CULTURAL OTHERNESS, SOCIAL DISPLACEMENT AND POLITICAL AMBIVALENCE IN GHADA KARMI'S *MARRIED TO ANOTHER MAN: ISRAEL'S DILEMMA IN PALESTINE*

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Abstract:

The Israeli-Palestinian conflict is a political struggle that exploits its paradoxes spatio-temporally to dynamize the concreteness of otherness, displacement and ambivalence. Two nations with different racial, ethnic and religious backgrounds are bludgeoned into self-defense, autonomy, superstructure and over-dominance. Many theoretical and empirical studies are declared to approach the historical dichotomy between Palestine and Israel, but no one seems a subtle evidence for analyzing the phantasmatic quality of this classical hierarchization. In fact, it is a verbal and material embodiment that enunciates the subjective and fetishistic connotations of the colonialist discourse. The Manichaeism between Palestine and Israel is a simulacrum of difference and differentiation that expunge one identity to contextualize the power dynamics of another one. *Married to Another Man: Israel's Dilemma in Palestine* is one of Ghada Karmi's magnum opuses where she deconstructs the Israeli-Palestinian conflict from its political, cultural, economic and social double-consciousness. In fact, she addresses Israel's dilemma with Palestine syntagmatically and diachronically to create a thematic and systematic disquisition of its latent substratum. This literary framework is a literal argumentation of the pseudo and metaphorical representation that disenchants the historical arborescence of Palestine. That's why this paper tries to perlustrate the main argumentative approaches that are addressed by Ghada Karmi for evidencing the importance of the Palestinian cause in understanding too many anthropological and epistemological phenomena that get provoked by the universality of the imperialist regime in conceptualizing the 'Three Worlds' theory. Therefore, how does Israeli effacement of Palestine's entity contribute to the reconstruction of two paradoxical identities that redefine the denotative and connotative senses of otherness, displacement and ambivalence?

Keywords: otherness, displacement, homeland, nationalism, Manichaeism

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1. Introduction

In *The Location of Culture*, Homi. K. Bhabha distinguishes between "Unhomeliness" and "Homelessness" to explore two perceptions of visualizing multiculturalism (Homi Bhabha, 36). Unhomeliness incarnates the diversity of cultures to authenticate the identity of each society, or more precisely, each individual from a pluralist perspective. However, homelessness abnegates the symbolic and concrete presence of too many cultures to dynamize the ambiguities of dislocation, transnationalism, denationalization, de-contextualization and so on. This latter point epitomizes the Israeli-Palestinian conflict in its geographical, sociological and anthropological dimensions. Palestine is fighting for its original homeland to preserve its cultural status quo and put an end to the Zionist dream that lacks locution and location. Israel's creation in 1948 questions the making of history that forced them to create a state in an already non-Jewish indigenous population. It is mainly a mixture of force and coercion that dispatch the unity of Arabs for remaining weak and fragile. This leads us to explore Edward Said's perspective about "Manifest Orientalism" where he declares the Western intentions to degrade the identity and purity of Arabs under the prejudices of lymphatism, lasciviousness, mimicry, philistinism and so on. The Israeli man or "*the other man*" attaches to the Zionist project as a matter of inherent implausibility, racism and arrogance that maintain the Israeli supremacy over the insurmountable Arab hostility, "*A Jewish state would not have come into being without the uprooting of 700.000 Palestinians. Therefore, it was necessary to uproot them. There was no choice but to expel that population*"(Ghada Karmi, 2).

The expulsion of a huge number of Palestinians from their homeland is a signum of perpetual cruelty and demographic repression that force Palestinians to live by swords to protect themselves from the unreasonable existence and apocalyptic dynamism of the Zionist enterprise. In fact, Vladimir Jabotinsky, one of Zionism's earliest leaders, declares in an article entitled "The Iron Wall" that "*Every indigenous people will resist alien settlers as long as they see any hope of ridding themselves of the danger of foreign settlement. A voluntary agreement with the Palestinians was thus impossible...The alternative he advocated was for Zionist colonization to develop under the protection of a force independent of the local population- an iron wall which the native population cannot break through*" (Ghada Karmi, 3). So, the Israeli nationhood that has approximately taken six decades is a discernible corollary of a superior force and a ceaseless Western support. So, has the Zionist project really reached its political prerogatives, financial standards and cultural maxims? This question opens the door for evidencing how the author essentializes the sublimity of a historical and political reconstitution of national and regional identities by implicating the conceptual and structural dynamics of a postcolonial text that is capable of re-reading history. In fact, the analytical study of the text forcefully focuses on how postcolonial discourse, in its verbal and non-verbal dynamics, establishes a set of counter-discursive rather than homologous practices to diversify the strategies through which the text simultaneously consumes its own biases and erodes the ones of the dominant discourse. Moreover, the text's analytical overview that relates to otherness, ambivalence and displacement will lead us to assimilate how the author, as a postcolonial figure, engages in the commonwealth experience by challenging the notion of universality in its literary, political, cultural and

