

The Lasting Resonance of *Men in the Sun* in the Tragedy of Gaza: From the Tank to the Tents

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Abstract:

This article challenges the timelessness of Ghassan Kanafani *Men in the Sun* as a means of interpreting the displacement existing, and specifically the humanitarian crisis, in Gaza. It analyzes the key themes of the novella confusion, perilous travel, uncertainty, impossibility and pressures of the environment and places them in the life of the displaced Palestinians who demonstrate how systemic oppression, neglect and vulnerability intersect to form human suffering. This study demonstrates that Kanafani envisioned the frequent crises his people faced, describing displacement as an event that encompasses physical risk, ethical dilemmas, and social marginalization.

By connecting textual analysis with contemporary humanitarian realities, the research opens up a new view of displacement, resilience, and ethical responsibility within texts in recent years. To this end, it emphasizes the ability of literature to reach beyond history and reveal fundamental implications of memory politics, structural inequality, and the human cost of marginalization, and adds to knowledge by connecting literary representation to empirical knowledge about contemporary crises in Palestine.

Keywords: Ghassan Kanafani, *Men in the Sun*, Displacement, Gaza humanitarian crisis, Structural oppression.

Introduction:

The Gaza Strip is today one of the most isolated and fragmented cities in the world, and survival is a practice of endurance. In October 2023, almost 94 per cent of the population of the enclave fled violence, as more than 1.9 million Palestinians had fled for fear of violence

(Stamatopoulou-Robbins, 2024). A number of thousands have been killed, and entire neighborhoods have collapsed into rubble. Humanitarian agencies describe Gaza as “uninhabitable,” and families live in makeshift tents in the face of collapsed infrastructure, limited access to clean water, and desperate medical services (UNRWA, 2025; OCHA, 2025). In this complex of tents and ruins, the trauma of confinement, confiscation, and the struggle for survival again retaliates with painful familiarity. Indeed, the tragedy in this twentieth century is haunting, reminiscent of Ghassan Kanafani’s 1963 novel *Men in the Sun*, when three Palestinian refugees carry themselves in a sealed water tank in order to cross borders to seek a dignified life. Kanafani’s fiction embodies a prophecy of the present day Gaza, where people still live locked in closed borders and silenced by global disinformation (Madi, 2025). The fictional and real contexts in which displacement is portrayed are both represented physically and exist as an eternal existential condition, in which the boundaries between life, space, and hope become blurred under the pressure of being left behind by politics (Menger, 2018).

Men in the Sun by Ghassan Kanafani has long been considered as a key source of Palestinian resistance literature (Neimneh, 2017). The narrative captures the early years of the Palestinian refugee crisis after the Nakba of 1948, revealing the grief of exile, corruption of political leadership, and suffocation of the poor. Scholars like Neimneh (2017) and Nassar (2021) have noted Kanafani’s capacity for conveying political trauma into an imaginary landscape of confinement and silence. The central metaphor of the novella is the tank, where refugees are seduced into a temporary and psychological trapping from which they are denied access to movement, speech, and self-determination. To this end, this paper suggests that such a metaphor is particularly powerful in Gaza today; the tent is replaced by the tank as a new form of containment, displacement, and tainted suffering.

This study is aimed at looking at how *Men in the Sun* still reverberates in the life of the displacement struggle in Gaza (Feldman, 2006). Specifically, it tries to analyze the ways in which the story of travel, confinement, secularism, and defeat resembles the present humanitarian crisis in Gaza. This project seeks to examine how the novella, as a symbol of early exile from 1948, remains relevant in the way that the experience for today’s refugees is articulated by the authors. Through this literary and historical lens, this study approaches

the transition from tank to tents as a continuum of Palestinian dispossession and resilience (Migdad, 2024).

The objective of the study is threefold: First, it reviews *Men in the Sun* with great detail through textual and thematic analysis and draws on the representation of confinement, death, and the loss of agency. Second, it traces a correlation between literary metaphor and lived experience through its observations and testimony of reports and testimony regarding the human catastrophe that has unfolded in Gaza. Third, it explores the relation between literature and reality and its apparent impetus for the long-standing conditions of exile that characterize the Palestinian story (Mir, 2013). The expected outcomes will be a new understanding of Kanafani's novella as a dynamic cultural text that transcends the historical past; an interpretive model of "container-space," an embedded motif, as a motif of displacement, and an interdisciplinarity with interdisciplinary reading, where literary analysis is informed by humanitarian discourse.

