literature. Bentham, according to M. Stone, had launched a campaign against the English legal fictions (Stone, 1993, p. 371). She asserts that "Bentham's assault on the English law fictions was more violent, more sustained, and in many ways, more far-reaching in its effects than either Carlyle's or his own attack on poetic fictions"(Stone, 1993, p. 371). Stone (1993) declares Dickens as the anti-Benthamite for being the creator of Mr. Gradgrind in *Hard Times*(p. 371). "But the many allusions to legal fictions in his works from the time of *Pickwick* to the time of *Little Dorrit* remind us that, like many of his contemporaries, he was an enthusiastic and consistent supporter of Benthamism in the field where Bentham scored his greatest triumphs: the field of law"(Stone, 1993, p. 371).

Bentham's declaration of fiction as a "wart which here and there deforms the face of justice" (Stone M. , 1985), fills the unfathomable fissures in fictional literature, which is appeased by Baroud's memoir on Palestinian real life incidences and refuge. The conspicuous ambit of this study is to create the realization of Benthamian propinquity to the solution of the problems, while either realizing the discourse to reach the solution. Zachary Allentuck writes, "As the Industrial Revolution began to take place in England, Jeremy Bentham created a theory of utilitarianism, which simplified morality down into several easy questions"(Allentuck, 2016, p. 4). His theories are related to governmentality, utility of actions, prison and punishment (Allentuck, 2016, p. 4). "Utility, as Bentham defines it, is the "property in any object" that either creates "benefit, advantage, pleasure, good, or happiness" or prevents "mischief, pain, evil, or unhappiness" (I.4)(Allentuck, 2016, p. 4).

Allentuck explains Benthamian pain and pleasure philosophy as the principle of utility similar to asceticism, wherein, in contrast to utilitarian philosophy, the "actions that bring pleasure are wrong, and actions that bring pain are right (II.3)"(Allentuck, 2016, p. 6). Bentham explored the role of the government as the mighty power to regularize the other institutes to function for collective good (Allentuck, 2016, p. 6). Allentuck (2016) focuses on including the actions' "intensity, duration, certainty or uncertainty, and its remoteness (IV.2)"(p. 6) which prove the land-ownership as the pleasure-seeking activity in Benthamian philosophy.

Allentuck (2016) also finds John Stuart Mill's ideas about how the government should make the people obedient, more productive and self-governed under the aristocrat government. "Mill felt that slavery best instilled the principles of obedience in a society (38)" (Allentuck, 2016, p. 11). Interestingly, though Mill considers this inevitable, calling a slave "a being who has not learnt to help himself," he also strongly dislikes slavery, calling it "repugnant to that government of law"(p.

11) . Despite being anti-Benthamian, Dickens clearly shows his Benthamian bend of mind by writing “if the poor, the insufficiently aggressive, and the mediocre in ability were unable to live on what they could get, they must starve (“The Christmas Carol,” 93).”(Allentuck, 2016, p. 26). But, it was not the exact utilitarian philosophy and Dickens agreed with Bentham as far as the punishments and overall community benefits are concerned (Allentuck, 2016, pp. 99-101).

Hence, the current study provides ample references to fill the gap of the real life anecdotes and their analysis on the basis of utilitarian pain and pleasure theory and its implication by Zionists to oppress and contain the Palestinian population causing their pain.

### RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK

The current research study aims to carry out a qualitative analysis of Baroud’s memoir *The Last Earth* (2018). For the current study, textual analysis is taken as the method of the research, in which the text is analysed using Alan Mckee’s *Textual Analysis* method, focusing on the moral grounds of paradoxical juxtaposed pain and pleasure in Baroud’s memoir. Mckee (2003) describes textual analysis as the method of making sense of the world (p. 1). The methodology of discursive strategizing of the Zionists’ activities and author’s description is based on Michel Foucault’s *Discipline and Punish- The Birth of Prison* (1977). Foucault enunciates the discursive strategies to exclude others and normalize certain subjectivities (1977). Penal practice had already started from 1670s and “Public torture and execution was by no means the most frequent form of punishment” (Foucault, 1995, p. 32). Bentham’s moral philosophy and the punishment strategies are taken by Foucault to analyse the penal codes of seventeenth century. Foucault defines torture as, “a technique; it is not an extreme expression of lawless rage”(1995, p. 33). He has devised three principle categories of punishments which are:

first, it must produce a certain degree of pain, which may be measured exactly, or at least calculated, compared and hierarchized; death is a torture in so far as it is not simply a withdrawal of the right to live, but is the occasion and the culmination of a calculated gradation of pain: from decapitation (which reduces all pain to a single gesture, performed in a single moment - the zero. degree of torture), through hanging, the stake and the wheel (all of which prolong the agony), to quartering, which carries pain almost to infinity(Foucault, 1995, p. 33).