historical means for appropriating the individual entity of her textual practice. For her, it's a new writing in English to recognize the vast differences between subjectifying this language to centralize the imperialist hegemonic systems, and verbalizing it as a revolutionary weapon for de-colonial activism. Moreover, the author persistently challenges the earlier collaborative models and their neo-assimilative paradigms for better illustrating and opting for the national or the pan-national identity. In general, this paper is contextualized within a postcolonial theoretical approach that stresses the importance of counter-discursive strategies as sites of production and consumption for emblematizing a broad field of magic post-realism, which familiarizes the postcolonial literary defensiveness as a canonical counter-discourse in its material and immaterial capture.

2. Body of Paper

2.1 The Historical and Postcolonial Theoretical Background of The Israeli-Palestinian Cause

When approximating the theoretical background of this work, we will figure out that it incarnates the consistency of a political problem which holds many inter-reflexive cultural, historical and geographical roots rather than a mere literary compendium with a set of fictional constituents. The author draws the schematic fluctuations of her work based on a set of critical postcolonial elements which reify her huge literary background into what is politically mechanical and universal. She intensely reclaims the factuality of the Zionist project as a huge barricade for the humanist and liberalist dimensions of Palestinian life. She delineates it as a harbinger of terrorism that leads Palestinians to physical damage and psychological humiliation to render Israel a quasi-fascist state. In fact, the author realizes the project as a fallacious and bombastic irony that prevents the Jewish persecution in Europe from preserving its prestige and power over the Arab world: "*sought to undercut thematically and formally the discourses which supported colonization-the myths of power, the race classifications, the imagery of subordination*" (Elleke Boehmer, 3). The Zionist imperative intends to create a Jewish majority in a land inhabited by non-Jews to satisfy Israeli demands and ensure Palestinian acquiescence in such a deal. To preserve their over-dominance, Israel and its Western allies adopt a hotchpotch of proposals, partition for some, emigration for others and compensation for yet others- untidy solutions that can only cause further dislocation and hardship, as well as promote injustice against peace agreements. In fact, the author considers that opting for one state solution has inflicted real damage on the Arabs, as it has retarded their development and provoked reactive and dangerous radicalization. Generally speaking, this Israeli narrative forms a propaganda image of Arabs as fanatical, backwards warmongers bent on destroying the modern, democratic and peaceable state of Israel for no conceivable reason. This phantasmagorical thinking has engendered too many depredations and crises in the Arab world to nurture a fledgling Israel. The Palestinian territory becomes a scapegoat for Israeli intentions that aspire for a holy land which gathers Jews, Christians and Muslims. That's why the American-inspired King-Crane Commission of 1919 reported that the Zionist project would violate the principle of self-determination and Arab rights. Then, the Zionist project is a western contribution that befuddles the qualitative and quantitative characteristics of the Arab world to practicalize universal

