

THE FALSE NARRATIVE OF SETTLER COLONIALISM PORTRAYED IN ISRAELI CHILDREN'S STORY BOOK

NARASI PALSU KOLONIALISME PEMUKIM YANG TERDAPAT DALAM BUKU CERITA ANAK ISRAEL

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Abstract

The false narrative of settler colonialism is a form of colonial narrative through literacy media carried out to be able to control an area and eliminate the identity of the indigenous population of a community. This study aims to dismantle the false narrative contained in one of the Israeli children's story books entitled "Alon and Lebanon". The theoretical basis used in this study is the Critical Discourse Analysis Theory by Teun A. Van Dijk (2001), this theory offers two concepts of analysis levels, namely microlevel analysis and macrolevel analysis. The supporting theories used in this study are Marcel Danesi's Narrative Theory (2004) and Evelyn Nakana Glenn's Settler Colonialism Theory (2014). The study was conducted using qualitative methods. The results of the study show that in the Israeli children's story book entitled "Alon and Lebanon" two types of false narratives were found, namely absurd narrative and deceptive narrative.

Keywords: colonialism, settler colonialism, narrative, false narrative, critical discourse analysis

Abstrak

Narasi palsu kolonialisme pemukim merupakan bentuk narasi penjajahan melalui media literasi yang dilakukan untuk dapat menguasai suatu wilayah dan menghilangkan identitas penduduk asli suatu masyarakat. Penelitian ini bertujuan untuk membongkar narasi palsu yang terdapat dalam salah satu buku cerita anak Israel berjudul "Alon and Lebanon". Landasan teori yang digunakan dalam penelitian ini adalah Teori Critical Discourse Analysis milik Teun A. Van Dijk (2001), teori ini menawarkan dua konsep level analisis, yakni analisis microlevel dan analisis macrolevel. Teori pendukung yang dipakai dalam penelitian ini adalah Teori Narrative milik Marcel Danesi (2004) dan Teori Settler Colonialism milik Evelyn Nakana Glenn (2014). Penelitian dilakukan dengan menggunakan metode kualitatif. Hasil penelitian menunjukkan bahwa dalam buku cerita anak Israel berjudul "Alon and Lebanon" ditemukan dua jenis narasi palsu, yakni absurd narrative dan deceptive narrative.

Kata kunci: kolonialisme, kolonialisme pemukim, narasi, narasi palsu, analisis wacana kritis

Introduction

On September 23, 2024, the Israeli military carried out a massive airstrike on southern Lebanon, specifically on Hezbollah headquarters. The attack took place in the midst of the genocide of the Palestinian people also carried out by the Israeli people. In the attack, thousands of Lebanese people became victims, both those who died and those who were forced to flee to safer places. Israel targeted Hezbollah's weapons warehouse, which they believed was where rockets and missiles were launched to support Hamas. Not long after the attack occurred, social media was abuzz with one of the videos circulating.

On October 16, 2024, a video emerged from the Instagram social media account @sara_afroug about an Israeli children's book, entitled "Alon and Lebanon". The video shows a father and his son reading a children's story book. The book is in Hebrew, the official language of Israel, with English subtitles. The content of the book describes the narrative of settler colonialism carried out by the Israeli people against the Lebanese people. Israel uses children's books in the practice of disseminating colonial ideology. Children's story books are part of children's literature. Therefore, the narratives in children's story

books can have a strong influence on the formation of children's mind control. Referring to this background, this study aims to find out the narrative forms of settler colonialism in the Israeli children's book.

Teun A. van Dijk in Schiffrin (2001) stated that Critical Discourse Analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. CDA aims to offer a different mode or perspective of theorizing, analysis, and application throughout the whole field. We may find a more or less critical perspective in such diverse areas as pragmatics, conversation analysis, narrative analysis, rhetoric, stylistics, sociolinguistics, ethnography, or media analysis, among others. Crucial for critical discourse analysis is the explicit awareness of their role in society, both in microlevel and macrolevel. In everyday interaction and experience the microlevel and macrolevel form one unified whole. Language use, discourse, verbal interaction, and communicating belong to the microlevel of the social order. Meanwhile power, dominance, and inequality between social groups are typically terms that belong to a

macrolevel of analysis. There are several ways to analyze and bridge these levels: member-groups, action-process, context-social structure, personal and social cognition.