This paper contributes to existing scholarship in three ways. First, it takes *Men in the Sun* out of the broader context of modern Palestinian suffering and places it within the current political context of the 1960s. Second, the elaboration of the approach to literary analysis and the new research into displacement and refugee studies brings together existing literature, trauma studies, and humanitarian studies in a cross-disciplinary context. Third, it revives an international awareness of literature as a form of resistance and memory, maintaining continuity of Palestinian identity in the complex history of exile (Mulligan, 2021). This work shows that the displacement of Palestine is not an end in itself, but an unforgettable battle of endurance and defiance. The text then proves that Kanafani's prophetic vision still explains and humanizes the tragedy in Gaza and reminds readers of what he told them more than sixty years ago, "Why didn't they knock on the tank?" But, when someone is stranded under ripped tent material, they still echo the mournful shouts of those who want to avoid catastrophe.

Literature Review

Connecting Literary and Humanitarian Discourses

Ghassan Kanafani's '*Men in the Sun*' remains a meaningful text within this poetic tradition of Palestine, as it seeks to identify profound meaning in displacement or the complicated concepts of survival in hostile spaces (Aldous, 2021). The meaning of this specific literary work can be judged by its flexibility over time and location, enabling it

to fit fairly well as part of an allegory of the Palestinian experience. There is so much literature produced from the academic discourse on how symbols, technique, and analysis of identity issues are applied, as well as concerns regarding identity problems. More recently, the critical receptions of *Men in the Sun* have expanded on the earlier interpretations by incorporating an intersection of approaches from various disciplines, taking on more contemporary paradigms (Puckett, 2013). For example, analyses of the text employing approaches from postcolonial theory, feminism, or trauma theory offer hermeneutics of meaning which reveal fresh levels of meaning. These reviews dwell on the manner in which this text may be used to respond to the present-day global problems such as those of migration, statelessness or memory politics hence testifying to the fact that this text is a powerful instrument of knowledge of the dynamics of displacement in the contemporary world.

The research conducted by (Bsharat, 2025) on the feminist-postcolonial subalternization of the role of females in *Men in the Sun* is one of the most valuable contributions to this debate (Maxwell, 2016). The study unearths the signifying of females as a symbol majorly of an occupied territory in the story where female's voice is virtually missing. This figurative depiction of women in the text highlights the masculine spaces of the story.

Moreover, current research on the negotiation of trauma in Kanafani's work has also helped to increase our understanding of the psychological complexity of this novella. This literature explores the trauma of the postcolonial subjects of its protagonists. It also shows the loss or lack of belief that prevails over its protagonists' lives (Klarer, 2023). In the full text of postcolonial literature, this literature is integrated into the text of postcolonial literature in order to provide us with more information about the psychological impact of displacement and of colonial history.

Amidst all these stylistic fusions, one can observe that *Men in the Sun* is more than merely documenting the tragedy that Palestinians had to endure against their will. It is a simple form of displacement and the way human will rolls on. The depths of the symbolic material and the personalities of the book, and that clunky manner of telling the story, are still delighting countless ingenious debates. Such an argument is what impresses the novel as directly being the heart of Palestinian literature. It is perceived as the most significant tool that they employ in discussing the whole issue of displacement.

Current Displacement and the Humanitarian Crisis in Gaza

The humanitarian situation in Gaza is continuing to push people to revert to consideration of what displacement entails to them. It strikes individuals and whole parts of people. On October 2023, recent reports requested the evacuation of over 1.9 million people since the beginning. Most of them end up in vacant camps or vacant schools or simply makeshift places (UNRWA, 2025). OCHA, 2025. Naturally, they are homeless. Most parents retain the possession of several of the basic needs such as doctor visits, safe water and lights. Food crises are an eternity. All in all, psychological stress diffuses. It's not expected to happen. The manner that these issues continue to develop and increase indicates that Kanafani has not lost faithfulness to the book. They describe human suffering, division of communities and the strong power of respect even when all is pushing against.