Foucault defines punishment as, “the offence they have committed, everything that is capable of humiliating them, of confusing them: . . . a certain coldness, a certain indifference, a question, a humiliation, a removal from office’ (La Salle, *Conduite* ' ', 204-5)(Foucault, 1995, p. 178).Heidegger has also influenced

Foucault. According to Heidegger, the question of *Dasein* or being ascertains the value of the entity and its existence in an ontological frame of reference (Heidegger, 1962, p. 27). "Dasein is not only the primary entity to be interrogated; it is also that entity which already comports itself, in its Being, towards what we are asking about when we ask this question"(1962, p. 35). Time is also significant in determining the existence of the entity. Heidegger propounds that time, as "self-evident" function, promulgates distinguishable "realms of Being" (1962, p. 39). Hence, time must be rightly seen and analysed to ascertain the duration of the phenomenon (Heidegger, 1962, p. 40).

## THEORETICAL FRAMEWORK

For the analysis of the paradoxes of pain and pleasure experienced by Palestinians under oppression of Israelis, the theoretical framework is designed by using Bentham's *Utilitarian theory* from his book *An Introduction to the Principles of Morals and Legislation- 1781* (2000). He declares pain and pleasure as, "two sovereign masters" of human nature. He systematizes the elaborative stances of the four distinguishable sources of pain and pleasure i.e. the physical, the political, the moral and the religious. According to him, the physical source comes from the present life and the ordinary course of nature. He adds that the political source of pain and pleasure comes from "the hands of a particular person or set of persons in the community, who under names correspondent to that of judge, are chosen for the particular purpose of dispensing it, according to the will of the sovereign or supreme ruling power in the state," (p. 28) issued from the political sanctions. Bentham (1781) provides the religious sanctions as the pleasure gain from the "hand of a superior invisible being, either in the present life, or in a future, it may be said to issue from the religious sanction" (p. 28) which provides hope to the Muslim refugees but, also the reason to the Zionists.

Bentham declares that the pleasure derived "from the consciousness of possessing any article or articles which stand in the list of instruments of enjoyment or security, and more particularly at the time of his first acquiring them" (p. 36) is the pleasure of possession. In contrast to it, he provides the model for analyzing the punishable actions, considering the act itself, which is performed either consciously or unconsciously or false consciously; the circumstances and the social, political or economic situation in which it is performed; the intentionality that may have accompanied it and the consciousness, unconsciousness, or false consciousness, that may have accompanied it (Bentham, 1781, p. 62).

The limited pain endurance of humans and easily achievable pleasure, design the basis of Benthamian morality. Bentham's utilitarianism philosophizes the concept of limiting the pain and maximizing the pleasure, while, avoiding hedonism. According to him, its intensity, duration, certainty or uncertainty, propinquity or

remoteness, fecundity and its purity are the main elements, which help in analyzing the quality and quantity of pleasure and pain. Further, the extent of pain to the wit that is, the number of persons who are affected by it are the scales of gauging pleasure or pain.

### **ANALYSIS AND DISCUSSION**

According to Bentham, the community is a *fictitious body* of members whose interests collectively make the interest of that community and enhance the legal rights and maximization of humans' moral functioning for a peaceful community. But in Palestine, the community members have become refugees. In the foreword of *The Last Earth* (2018), Pappé (2019) declares the Zionists' movement as an on-going catastrophe and struggle of the Palestinian heroes. Pappé elaborates on the painful experiences by writing,

In 1948, the Palestinians faced ethnic cleansing and massacres. Those who lived afterwards in Israel as a minority were under military rule that violated their human rights in almost every aspect of life (Baroud, 2018, p. xii).