In member-groups level, language users engage in discourse as members of (several) social groups, organizations, or institutions; and conversely, groups thus may act “by” their members. In action-process level, social acts of individual actors are thus constituent parts of group actions and social processes, such as legislation, news making, or the reproduction of racism. In context-social structure level, situations of discursive interaction are similarly part of constitutive of social structure. In personal and social cognition level, language users as social actors have both personal and social cognition, such as personal memories, knowledge and opinions, as well as those shared with members of the group culture as a whole. Both types of cognition influence interaction and discourse of individual members, whereas shared “social representations” govern the collective actions of a group (van Dijk, 1996). A narrative can relate to all of these levels.

Marcel Danesi (2004) stated that narrative is a text that has been constructed in such a way as to represent a sequence of events or actions that are felt to be logically connected to each other or intertwined in some way. The narrative sequence may be purely fact-based, as in a newspaper report or a psychoanalytic session, or fictional, as in a novel, a fairy-tale, a children book, etc. The meaning of the narrative text is not a straightforward process of determining the meanings of the individual words with which it is constructed; rather, it involves interpreting it holistically, as a sign, in which X is the actual narrative text and Y the meaning that can be extracted from it. The Y in this case is often called the subtext. The subtext is extracted by readers from cues within the main text. As we can see the narrative text constructed at the table 1.

Narrative texts can be verbal, nonverbal, or a combination of both. An example of a verbal narrative is a short story; an example of nonverbal narrative is a silent movie that tells a story through image sequences; an example of a combined verbal-nonverbal narrative is a comic book story.

Table 1. The Concept of Sign by Marcel Danesi (2004)

X → Main text
Y → Subtext

The essence of narrative is plot, character, and setting. The plot is basically what the narrative is all about; it is a kind of “macro-referent,” to which the narrative, as a text, draws attention. Character refers to the people or beings about whom the narrative tells a story. Each character is a sign standing for a personality type – the hero, the coward, the lover, the friend, and so on. The setting is the location where, and the time when, the plot takes place. Fictional narration has been a yardstick for probing human actions and human character. This is probably because narrative structure is felt to reflect the structure of real-life events.

Vladimir Propp in Marcel Danesi (2004) argued that stories seem to be similar the world over and why we tell stories to children instinctively. Stories allow children to make sense of the real world, providing the intelligible formats that give pattern and continuity to their observations of daily life. In effect, they impart the sense that there is a plot to life, that the characters in it serve some meaningful purpose, and that the setting of life is part of a meaningful cosmos. A serious work of fiction stimulates reflection and leads to a better understanding of some

aspect of human reality. By creating characters, placing them in specific situations, and establishing a point of view, writers of fiction set forth judgments about moral, philosophical, psychological, or social problems. But by their very nature, narratives also bring out the relationship between sign and reality.

According to Toner (2022), the ability to explain a false belief can, to some extent, be viewed as a window into children’s Theory of Mind (ToM). Childhood is the right age to form cognition and perception (Ali, 2024). The narrative instinct in children is as much a part of the constitution of human life. It is as fundamental to human physic life, as breathing is to physical life. To describe what happened as well as why it happened has been referred to as combining referential and evaluative narrative functions and to verbalize inferences about protagonists’ goals and internal states are regarded as aspects of story grammar or narrative macrostructure. However, specific linguistic devices are also necessary to express internal states. Such aspects of narrative microstructure include the use of causal linking devices and mental verbs.

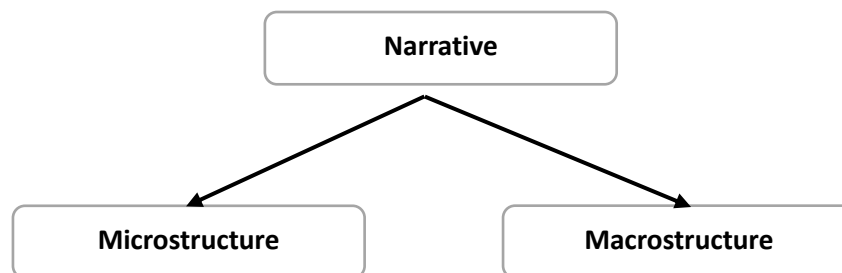


Figure 1. The Concept of Narrative by Marcel Danesi (2004)