Gaza demonstrates the strength of movements, all bound in greater boundaries with long-term containment and blockades. The shifting is, today, beyond shifting locations for a short period. It involves locked rooms and constant viewing. The equivocation of moving from one place to another becomes the weak point in the political game. Kanafani imagines the tank as an obvious barrier and symbol for maintaining privacy. It restricts their moves while also carrying pressure over their minds. The reality is that today Gaza actually feels like that. People get through obstacles in the open. They also bear the heavy weight of no country, swamped out in politics and attacks that come and go. (Hamdan, 2023).

Men in the Sun is a representation of travel and holding still – in that there's an opposite state living between the displaced people in Gaza (Shamallakh 2021). Red tape, checkpoint checks, and broken systems are left at the end of a journey. The sun in Kanafani's tale represents relentless rage and danger to survival. It seems to be similar to what Palestinians are currently experiencing in the open, a mass of people crammed into short-term spots, burning heat without cover, and no clean ways to deal with waste. All that makes everyday survival worse. It adds more stress to the mind from being stuck in limbo. Kanafani's book symbols can help in looking at today's problems.

The mechanisms of the transfer of the image off the books to the ground enable new studies to establish how narratives define and elucidate the visions of human catastrophes. His short novel, that of Kanafani, transcended the woundedness. The wrongness and the

correctness of the feelings regarding being forced out are attracted. This provides us with a reason of why leaders and societies overlook the essentials (BENAA, 2020). It turns literature into one of the very important instruments of the same. It is echoing morality, the scenes and domestic issues of the non-native home. The book makes a connection between ancient tales of relocating to the massive reduction of funds stipulated by aid at this present moment.

Interdisciplinary Approaches to Literature and Displacement

This analysis of academic literature actually enhances the knowledge we already have about the skill of Kanafani as a writer. It further describes why his narratives are important to us in modern day problems of displacement, identity and the capacities of people to recover. Subsequently, other studies have also started to integrate literary deconstruction with actual information (Shijila, 2021). They also adopt concepts of postcolonial theory, trauma studies, spatial theory, and migration studies all this is all about the mental, moral, and social-political aspects of being relocated (Crawford andamp Mansour, 2020; Hamdan, 2022; Hamdan, 2022; Bsharat et al., 2025). These ambivalent methods focus on the relationships of constructed spaces, narrative gimmicks, and characters in *Men in the Sun* to what is already being dispossessed by displacement. One of them is the prolonged humanitarian crisis in Gaza.

In exploring literature this way, both scholars and researchers will find that Kanafani's short novel is powerful in ways that its narrative is anchored by the strong emotions and wrongful struggles of being away from home. It also helps to think about bigger systems of unfair treatment. Here's the tank, the trip, and that hot heat in the story. They are not writing tools. They represent the limits, red-tape barriers, and the deep risks people must move to today that people are still facing today. Putting these story components next to actual evidence of displacement shows how the book links personal, emotional, and other things to social, political, and material information in the real world. Finally, it allows for literary studies that deal with ethics (Zalman, 2002).

The latter, along with the need to show human pain in a careful, responsible manner, is also highlighted in these cross-field methods. Kanafani's writing, reminiscent of his other pieces, takes account of the emotional aspects of disasters (Hajj, 2016). Hundreds of aid reports often miss the small details of fear, sadness, waiting, and holding on to hope. Because you pair books with science-based social images, your

picture becomes a more cohesive representation of displacement. It focuses on the hard aspects of being pushed to move, and the psychological and meaningful issues of feeling. Such a work also explains how stories can change things. They do more than give us pain. It teaches understanding, moral thinking, and clear awareness to readers and experts.

All these views become apparent, and it is easy to see that *Men in the Sun* is far more than a history of the Palestinian suffering throughout the past. (Naser, 2022). It is a useful attempt to realize how displacement functions, how vulnerable and powerful human groups can be, and how difficult it is to make tough decisions when you are constrained. Its profound symbols, human beings and morally intriguing plot remain to be provocative. They unite writing studies, assistance, and social science conversation. You hold the book against the trouble of today, and when you read what is going on in Gaza, how dividing literature can bring into focus what is going on today. It gives details on large forces that make individuals displaced. It also displays how human beings remain trapped and make it even in hard times.

Drawing on existing theories

The research goes along the line of literary analysis on modern humanitarian principles. This is an illustration of how Kanafani's *Men in the Sun* remains a testament to the displacement problem today. It is now used. The same theory applies to several different scientific fields. But all of this reminds us that Kanafani's story has been relevant in establishing what forced migration is. It also touches on ethics too. And how space is tied up in it all.