taxonomy in its non-dialectical dimension, "*even though Nazism caused harm to Jews, the Zionists collaborated with Nazi Germany during the 1930s over the emigration of German Jews to Palestine through the so-called Haavara agreement whereby German Jews were encouraged to leave for Palestine with a proportion of their assets*" (Ghada Karmi, 15). In fact, the Nakba of 1948 is the main catastrophe that destroyed the Palestinian society and lead to their fragmentation and dispersal, "*today, they live as disparate communities, between three and four million in refugee camps; approximately one million as Israeli citizens in Israel; three and a half million in the West Bank and Gaza under Israeli occupation....three million as exiles in a variety of countries around the world*" (Ghada Karmi, 18). The author considers that the enforcement of Arabs to normalize with Israel is a destabilizing factor in the region, as it historically provokes the intifada movement to manifest their verbal disagreement against opposition parties and government denials. As it is declared by the writer of this literary framework: "*Israel's maltreatment of the Palestinians coloured popular perceptions and augmented pre-existing Arab prejudice against it*"(Ghada Karmi, 38). In fact, Israel's urge towards acceptance and popular Arab rejection of it were incompatible forces which, if ignored, must only lead to more extremism and instability. This generally urges some Palestinians to show up their anger, sticking to their Islamic fundamentalism under the name of Muslim Brotherhood: "*seek to take their place, forcibly or otherwise, as historical agents in an increasingly globalized world*" (Elleke Boehmer, 3). Israel's implicit support for the Islamist groups aims to use them as a counterforce to the overwhelmingly nationalist PLO. This trick brings the Palestinian society to be lukewarm in their response to the Islamist movements. Another point that emerges with the Israeli-Palestinian conflict is 'Suicide Bombing' that is performed by some young Palestinians who are eager to kill themselves just to damage the Israeli society. The heart of the problem, meanwhile, remains what it always is: the conflict between Israel and the Palestinians, with the additional complication that the world assumes, it's up to the Arabs to solve it. Hence, the fact that Israel continues to abuse the Palestinians and deprive them of their basic rights sets a limit on how far the Arab states could go over displacement and instability that affect them spatio-temporally, geo-politically and socio-culturally.

2.2 The Socio-Cultural and Eco-Political Ramifications of The Israeli-Palestinian Cause

The ramifications of the Israeli domination have reverberated throughout the whole region by attacking the historical complementarity of too many Arab nations like Egypt, Syria, Lebanon ad infinitum. In fact, Israel's creation appears as the most challenging historical event which has ruined the psychological hygiene and national independence of the Palestinian nation, leading many national writers to assert the alacrity and profundity of the postcolonial literature as an intellectual panacea which can highly illustrate the evidence of Palestine as an undeniable entity with a historico-political quiddity. Moreover, Israel has known a huge conflict with Palestine and its neighbors, refusing its army generals and the provoked military strength in the name of radical violence. The establishment and prolongation of the Jewish state prove to be an irrevocable cataclysmic event which has befuddled the whole Middle East region. However, too many political historians and critics declare that the Israeli violence is the explicit harbinger of the misfortunes that are unconsciously and unwillingly provoked by all the Arab nations, especially those that relate to the Palestinian land. The condition of 'the sorry state' results from

the jeopardy of the Arab world in accepting the make-belief of incompetence, backwardness, barbarism, savagery and so on of such pejorative delineations (Ghada Karmi, 21). In fact, Ghada Karmi doesn't look for exculpating the Palestinian land but for blaming it as well as all its surrounding regions for the acceptance of this nullism, in the model of a complete historical and geo-political transmogrification. This point is evidenced by the perspective of the Egyptian Amin el Mahdy, who writes in *Al-Hayat* that the Arab military republics refuge to constant and minimalist excuses that pretendingly camouflage their lack of modernity in combating the Israeli army, and thus resolving the conflict of the Palestinian men with their homeland. All of these intricacies lead too many Arab intellectuals to assert that the problem of backwardness, which still dominates too many Arab nations, is a local factor rather than a foreign one, as it is pretended to be progressively rationalized. The main point that Ghada draws from her literary magnum opus is that colonialism is a mode of thinking rather than a heritage, where the colonized nation must accept a set of pretended anomalies which take the form of a psychomachy for the colonizer more than the colonized. Then, it's the projection of fear which fluctuates from the Israeli colonizer to the mindset, and progressively, the life of the colonized Palestinian man. More extensively, the author goes beyond the finitude of the Palestinian geography for perlustrating the dynamics of human development in the other Arab states by liaising this phenomenon with the one of post-independence. This latter phenomenon contradicts the aspiration of the Israeli state in consolidating its diverse population and thus incarnating the subtlety of homogeneity against the hegemony which is constantly provoked over the Arab lands. They hardly constitute a cacophonic nation which agglomerates a set of individuals belonging to different regions, languages and customs, and thus abiding to the claims of the Zionist project. Then, Ghada attempts to crystallize the extent by which the Zionist enterprise seems like physical and psychological apartheid, which is rooted in the ideological premises of the Palestinian land. In fact, the work doesn't speak in the name of one imaginary and determined protagonist, but it aims to universalize the tone of revolution where the metaphorized image of Palestine gets deconstructed within its spatiality and a non-specific temporal context. Moreover, it shows up that the Israeli empire de-centralizes, de-regionalizes and peripheralizes the Palestinian natives by torturing, mutilating, traumatizing and killing them till injecting the dynamics of fear and subordination in their spirit more than their bodies: "*they are the victims of projected fears, anxieties and dominations that do not originate within the oppressed and will not fix them in the circle of pain. The stirring of emancipation comes with the knowledge that the racially supremacist belief that under every dark skin there was a jungle was a belief that grew, spread, touched every perpetrator of the racist myth, turned them mad from their own untruths*" (Bhabha, 16). Explicitly, Ghada transmits that barbarity is inculcated in the empire's pneuma and anima. This is highly explored by the empire's law enforcement agencies that attempt to attack the most destitute families through corporeal and psychic onslaught: "*this contradictory role of imperialism which simultaneously unifies the world, in the form of global channels of circulation, and distributes it into structures of global coercion and domination*" (Aijaz Ahmad, 45). In fact, the empire's inherent paradoxes are exploited in the non-dialectical and inflexible relationship of its agents, as Ghada allegorically depicts the virtual and moral amaurosis of the empire due to its