The impact of false narratives extends far beyond the individual level. These stories can ripple through families, communities, and entire societies, shaping public opinion, influencing policy decisions, and even altering the course of history. From conspiracy theories to cultural myths, false narratives have the power to unite or divide, inspire or mislead; 1). Absurd Narrative, A narrative which seems to have been accepted by a large majority including the most well-informed and otherwise highly educated members of the population including scientist in many disciplines; 2). Deceptive Narrative, it is complex psychological constructs that can profoundly influence our thoughts, emotions, and behaviors. This narrative can range from personal misconceptions about our abilities to widespread societal beliefs that shape entire cultures.

Schiffrin (2001) argued that if controlling discourse is a first major form of power, controlling people's mind is the other

fundamental way to reproduce dominance and hegemony. First, recipients tend to accept beliefs, knowledge, and opinions through discourse from what they see as authoritative, trustworthy, or credible sources, such as scholars, experts, professionals, or reliable media. Second, in some situations participants are obliged to be recipients of discourse, e.g. in education and in many job situations. Third, in many situations there are no public discourses or media that may provide information from which alternative beliefs may be derived. Fourth, recipients may not have the knowledge and beliefs needed to challenge the discourse or information they are exposed to.

Evelyn Nakana Glenn (2014) stated that settler colonialism should be seen not as an event but as an ongoing structure. It is a discrete form of colonialism in its own right. Settler colonialism operated autonomously in the context of developing colonial discourse and practice. It engages with literature and

aims to integrate it. Settler colonialism's objective is to acquire land and to gain control of resources so that colonists can settle permanently and form new communities. They seek to transform the new colony into "home". The settler goal of seizing and establishing property rights over land and resources required the removal of indigenes, which was accomplished by various forms of direct and indirect violence, including militarized genocide. It can also be accomplished through assimilation.

Academic studies related to discourse as a medium for conveying power, ideology, or norms are not a new phenomenon. Several previous studies have explored this topic. One of them is by Kettenbach, which focuses in the difference between settler nations and colonial nations. This research is entitled *A Critical Discourse Analysis of the Impact of Settler Colonialism on Populist Environmental*. It aims to answer the strengths between settler and colonial nations. It reveals that the parties from settler nations showcased a greater presence than the parties from colonial nations (Kettenbach, 2018). Next, Harvinder's research, titled *Deconstructing Colonial Narratives: A Critical Analysis of Aime Cesaire's Discourse on Colonialism* delves into the profound work of Aime Cesaire to

conduct a critical analysis aimed at deconstructing the prevailing colonial narrative. This research seeks to elucidate the key themes, rhetorical strategies, and socio-political implications on colonial narratives (Harvinder, 2023). These previous studies and explanations have the same goal, namely to dismantle the narrative of colonialism in discourse text. While in this research, the researcher focuses on the narrative of settler colonialism. Even though settler colonialism is a discrete form of colonialism in its own right, it should be recognized as an important and legitimate subtype of colonialism. Furthermore, the results of this discussion are expected to increase the understanding of false narrative used in settler colonialism discourse.

Method

This research used qualitative research method. Patricia Leavy (2014) stated that qualitative research is a way of learning about social reality. This approach is often used to explore, describe, or explain social phenomenon; unpack the meanings people ascribe to activities, situations, events, or artefacts; build a depth of understanding about some aspect of social life; build "thick descriptions" of people in naturalistic settings; explore new or under researched

areas; or make micro-macro links (illuminate connections between individuals-groups and institutional and/or cultural contexts). It is an engaged way of building knowledge about the social world and human experience. It demonstrates a different approach than methods of quantitative research. Although the processes are similar, qualitative methods rely on text and image data, have unique steps in data analysis, and draw on diverse designs.

This research used multiple sources of data. The researcher allows to gather multiple forms of data, such as documents and audiovisual information rather than rely on a single data source. Then the researcher reviews all of the data, makes sense of it, and organizes it.

The source of data in this research consists of qualitative audiovisual and digital materials (including social media materials; a video that has been circulating on media social Instagram @sara_afroug). The video shows an Israeli father read a book to his young son, titled "Alon and Lebanon" (with English subtitle). The author of the book is Amos Azariah, a lecturer at Ariel University. The book was published by Uri Tzafon in 2024. Meanwhile, the data in this research

was taken from the written text (English subtitle) of the book. The video was published on October 16, 2024.