This does not just point to literature's power in depicting human suffering and moral gray areas. This is also showing how books like this can be useful in understanding the future. This is something you would like to imagine happening in the present: bringing the meaning of story symbols like the tank or the trip under the sun to people today. Marginalization is highly destructive. The movement is blocked. The shelter is fragile. This is following on from studies earlier. It connects old stories of refugees displaced themselves to the realities of aid in the real world.

It provides an interesting way to explore ethics and politics with respect to representation of things. Literature is part of society. It also provides a way to think critically. You see the force that limits people. Overlapping concerns of hardiness, survival and the possibility of

standing up to morality or forcibly. This research adds to discourse in academia about remembering the past politically. It discusses the right and wrong of storytelling. It is a good example of how books and real life can blend to make the displacement more meaningful. It was grit in the face.

Research Methodology

This research study is qualitative and integrated. The literary analysis is combined with the current works of inhumane and social practice. If such a situation is the case, it is important to emphasize the way Ghassan Kanafani's *Men in the Sun* delivers an update on Gaza's continued displacement. It entangles literary symbols, narrative practices and character interactions with existent conditions of real-world issues such as forced migration, temporary housing and social exclusion. This study uses the interpretive and text-oriented methodology. This leads him to explore the intimate details of how literature reveals human pain, ethical struggle and strength to face oppression.

This work fits in with a qualitative format. The researchers get to understand deeper meaning of text and symbolism. But it also starts the journey through thought from postcolonial theory, trauma theory or humanitarianism. This qualitative methodology aims to look at patterns at large scales, and material data is used at global scales. Yet this approach provides for the necessary depth and space for moving. It explores the moral, emotional, and mental sides of displacement. Those aspects matter a lot in Kanafani's story and in today's Gaza situation.

Data Sources

The research depends on both primary and secondary sources of information with the intention of gaining an in-depth comprehension of displacement. The literary work '*Men in the Sun*' is the main literary text. The understanding of this literary piece, according to literary theory or symbolism, is an argument based on how displacement, marginalization, or an ethic can be conveyed.

To complement this literary analysis, the empirical findings used in this research come from reports, statistics, and academic literature published during the period of this research from 2023-2025. The sources of this information come from international organizations, including UNRWA, OCHA, Human Rights Watch, as well as academic literature concerned with documenting life conditions, mobility restrictions, and psychosocial issues of displaced Palestinians in Gaza.

The use of multiple sources allows this research to relate the allegory/symbolism of the text provided by Kanafani with the current realities of displacement.

Research Approach

The research uses a thematic methodology that combines various disciplines by using the concept of postcolonial theory in order to examine the dynamics of occupation, statelessness, and power encoded in the novella as well as in the current state of Gaza. Moreover, trauma studies can be used in order to examine the psychological aspects of trauma, displacement, and exile. Finally, the use of humanitarian research concepts can provide an understanding of the geographical limitations of mobility, housing, or survival by decoding the metaphor of the 'tank' or 'journey' in the context of Gaza.

The analytical process entails an interpretive or analytical reading of the text, looking for the motifs or strategies of the text, followed by an interpretation of the resulting data. This data is then contrasted with the information on displacement in order to show how this text from the nineteenth century continues to relate to humanitarian crises.

Justification of Methodology

The methodology applies perfectly well in this research as it enables the researchers to gain an overall comprehension of displacement by connecting literature, ethics, and society. Literary criticism enables the researchers to investigate the symbolic, ethical, or emotional sides of human experience, which cannot be achieved through quantitative methods. The combination of the methodology with an investigation of data not only enhances the analysis of the research, resulting in a detailed investigation of the historical accounts and modern facts. The methodology enables the research to contribute meaningfully by connecting symbolism from literature with modern humanitarian crisis issues.

Analytical Procedure

The investigation begins by carrying out an interpretative textual analysis of *Men in the Sun*, establishing themes of displacement, imprisonment, and ethics of decision. The findings will then be situated by employing more modern findings from Gaza relating to life in tented settlements, mobility issues, and socio-political realities. The investigation concludes by establishing an organizational narrative of findings from literature, theory, and facts in an endeavor to explain its relevance in respect of displacement, human suffering, and resilience.

This will give a rigorous, detailed, ethical focus on the research that is compatible with the standards of influential journals described in Scopus, while creating an example of how literary research integrates human reality with humanity.