deflection from Palestine's historico-political truth and orientation towards iconoclasm, de-valorization, and stigmatization of its constitutional and consensual status quo.

2.3 The Author as a Postcolonial Figure

The author constantly adumbrates the intensity of the Israeli regime as an imperialist project that embodies a set of mythical, hegemonic and patriarchal power structures that transgress the local socio-cultural and geo-political boundaries of the Palestinian region to de-historicize its past and de-stabilize its present: "*was too often invoked only in order to put the male before the female, or to classify other 'races' as sub-human, and therefore not subject to the ethical prescriptions applicable to 'humanity' at large*" (J. C. Young, 162-163). In all of Ghada Karmi's narratives, we depict characters that struggle endlessly with these power structures to determine their identities vis-à-vis the parameters of their fictional lives. These power structures epitomize an individualist quest for geographical, industrial and capitalist expansion to reach an illusory superiority over an inferiorized group by the collusive manipulations of the Isrealian history: "*this universal practice of designating in one's mind a faimiliar space which is "ours" and an unfamiliar space beyond "ours" which is "theirs" is a way of making geographical distinctions that can be entirely arbitrary*" (Edward Said, 54). In fact, they are exploited in the figures' social and situational milieux, and in Ghada's experience of being an autochthonous Palestinian entity. That's why her prose fiction is stylistically and rhetorically self-reflexive, since it echoes in-between Israeli and Palestinian living conditions. At another dimension, the notion of performativity is semiotically relevant to Ghada's volitional nature for revealing the anxieties and intricacies of the apartheid regime, since it highlights the vicious circle of the colonizer's actions and the colonized's reactions to defend their identities vis-à-vis each other. In fact, the Israeli militarism against Palestinian activism generates eruptive, retrograde and non-dialectical relationships based on auto-defensive violence to reach collective liberation and Calvinistic freedom. That's why we consider Ghada's characters as semantic and semiotic representatives of Israel's ideological impulse, since their identities are constructed, deconstructed and reconstructed in terms of its strategic and rhetorical machinations. For Ghada, the main question is how can these figures identify themselves as independent subject-positions with a pristine geo-political and socio-cultural status quo. This is what Bourdieu refers to as the habitus, dealing with the concrete and vicarious symbols that determine the individuals' psycho-social identities for reaching self-gratifying exchanges. Generally, the author looks for dismantling the Palestinians' disorientation, ambivalence and displacement, regarding their traumatic childhood memories, loss of sanguinity and self-belief, the corruption of their cultural heritage, imperial de-historicization of their ethnic, racial and national background, and so on of such critical phenomena. Moreover, Ghada appears as an unpredictable author who holds a free indirect discourse based on literary, historical and psychoanalytical theories that reveal the characters' complex neuroses and psychoses in terms of their lived reality under oppression, retrogression and enslavement, as well as the non-lived truth of absolute freedom. Also, Ghada's skepticism is the driving force that urges her to decipher the Manichaean and taxonomic paradigm of 'Us' and 'Them'. In fact, her prose fiction revolutionizes holistic and polymorphous themes with a post-modern, post-structural, post-colonial and post-historical depth. She advocates that we have a psycho-