In collecting the data, the researcher implemented several procedures as follows: choosing the data source, reading and watching the source of data carefully and thoroughly, choosing the data, and analyzing the data through van Dijk's theory of microlevel and macrolevel in Critical Discourse Analysis. The goal of this method is to reveal the underlying assumptions embedded in texts and to determine what this ideological stance is, based on the literary elements, such as children book. In completing this research, library research is done to gain theories and references to support the analysis.

Result and Discussion

In this section, the analysis can be seen from two levels of discourse, namely microlevel and macrolevel. Analysis in the microlevel will focus on the level of language structure and literal meaning, while analysis in the macrolevel will focus on the level of context outside of language such as the power and dominance of a narrative in a society. The following is Book's Identity of Alon and Lebanon (2024) at table 2.

Tabel 2. Children Book's Identity Entitled "Alon and Lebanon" (2024)

Title	<i>Alon and Lebanon</i>
Year	2024
Author	Amos Azariah, a lecturer at Ariel University
Publisher	Uri Tzafon
Plot	The fictional story of a young Israeli boy named Alon, who has grown up in the kibbutz of Misgav Am on the border with Lebanon. After he and his family are driven from the settlement due to the escalating conflict across the border, Alon misses the picturesque views of Lebanon from his bedroom window.
Character	Alon and His Father
Setting	The border land near the Lebanon

Datum 1

Narrative Text:

*This is **Lebanon***

*It is very **beautiful***

*I would like to **go** to Lebanon*

*I want to **picnic** there*

Microlevel:

Microlevel analysis includes language use, verbal interaction, and communication in a discourse text. In the first datum, the narrative that appears in the storybook "Alon and Lebanon" tries to describe the beauty of Lebanon through its two opening sentences "This is Lebanon and and "it is very beautiful". The word "Lebanon" refers to small country in the Middle East, where Beirut (Paris of the East) serves as its capital. Geographically, Lebanon is bordered by the Mediterranean Sea to the west, Syria-Africa to the north and east, and Israel to the south. The word "beautiful" refers to Lebanon which is known for its natural beauty and rich culture, as well as a long history that reflects the influence of various Middle Eastern

civilizations. Lebanon has one of the oldest cities in the world, namely Byblos. Initially, the narrative in the children's storybook has a positive representation of Lebanon.

The positive representation continues in the following sentences. This can be seen from the sentences "I would like to go to Lebanon" and "I want to picnic there". The word "go" refers to the meaning "to leave the place where you are, in order to do something". This sentence form is a statement sentence that contains a persuasive style of language, because it indirectly invites readers to do the same thing, namely "go to Lebanon" and do something there. The word "picnic" then completes the intended purpose. What is meant by "picnic" in the Longman Dictionary of Contemporary English (2003) refers to the understanding "to take food and eat it outdoors, especially in the country". Picnic activities are recreational and entertainment activities. Implicitly, the narrative in the Israeli

children's story book states that Lebanon is a safe and comfortable country to visit.

Macrolevel:

Macrolevel analysis includes power, dominance, and inequality between social groups. This macrolevel analysis can be seen from several sub-levels, such as members-groups, action-process, context-social structure, personal and social cognition levels.

Members-groups refers to the social groups represented in the discourse, including how these groups are represented in the text and how this representation can influence perceptions and attitudes towards the group. In the first datum, there are two members-groups involved in the narrative, namely Israel and Lebanon. Israel is represented through the original Hebrew language used in the children's storybook, while Lebanon is represented as the object being discussed in the children's storybook. In the opening narrative, Israel describes Lebanon as a country that has a positive representation, so that the perceptions and attitudes given by the readers of the discourse are also formed to be positive.

Action-process refers to the ways in which actions and events are represented in discourse. It involves actors, actions, and discourse goals. In the narrative above, the

actor involved in the discourse is Israel. Actions in the Israeli discourse are evidenced by the publication of a children's story book entitled "Alon and Lebanon" in 2024. The purpose of publishing this narrative about Lebanon is to provide information to its readers about the positive values of Lebanon. Building a sense of admiration for Lebanon.