Discussion and Findings

As in '*Men in the Sun*', it is the displacement experience, marginalization that remains closely relevant to what is happening in Gaza at a time of the current humanitarian crisis. If the 'novella' is considered a complex narrative of human vulnerability in oppressive circumstances, it can be taken as a story. One perspective for the physical, psychological, and ethical aspects of human migration is both literal and symbolic. In the study of the location of the protagonists of '*Men in the Sun*', as it is the physical space they inhabit, their experience of danger, ethics, and invisibles, and constraints on nature, it is possible to understand how oppression limits human mobility through its limitation on migration. The present humanitarian crisis in Gaza, where millions of displaced people are grappling with mobility, congestion, infrastructure failures, and uncertainty (UNRWA, 2025 & OCHA, 2025), can be explored here as well. So, the research that would be pursued today will be expanded by directly creating the symbolic relationship between the narrative of '*Men in the Sun*' and the present realities.

Confinement and Structural Oppression

Men in the Sun, for instance, depicts physical confinement throughout the journey of the protagonists, most notably when they are covered in a water tank. "The tank was a coffin... The heat was terrible, and the air was suffocating" (Kanafani, 1963, p. 18).

The tank is an object of vulnerability and death. In analytical analysis, it is a symbolic microcosm of political and existential oppression. The outside space reminds us of the structural constraints placed upon Palestinians; structural violence, freedom and bureaucracy constrain agency. The heat causes urgency, anxiety and claustrophobia, and shows how politics, social and environmental pressures can cause human suffering.

It's tragic to note that these symbolic forces are so literal today in Gaza. The residents of checkpoints and border controls cannot move; living in overcrowded shelters, low power lines, low humanitarian assistance have to rely on huge shelters and high costs of housing. The water tank's two dimensions, literal and symbolic in representation of

entrapment, allow us to identify existing humanitarian crises with today's realities, distinguishing historical allegory from present realities (Bsharat et al. 2025; Hamdan 2023). The psychological effects of confinement also show the psychographic aspects of structural oppression, the chronic stress and trauma experienced by displaced populations who are waiting, fearing the threat, in hopes of regaining their anxiety and their disenfranchised mental health.

The Perilous Journey and Moral Ambiguity

A journey in this respect is physically, psychologically, and ethically complex. "The driver was not in their best interests, so they had no choice but to trust the driver – and what else can they do?" (Kaafani, 1963, p. 22).

This is commonly expressed as the vulnerability of characters when they enter a dangerous space. But further into the scope of this analysis, there is a deeper understanding of moral uncertainty in forced migration. They also represent the difference between agency and coercion as they choose their choices, a difference between agency and coercion: decisions can be undermined by systems, but show the force of oppressive forces shaping ethical decision-making.

This motif is also prevalent in Gaza, where it has to cope with life-threatening situations of survival over risk, in which one suffers dilemmas in a dangerous world. Families in tent settlements must identify their resources and determine what needs to be done to remain in a poorer shelter or move in dangerous situations, and negotiate systems of aid with political and logistical constraints (OCHA, 2025). What elicits uncertainty in this novella is the psychological impact of displacement in Gaza; anxiety, fear, and moral responsibility intensify trauma. Further, the ethical tension between failing to trust a trustworthy authority and working with the human actors and local governance structures which rely on Gazan displaced peoples on humanitarian actors and local governance systems that are inconsistent and largely affect catastrophic outcomes.

Ethical Dilemmas and Human Agency

Kanafani describes agency in oppression and moral complexity. "The driver assured them safety, but could they trust him?" (1963, p. 23).

Trust becomes a fragile resource in that the displacement constrains not only physical freedom but also ethical certainty. This problem of character dilemma illustrates the general idea that all choices in oppressive systems are moral, and agency is governed by structural vulnerabilities.

The same ethical pressures are applied to displaced residents in Gaza. Decisions about whom to trust—aid organizations, local officials, or informal networks—are directly affecting access to shelter, food, and protection. Rather than drawing upon the literary literature with which symbolism has always been viewed, this study reveals how *Men in the Sun* provides a practical method of exploring how the contemporary ethical situation may impact the contemporary context. On top of that, the novella also emphasizes the emotional impact of moral agency – trust, hope, fear, and anticipation are psychological needs of people of extreme vulnerability that face psychological challenges.