physiological connection with our racial, ethnic and national roots; the fact that influences our performances and productions as social beings. That's why Israeli colonialism attacks the sacredness and originality of the colonized's historical background to render them powerless and indifferent to their societal engagement. According to Freud, this leads to neurotic anxieties manifested as realistic, moral and neurotic fears. Moreover, it provokes the dysfunction of the Palestinians' psycho-social identities in terms of repression, isolation and introjection. Also, Ghada interrogates the nature of the transnational and intercultural contact that exists between the colonizer and the colonized, regarding ontological, sociological and anthropological approaches of analytical criticism. For her, the Israeli empire's civilizing mission is a dystopian practice that consists crucially of enslaving autochthonous peoples and eradicating their national identities. Ghada goes over the Draconian Censorship laws to reveal the contagion, complicity and madness of white colonial supremacy as an interrogator of an uncooperative prisoner. She focuses on the duality of reason and unreason as conflicting twins that ideologize mimetic violence and rivalry. Also, the systemic abuses of objectism and dislocation in the oppressed territories propel Ghada to declare the urgency of truth, reconciliation and stubborn resistance for radical defamiliarization, seismic changes and profane rationality in national and public spheres. So, Ghada aspires to reach the invisible from the visible, the skeptical from the absolute and the indefinite from the definite.

2.4 The Israeli-Palestinian Cause as a Commonwealth Experience

When deepening the analytical anatomy of this work, we will figure out that the author promotes the sublimity of a commonwealth experience, which is an intentional key and avail for change. For her, Palestine can never be excluded from the commonwealth nations that create a historical variance regarding the dependence on an imperial centre, and then the adoption of different patterns for revolution and re-nationalization as an identitarian process more than a political decision: "*that nationalism of one kind or another is the determinate ideological imperative in the cultural productions of the 'Third World' in the era of colonialism and imperialism*" (Aijaz Ahmad, 43). It's a social re-fabric which aims to practicalize the struggle towards economic, political and cultural self-reliance. Moreover, the author considers that this newness should be factualized for the Palestinian people who embody a sense of enthusiasm, mechanized by constant urgency for the re-creation of their socio-cultural selfhood. This perception is also incited by too many authors who belong to Canada, New Zealand and Australia to illustrate the quiddity of Commonwealth literature. All of these modelized literatures unify in citing the thematic importance of concepts like 'landfall' and 'cultural identity' which forge a political thinking interlaced with a humanistic sense of being. Then, the author centralizes the perspective of change against the inherent absolutism of Israeli imperialism. A. Norman Jeffares insists on provoking and adumbrating the significance of the national identity when contextualizing the postcolonial intentionality for change: "*To write, as Yeats put it, for one's own race, is obviously the most satisfactory situation for a writer. And yet the audience outside his immediate circle of friends, outside his own region, is very important*" (Ashcroft, Griffiths, Tiffin, 67). If we amalgamate all of the structural components of Ghada's text, we will realize that it's a literary masterpiece with a universal quilt, regarding its thematic greatness for generalization. Its basic aim is to prioritize