Context-social structure refers to the broader social structure that influences the production and interpretation of discourse. Including factors such as power, ideology, and social norms that shape discourse. The discourse in this datum was produced by Israeli-blooded writers and publishers based in Israel. As a writer, Amos Azariah, is also known to be a lecturer at Ariel University, Israel. Meanwhile, the publisher of the book "Alon and Lebanon", Uri Tzafon, has an image as a new ultra-right group that aims to realize the biblical dream of reclaiming southern Lebanon as part of Israel. As individuals with higher education backgrounds and large groups, both of Amos Azariah and Uri Tzafon have the power to be able to shape and spread social discourse according to their ideology and the social norms that apply in Israeli society.

Personal and social cognition refers to how individuals and groups process

information and construct knowledge through discourse. This discourse can influence social cognition. Children's story books are one of the effective tools in building early childhood cognition. Because childhood is a crucial stage for a child to be able to obtain important information that can shape their character. Through the narrative of this children's story book, understanding and belief from one generation to the next are passed down. Including, the understanding and belief that Lebanon is a beautiful country.

In fact, this narrative is actually not in accordance with the situational conditions that occurred in southern Lebanon at the end of 2024. On September 26, 2024, Israel carried out an airstrike on southern Lebanon. According to the Lebanese Ministry of Health, the attack killed hundreds to thousands of Lebanese people. The narrative in the children's storybook does not show the real reality that occurred in Lebanon, that Israel's desire to come to Lebanon was not for recreational purposes such as picnics, not to enjoy the beauty of Lebanon, but for the purpose of warfare and destruction of the region. So that the interpretation of Israel's actions towards Lebanon can mislead readers of the children's book. Children cannot

observe the real world with the false narrative given by the children's storybook. Understanding of this false narrative is extended through the family structure, namely from father to son.

Datum 2

Narrative Text:

*You **can't** go there*

*It is **dangerous***

*The **enemy** is still there*

Microlevel:

Microlevel analysis includes language use, verbal interaction, and communication in a discourse text. In the second datum in this Israeli children's storybook, the representation of Lebanon is changed, from positive to negative. Lebanon is no longer depicted as a beautiful country, but rather as a country in conflict. Especially, a country that has a conflict with Israel. In the sentence "You can't go there", there is a negative language structure, which is taken from the word "can't", the negative form of the verb "can". The word "can't" means "to be unable or not allowed to". In this sentence, the word "can't" refers to the prohibition of visiting Lebanon. The reason is because Lebanon is considered as a dangerous area. The word "dangerous" refers to the meaning "able or likely to harm or kill you". The dangerous

situation that occurs in Lebanon is triggered by the presence of "enemy" who is still there. The word "enemy" means "someone who hates you and wants to harm you; someone who opposes or competes against you".

Macrolevel:

Macrolevel analysis includes power, dominance, and inequality between social groups. This macrolevel analysis can be seen from several sub-levels, such as members-groups, action-process, context-social structure, personal and social cognition levels.

Members-groups refers to the social groups represented in the discourse, including how these groups are represented in the text and how this representation can influence perceptions and attitudes towards the group. In the second datum, there are two member-groups that are still involved in the narrative, namely Israel and Lebanon. Israel is still represented through the original Hebrew language used in the children's storybook, while Lebanon is still represented as the object being discussed in the children's storybook. However, in this second datum, Lebanon is represented in a negative way, namely as a country in conflict. So that the perception that arises about Lebanon changes to be bad and the attitude given by

Israel to Lebanon is a ban on Israeli citizens from visiting Lebanon.

Action-process refers to the ways in which actions and events are represented in discourse. It involves actors, actions, and discourse goals. In the narrative above, the one who is involved as the actor of discourse is Israel. Considering that the children's story book entitled "Alon and Lebanon" was written by an Israeli author and published by an Israeli publisher. In this second datum, the action that appears as discourse is a statement in the form of a prohibition. Meanwhile, the purpose of the discourse is to provide information to readers about the dangerous situation that is currently happening in Lebanon and to openly state that Lebanon is Israel's enemy. Israeli children have been given a narrative that they have an enemy.