Visibility, Neglect, and Social Marginalization

Invisibility is a critical theme.

“No one saw them; nobody cared” (Kanafani, 1963, p. 19).

This quote indicates the intentional or structural erasure of marginalized persons from social and political identities. In the novella, the invisible become vulnerable, psychologically burdened, and critique an overzealous society that ignores human suffering. Kanafani is right to call the reader an ethical witness to neglect, and the consequences are revealed.

This theme fits with what happened in Gaza, where all the hardship suffered by displaced populations is often forgotten in poorer, aid-rich areas due to lack of coverage in the media or geopolitical constraints (UNRWA, 2025; OCHA, 2025;).. Invisibility adds vulnerability because marginalized populations are subject to crisis with little external support. Through this linkage between literary and modern reality, *Men in the Sun* suggests that the work of historical suffering, not the work of the past, is a model that can be understood through systemic neglect or moral obligation to visibility and campaigning in modern humanitarian crises.

Environmental Pressures and Human Vulnerability

In the novella, they suffer environmental pain, especially in the heat.

“The sun was roaring down... The heat was always there” (Kanafani, 1963, p. 18).

This heat is a metaphor for the way in which the physical experience in relationship with political, social, and psychological constraints interacts with political, social, and psychological constraint. Although Gaza migrants are facing severe environmental problems such as the high population, high temperatures, poor sanitation, and

limited access to water. These conditions also add physical and mental health costs to the novella's vulnerability (UNRWA, 2025; OCHA, 2025).

Plus, environmental pressures also restrict agency. While the movement of protagonists consumes energy from the tank, it is the everyday lives of Gazans that are anchored by environmental, infrastructure, and political pressures. Through Kanafani's narrative, human resilience, physical hardship, structural oppression, and human resilience, it allows for study of contemporary displacement in various dimensions.

Literature as a Lens for Contemporary Crisis

Men in the Sun draws on its history and allows us to contemplate today's displacement. This novella's narrative of confinement, moral ambiguity, ethical tension, invisibleness, and environmental pressures is closely related to the lives of Gaza, in which systemic barriers, human neglect, and structural vulnerabilities cause everyday life to be constructed on systemic obstacles, human suffering, and structural vulnerabilities. This study shows how literature can use the ethical and practical aspects of displacement to aid human resilience in crises and how it can show both the ethical and practical dimensions of displacement as exemplified in Kanafani's narrative.

Conclusion

These analyses indicate that *Men in the Sun*, which is his own history or literary fiction about displacement, is not about history or fiction, but is critical lens through which to appreciate the implications of human suffering, marginalization, and resilience. Its critical analysis of the novella's themes—confinement, dangerous journeys, ethical dilemmas, invisibleness and environmental pressures—shows Kanafani that many crises were still pending for Palestinians especially, and for Gaza. The water tank is physically and structurally oppressive to the moved, while moral dilemmas and ethical disputes highlight the psychological and social cost of survival as it is a systemic constraint. This study highlights the striking overlap between Kanafani's writing and migrants living abroad in its relevance to linking these literary narratives to modern reality in Gaza today. In this novel the invisibility and neglect of this story is discrimination from Israel and the disembodied vulnerability of the narrative corresponds with the current humanitarian problems of limited mobility, overcrowding, and the lack of essential services (UNRWA 2025; OCHA 2025). And that is why *Men*

in the Sun was a universal, ethical, and literary model for dealing with displacement and human suffering.

Another interesting feature of Kanafani's work is that it can predict its audience. This insight bears fruit on its ability to understand the devastating implications of structural neglect, agency limitations and ethical uncertainty, showing how understanding the long-term consequences of political and social oppression can illuminate an essential role for him. His story also reminds readers of the hardships of the Palestinian at the time, but also hints at situations of crisis, marginalization, and resilience that are still understandable to its readers.

To sum up, the current research demonstrates that literature is capable to create an interpretive and ethical bridge between history, symbolic insights and modern humanitarian discourse. The novel *Men in the Sun* not only indicates the costs incurred by the mass movement of people but also constitutes a challenge to the readers, the scholars, and the decision-makers to acknowledge the weaknesses of the displaced communities and to act accordingly. In this way, Kanafani's work crosses the boundaries of literature through ethics and humanism, in that it is still very humanistic concerning the tragedy that has been the subject of Palestine for many years.

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