Going against the Benthamian principles, Palestinians are oppressed, uprooted, ethnically cleansed and spatially strangled. Zionist Israelis function to increase their felicity by causing pain to Palestinians. Hence, the colonization of Palestinians is the fecundity of the colonization as defined in the world-renowned dictionaries. Loomba (2005) has highlighted the same problem as a colonization project that in the case of Palestine has ignored and strangled Palestinians while focusing on the establishment of the utilitarian purposes of Zionists.

### **SHIT RIVER**

Khaled Abdul Ghani al-Lubani, as a Palestinian refugee, meets Maysam Saeed, a Syrian married doctor in Yarmouk and they get married. The hunger siege in the war-ravaged Yarmouk, is the clear evidence of the pain inflicted on the community, which compels the members to attain the force to minimize pain. In such atrocity, Maysam and Khaled seek the love force as the available faculty to minimize pain and maximize the happiness. "The pleasure of the flesh was proof that they (Khaled and Maysam) were still breathing" (Baroud, 2018, p. 17). The atrocities of life were an onus for them. Following the Benthamian doctrine, Khaled and Maysam decide to move towards Izmir - a Turkish city closest to Greece. They try to seek the utopian land in their fantasy of false pleasure which ends up in asceticism. Baroud (2018) writes, "Khaled and Maysam's first attempt at crossing the sea was doomed to fail" (Baroud, 2018, p. 5). Without committing suicide, Khaled and Maysam experience the excruciating pain and torture to continue their lives. They experience the pleasure of wealth while having one thousand dollars only. Power, piety, benevolence, malevolence; the pleasures of past memory, imagination,

expectation, association with each other and relief, are the pleasures experienced by the characters, while struggling for life.

In the capitalistic world, refugees had no money which caused the pain because of “dispossession of the wealth”(Bentham, 1781, p. 36). Khaled possesses Maysam as the only source of happiness. By claiming fake Syrian nationality, he resists Turkish punishment. This act of “manipulation of identity” (Baroud, 2018, p. 62) is punishable by Benthamian principle. Baroud’s assertion, “a quick death at sea was better than the continued insecurity of life in the shadow of eternal wars” (Baroud, 2018, p. 6), pervades existential angst and subsides Benthamian morality, but Khaled, being a Muslim, never allows his faith to waiver.

In Damascus, their pain increased further because of long time durations spent in food queues. Bentham’s categories of pain include the pains of privation due to lack of food and other facilities during the journey from refugee camp to Europe. Baroud mentions, “and the food was completely gone” (Baroud, 2018, p. 31). The arduous journey is painful for his senses when Baroud mentions, “It had been four days of grueling travel wherein Marco had not eaten a single meal”(Baroud, 2018, p. 33). Their pain further increases while crossing the shit river, “they would be covered by human feces up to their navels” (Baroud, 2018, p. 31). But the pain is pure which is the fecundity of the first pain and the impurity of the first pleasure (Bentham, 1781), as an unsurmountable enigma of their lives. Baroud describes the same impurity of the first pleasure, “The exhilaration of their success exploded in cries and leaps for joy that were soon subdued by a haunting, unforeseen, and unexpected fear of the future” (Baroud, 2018, p. 27).

Baroud declares the village of Al-Lubani family now inhabited by the Zionists who have captured the land and belongings by maneuvering the fear and needs of the poor Palestinian people. Baroud writes,

It was the Jewish Zionist militia of the Yishuv Golani Brigade that violently expelled the al-Lubani family from their land, forcing them to seek shelter in this distant and unknown place where Jews had once sought safety(2018, p. 7).

The refugees focused more on increasing felicity by increasing the chances of life than death. Baroud writes, “But feeling like shit was better than death, he figured, at least for the time being” (Baroud, 2018, p. 7) which is the discursive practice of juxtaposing pain and pleasure paradoxes in contrast to the idea of “quick death”(Baroud, 2018, p. 6).

Deprivation of the basic necessities of life changed Khaled’s outlook of life. It was the malevolent pleasure of Zionists, causing the sufferings of the refugees who, according to Bentham (2018), have become the objects of malevolence.