Context-social structure refers to the broader social structure that influences the production and interpretation of discourse. The narrative in this datum is told by a father to his son. In family relationships, parents usually have full power over their family, including their children. Parents are the first school for their children. Therefore, all forms of ideology held by parents can have a great influence on the child. Including, the way a child interprets something. If the ideology

held by parents is the ideology of settler colonialism, then their children are actually in great danger. Through this ideology of settler colonialism, their children are taught to become a colonial nation, a nation that likes to oppress other nations, and a nation that likes to steal the homes and resources of other nations to be controlled by their nation through bad ways such as through forced assimilation, expulsion, and even murder. This ideology of settler colonialism is exacerbated by the social norms that exist and develop in the midst of Israeli society. They justify the actions of settler colonialism, feel proud of the actions of settler colonialism, and perpetuate the actions of settler colonialism from one generation to the next, making settler colonialism a culture for Israeli society.

Personal and social cognition refers to how individuals and groups process information and construct knowledge through discourse. Referring to the analysis results in the context-social structure component above, a false narrative is rebuilt by Israel through its children's story books. They explicitly say that Lebanon is dangerous, but what is actually dangerous is their settler colonialism ideology. Israel's false narrative can also be seen in the children's story book

which implicitly states that Lebanon can hurt or even kill the Israeli people. The Lebanese people are also depicted as people who hate and fight Israel. In reality, since 1978 Israel has invaded Lebanon many times. Invasion is a military action in which a country or group aggressively enters another territory for the purpose of controlling and conquering that territory. This Israeli invasion involved direct intervention through the use of military force. In this act of invasion, it was the Israeli group that injured and killed the Lebanese people. Not only that, through this invasion Israel also indirectly injured and killed its own people, especially when the Lebanese side took action to retaliate against Israel's brutal attacks without stopping. Israel is recorded as always starting the attack on Lebanon first.

As a party that always starts the conflict first, this actually shows that the values of hatred towards other nations and dangerous actions are owned by the Israelis. If Lebanon is seen as a group that opposes Israel, the act of opposing can be seen as a form of resistance from victims of military attacks to defend the sovereignty of their nation and country. In this narrative, Israel can cause mislead to the readers of the children's book. Because what is being narrated does not match the actual situation between Lebanon and Israel.

Datum 3

Narrative Text:

*It is not **ours** yet*

*It will be **for us***

*Lebanon is **ours***

Microlevel:

Microlevel analysis includes language use, verbal interaction, and communication in a discourse text. In the third datum, there is a repetition of the word “ours” in the sentences “It is not ours yet” and “Lebanon is ours”. In English, the word “ours” itself is a plural possessive pronoun. The word “ours” is used to replace nouns that indicate ownership by the group “we”. The meaning of “ours” refers to “our Lebanon”. Both Israel and Lebanon are two self-governing territories. In this datum, the narrative of settler colonialism can be seen very clearly, namely Israel's desire to be able to control and make Lebanon a part of Israel.

This narrative is further strengthened by the phrase “for us” referring to the meaning of “used to say who is intended to get or use something”, the word “us” in the context of the narrative of this children's story book refers to the “Israeli nation”. The use of the future tense “will be” indicates that Israel will continue to colonize the Lebanese people until they can control Lebanon as a whole. This shows that the

narrative of settler colonialism is an ongoing structure that is constructed in such a way that it becomes a culture in society. The narrative of settler colonialism can be conveyed through literary works. The perpetrators of settler colonialism aim to occupy the colonized areas as their new home and erase the existence of the local population from the area. They can do it in various ways, both directly such as military invasion and genocide, or indirectly such as the narrative in books.

Macrolevel:

Macrolevel analysis includes power, dominance, and inequality between social groups. This macrolevel analysis can be seen from several sub-levels, such as members-groups, action-process, context-social structure, personal and social cognition levels. Member-groups refers to the social group represented in the discourse, including how these groups are represented in text and how this representation can influence perceptions and attitudes towards the group. In the third datum, Israel represents itself as a country that is stronger than Lebanon, this is proven by the statement that the Israeli people will make Lebanon theirs. On the other hand, the Lebanese people are

represented as a weaker group because they are being and will be controlled. So, the perception that arises about Israel is a powerful country and the attitude they give to Lebanon is a condescending attitude.