the conviction that the imperial centre always gets nourishment and prowess from the colonial periphery. Such literary alternatives explicitly challenge the commonly accepted tradition of British literature by holding a revolutionary specificity against abstract universal mechanizations and concerns. This idea is highly consolidated and confessed by A. L. McLeod in *The Commonwealth Pen*: "*Mere race and color problems never produce good literature. These problems have to become submerged in more universal themes… have genuine, human attributes, and the book is a good novel because the author deals with human and universal values*" (Ashcroft, Griffiths, Tiffin, 67-68). In fact, Ghada karmi believes in the importance of universality for finalizing a work with an authoritative and introspective aspect, based on an absolute priori entities which deliver the contingency of cosmopolitan standards of criticism. Generally speaking, the tradition of the commonwealth literature exploits the extremity of two poles at continuum, as they complement rather than compete with each other. Ghada Karmi is an author who explicitizes the structural dynamics of the universal pole, which disregards the relative isolation and uniqueness of individual characters to vibrate a cosmic and eternal attitude that articulates the life of men instead of a man, in terms of confronting the ramifications of the colonialist process. Margaret Attwood considers that the old literary tradition provoked a dichotomy rather than a reconciliation between the two poles, suggesting the necessity of universal principles for the exploitation of reality in its particular manifestations. At another dimension, the presence of the Palestinian man is an instance of how the colonized figure is a civilizational Other that projects all the latent discursiveness of the Israeli colonizer. The author argues that the Israeli-Palestinian cause is engendered by a contingent cultural myopia which liaises to the issues of ethnocentricity more than raciality. For her, the analysis of the cause should be liaised to a positivist reductionism which better illustrates its mode of production in terms of periodization, socio-linguistic formation, as well as the ideological struggles behind it. She privileges the nationalist ideology, which is extremely desirable as an external insertion of multiple phenomena which deregulate from the production systems of capitalism and socialism. This point brings us to delve deeper into the historico-political opposition of the First and Second world with the Third World. This classification is extensively encapsulated by Ghada's perspective as she analyzes how the imperialist system fragments the world between those who make history and those who are mere objects of it: "*its long-term strategy is to effect a radical restructuring of European thought and, particularly, historiography*" (J. C. Young, 158). In fact, Palestine is part of the Third World, which seems more transitional from slavery to masterhood rather than in limbo. This idea can be proved when the colonized country assumes and incarnates its post-independence by generalizing a systemic commodity production in all its sectors. The author asserts the same perspective that has always been adopted by all postcolonial authors; that the ideological formation of the third world should be based on nationalism more than imperialism and colonialism. That's what Jameson refers to as the national allegory. In this text, the author relates to nationalism without predetermined or fixed values, but she applies it with conformity to the Gramscian ideology of holding a specific political character of the power bloc and material force, which articulates the Palestinian auto-defense with its constitutional hegemony.

3. Conclusion

To sum up, it is a human question that addresses the polarities of the Israeli-Palestinian conflict, as it appears a duality of Occident Vs Orient, Collectivism Vs Individualism, Subjectivity Vs Objectivity and so on. So, the main problem is how to gain the prerogatives of the self without intruding or masquerading as the intimate and essential privileges of the other. In fact, Arab literature in English is a panoptic and diachronic framework that tackles otherness, displacement and ambivalence vis-à-vis global and contemporary issues. The author mediates a process of artistic and analytical decolonization by dismantling and deconstructing all the radical European codes for instrumentalizing the procedure of the postcolonial era in appropriating and subverting all the dominant colonial discourses. In fact, this study brings us to fathom how the author demands an utterly new and recovered reality, free of all imperialist taint. Moreover, it illustrates how the text adumbrates a metonymic representation of the globalized relationship between the colonizer and the colonized in its modes of epistemic violence, cultural denigration and pandemic brutality. It's a clear demand for purifying and recovering the postcolonial literature from all colonialist burdens, and thus vicariously and concretely practicalizing an anti-colonialist mode of thinking and performing. On the other hand, this study leads us to realize how the postcolonial text, in its cultural and socio-political approximations, remains always hybridized by the intensity of the relationship between the colonialist anthropology and epistemology, and the undeniable impulse for re-forging an independent local identity. This dialectical relationship always vibrates discursively and subjectively in its verbal and non-verbal forms of reflection and transmission. Then, the author fully realizes and convinces her readers that decolonization is an onerous process rather than a direct and subtle arrival. It's a procedure which continuously interrogates whether the hegemonic centrist systems can be peripheralized within a postcolonial tone of subversion and dismantling. In general, the author investigates the Palestinian cause as a practical illustration of the imperialist enterprise that implicates a set of discursive and biased strategies which problematize the project of postcolonial writing in its privileging of an in-between position of negotiation of national and regional reformations. Then, the Israeli project is a manifestation of a universal codality that bifurcates the world into a West and the rest. The main drive that this text instills in the readers is to re-read the European historical records for vitalizing the energy of postcolonial writing against the fictional, taxonomic and intrusive continuum of the neo-colonial desires and manipulations.

Conflict of Interest Statement

Me, the author of this article entitled "Cultural Otherness, Social Displacement and Political Ambivalence in Ghada Karmi's *Married to Another Man: Israel's Dilemma in Palestine*" declare that there are no conflicts of interest regarding the publication of this manuscript.

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