Baroud writes, “Hana [Khaled’s mother] was in a relentless state of irritability, as if she were fighting demons of unwavering pain and infinite disappointments” (Baroud, 2018, p. 10). Nora, F. Boayrid (2019) has also explored the expressions of resistance, presented under the positive self-representation and negative other-representation with varying referents. The length of time for which the refugees have to suffer homelessness or spatial strangulation is beyond measure because of its length spreading beyond a decade. Time, in Heidegger’s views, is required to ascertain *Dasein* which has been elongated by Zionists to increase their pain.

Khaled joins the political discussion arranged by Fatah loyalists in Yarmouk, titled as, “liberating oneself as a prerequisite to liberating Palestine,” (Baroud, 2018, p. 10), which raises the question of *Dasein*. He disobeys Zionists’ rules to identify his real pain. Even his second-grade teacher Wafa, who cannot fight, uses corporal punishment for children’s “sweating too much”(Baroud, 2018, p. 10). In his fear, Khaled considers Wafa a demon, “who behaves like a dictator”(Baroud, 2018, p. 10). Khaled’s life’s juxtaposed pain and pleasure are discursively mentioned by Baroud along with his nickname ‘Marco’, which he gives to himself after reading *Marco polo*. Like his father Jamal, he creates transitory pleasure for other refugees by fixing broken appliances and repairing batteries along with “studying English literature from Damascus University to make his father happy”(Baroud, 2018, p. 11). He teaches language to help children escape the misery of the camp, which is the example of pain and pleasure paradoxes, discursively juxtaposed by the author. Baroud (2018) expounds the political and moral cause of Palestinians’ pain, in the following words,

It began when Marco’s neighbor on Sa’sa Street, Abdul Qader, arrived at the hospital with eight pieces of shrapnel piercing his back, and one thrusting deep into the core of one of his lungs. By then most doctors had fled Yarmouk, or were unable to reach the hospital. Only a few brave and dedicated doctors and nurses were left doing the work of a whole wing. Medical supplies were very scarce, so mostly they were amputating arms and legs rather than healing wounds (2018, p. 15).

The pain of senses is discursively projected by Baroud (2018), “They took off running down the stairs as fast as their worn-out feet and diarrhea-ravaged bodies would allow, an act of courage that inspired other refugees, who appeared from every corner of the station” (p. 35). Khaled’s physical pain is evident from the phrase, “the blood pouring from his toes and the back of his heels” (Baroud, 2018, p. 36). While, the pain of poverty comes to light when Baroud writes, “Isam had torture marks on his back but refused to speak about his agony. They were all penniless, and had no stamina to move past the refugee accommodation provided to them” (Baroud, 2018, p. 36). Khaled is rescued by a Muslim clergy, who weeps in the mosque to represent the collective pain of the Palestinian Muslim community. This

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pain surmounts Khaled's pleasure of empathy. He does not resist being thrown back to the border by the police because his pain has brought him to the punishment which he faces unconsciously. He is displaced, spatially strangulated and a refugee without any permanent resting place or wealth. His false hope of meeting his wife Maysam vanishes, leaving only the pain of senses.

### **ABU SANDAL – THE ONE WITH THE SLIPPERS**

Ahmad al-Haaj, who is saved by his mother, is the only child of his family and even in his village, who wears shoes that, according to Baroud (2018) is the ultimate felicity without any corruption in childhood naivety. It proves that Ahmad senses the felicity of gushing stream water and the pair of shoes as a rare commodity. But the pain of hunger, or in Benthamian words, the pain of senses also creates an imbroglio for him. Ahmad also reserves the pleasure of good name, which makes him more honoured than others because of his education. Baroud writes, he “deservingly earned the title ‘Afandi’ and the nickname ‘Abu Sandal’ (Baroud, 2018, p. 46).