Action-process refers to the ways in which actions and events are represented in discourse. It involves actors, actions, and discourse goals. Israel is still the actor in this discourse. The actions in this discourse represent the true goal of the settler colonialism group, which is to seize territory that is the sovereignty of another nation. Uri Tzafon, the publisher of this children's story book, has a reputation as a group that organizes the Israeli settler colonialism movement. Uri Tzafon, named for a biblical verse literary meaning "awaken, O North", made it clear that both war and occupation are firmly on the agenda as Israel expands its military operations toward Lebanon. This group is looking to push this extreme vision even further; brainwashing the children through children's story books.

Context-social structure refers to the broader social structure that influences the production and interpretation of discourse. In the publishing world, both authors and publishers have full power over the discourses

they produce. As part of a literacy product, they have a function to disseminate information, including ideology. The story in the book "Alon and Lebanon" is in line with Uri Tzafon's vision and mission to invade the Israeli settler colonialism movement, not only against Gaza but also against Lebanon, especially the southern part. They believe that what is called southern Lebanon is really and truly simply the northern Galilee, a region in Israel.

Personal and social cognition refers to how individuals and groups process information and construct knowledge through discourse. Children's story books can be categorized as children's literature. As children's literature, reading books have an important role in education, building personality, and as entertainment for children. If the values of a colonial nation have been instilled in children's story books, then children will see colonialism as something common and permissible to do.

Settler colonialism is not the same as migration. Migration, by definition, moves to another country and leads diasporic lives. While settlers, on the contrary, move to 'their' country. The desire to seize the territory of Lebanon is in the Israeli children's story book.

From the analysis of the three data above through the micro and macro levels, it was found that the children's story book entitled "Alon and Lebanon" by Amoz Azariah falls into the category of absurd narrative and deceptive narrative. In the absurd narrative category, this settler colonialism narrative is accepted by most Israeli society as a truth, even these narratives are also spread by people with higher education backgrounds such as Amoz Azariah who is a lecturer at Ariel University, in addition to being the author of this children's story book. In the deceptive narrative category, the settler colonialism narrative can be seen from the interaction between parents and children while reading this book together. Parents accept and guide their children's thoughts, emotions, and habits through these reading books.

In deceptive narrative, what is narrated can arise from personal misconceptions that ultimately form social beliefs that shape entire cultures. In this case, the settler colonialism narrative of the Israeli nation was deliberately passed down from one generation to the next. Their children were taught to be a colonizing nation from a young age. The children of the Israeli nation can accept the misconception of settler

colonialism because the source of the narrative they get from the people closest to them, from people they trust, such as the family environment, educational environment, and the social environment as a whole. This can strengthen the false narrative because there is no discourse or media that can provide accurate information about the false truths they believe in. So, they continue to be immersed in the false narrative. The narrative that implicitly says that the Israeli nation is a colonizing nation, so anyone who refuses to be colonized by Israel and resists is an enemy of the Israeli nation.

Conclusion

The Israeli children's storybook entitled "Alon and Lebanon" narrates the concept of settler colonialism towards the Lebanese people. Initially, Lebanon was written as a beautiful country, but then it was involved in a conflict with Israel, so that in the end the Israeli people wanted to control the Lebanese region as their own. Through the principle of discourse analysis, the narrative in the children's storybook is analyzed through two levels of analysis, namely microlevel and macrolevel. At the microlevel, the analysis focuses on the structure and literal meaning of a language. At the macrolevel, the analysis

focuses on the context of language outside the structure and literal meaning to find the dominance of text in a social context, such as members-group, action-process, context-social structure, personal and social cognition.

The dominance of the text refers to the narrative of settler colonialism of the Israeli nation towards the Lebanese nation which emerges through the interpretation of linguistic signs in the characters, setting and time, to the plot. The narrative in children's story books is important because it can be a benchmark for human actions and human character, considering that children's story books should reflect real events that occur in everyday life. A true narrative will lead children to understand aspects of human life better. Meanwhile, a false narrative will have a bad impact not only on individuals, but also on the society of a culture. The false narrative in the book "Alon and Lebanon" can cause mislead and the dominance of power abuse, because it falls into the category of absurd narrative, a false narrative spread by people with higher education; experts in their fields, and deceptive narrative, the complexity of thoughts, emotions, and habits that can influence the social beliefs of a society and form a colonial culture in the Israeli nation.

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