Ahmad's father Khaleel owns a piece of land, and one hundred dunums. Ahmad's four brothers are killed in World War II, leaving him as the sole owner of his father's property. Such ‘aberration’ is not tolerated by the clan and they fight against him to strip him off the pleasure of owning wealth. Baroud (2018) writes that Ahmad is a fortunate child and pride of his parents. His distinguished literary genius and veracity in poetry verses enable him to win scholarship worth “120 Palestinian pounds” (Baroud, 2018, p. 48) from Mr. Farrell. But, the transitory happiness fades away with the overall suffering. The land of Palestine suffered not only at the hands of British army during World War-I but also after World War-II, when Jews were given the accession. Baroud writes, “The Jewish settlement in Palestine began in earnest in 1881 when the leaders of the Zionist Movement in Europe eyed Arab Palestine as an exclusive home for Jews, paying little heed to the indigenous inhabitants of the land”(Baroud, 2018, p. 55).

Zionists gain the pleasure of malevolence by attacking Deir Yassin and slaughter the resistant inhabitants, and cause continuous pain to the local Palestinians who are not in the position to resist or protest because of fear and death threat. When Bentham (1781) describes the pleasure of wealth, the main purpose is to secure the common people from the unjust treatment of the other fellows. But, the oppression and the colonization which Palestinians face, highlight the Zionist militants' hegemonic pleasure. Baroud writes, “[A]ll traveling in fortified military vehicles” (2018, p. 59). Baroud uses discursive strategy of paradoxically juxtaposing pain and pleasure to enunciate the Palestinians' suffering, “In many cases, once the population of a village was banished, the remaining residents who did not leave due to pride, ill-health or an elderly body were pitilessly murdered and

the village then looted and burned to the ground” (2018, p. 60). The actions of looting and burning are performed by Zionist Israelis as the pleasure-seeking acts. Baroud exposes Zionists’ Israelis’ agenda. He writes, “The Zionist militia convoys eventually returned, with a vengeance” (Baroud, 2018, p. 61). Baroud subsides the pain by mentioning pleasure,

As an antidote to the pain, Khaleel’s children gave Baraka’s young calf much love and affection. But the greatest loss came when Khaleel’s wife, who was pregnant with Maysar at the time, learned that Khaleel was presumed dead. The girls sobbed as they watched their mother slap her own face and pour dirt on her head, in keeping with the traditions of women’s mourning in those days (2018, p. 64).

When Ahmad faces punishment in jail for illegal border-crossing, a Jewish prison guard gives him his first cigarette and tells him that “smoking exhaled the pain away” (Baroud, 2018, p. 73). Hence, these events are discursive strategies of paradoxically juxtaposed pain and pleasure in Ramzy Baroud’s memoir. Israeli Zionists, as discussed by Baroud, are the controlling hands of the political and religious morality. They design their own moral and physical level of punishments for the refugees. Even the neighboring countries do not participate in any refugee project to avoid conflict with Israel. It counters Benthamian concept of punishment as the consequence of any wrong action. Rather, Palestinians are punished without any punishable act.

## CONCLUSION AND RECOMMENDATIONS

Hence, the above discussion reveals the pain of the Palestinians as the religious, moral, physical and political consequence of the Zionists’ hegemonic utilitarian regime formation project where they maneuver the fear and needs of the Palestinians. The findings are analysed using Jeremy Bentham’s moral philosophy of pain and pleasure. Ramzy Baroud has placed the paradoxes of pain and pleasure as the basic emotions of humans which drive all other instincts and needs of humans. The Palestinian refugees Maysam, Khaled and Ahmad are the sufferers who experience the pain conceptualized by Bentham. While, the utilitarian pursuits are gained as the pleasure of Zionists.

*The Last Earth* (2018) by Ramzy Baroud can be further analysed using feminist lens to extrapolate the women’s suppression and their role in the stories. The psychoanalysis as well as the trauma studies can also be performed to reveal the psychological distresses of Palestinian people in the real life events and incidences, orally presented to Baroud which he saved and presented to the world as the memoir. The ideological interpellations of Zionist Israelis, Marxist study, and the identity crisis of Palestinian refugees are also the topics which can be considered for further research. Benthamian utilitarian philosophy of pain and

pleasure can also be used to analyse Ghassan Kanafani's *Men in the Sun* (1962), Yasmina Khadra's *The Sirens of Baghdad* (2006) Ahmed Saadawi's *Frankenstein in Baghdad* (2013), and Muhammad Hanif's *Red Birds* (2018). Hence, the need of the time is to understand the juxtaposed pain and pleasure paradoxes by taking a serious step towards the solution of the crisis.

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