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The Impact of War and Violence on Palestinian Children in Jabra
Ibrahim Jabra: *Cry in a Long Night*

**Dissertation Submitted in Partial Fulfillment of the Requirements for
Master's Degree in Literature and Civilization**

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Dedication

We dedicate this work to the children of Palestine

Mounira and Shafika

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It is a distinguished achievement that we are able to accomplish this dissertation after a long interruption from studying and being preoccupied solely with the task of teaching. This was done only with Allah's help and willing. So, all praise and gratitude to Allah.

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Abstract

This research investigates how the Palestinian novelist Jabra Ibrahim Jabra employed modernist literary techniques to portray the suffering of Palestinian children during the tumultuous period of 1936-1955, encompassing the Palestinian Revolt, the 1948 Nakba, and the early years of exile and displacement. The study is divided into three chapters. The first chapter provides historical context, examining the political upheaval, social transformations, and emergence of Palestinian resistance literature from 1936-1955. It also explores the modernist literary movement's innovative representations of time, space, stream of consciousness, fragmentation, dreams, and symbolism. The second chapter analyzes the devastating impacts of war and violence on Palestinian children during this era, including the policies of Judaization aimed at erasing Palestinian identity, the traumatic experiences of exile and displacement, and the loss of Palestinian nationhood. The third chapter offers an in-depth analysis of Jabra's seminal 1955 novel *"Cry in a Long Night"* through the lens of modernist literary theory. It demonstrates how Jabra employed modernist stylistic techniques like non-linear timelines, stream of consciousness, fragmented narration, and symbolic dream sequences to vividly depict the psychological and emotional toll of violence, Judaization, identity erasure, exile, and loss of nation on Palestinian children during this cataclysmic era.

Keywords: Children, literature, modernism, Palestine, violence

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General Introduction

1. Background of the Study

The Israeli-Palestinian conflict, which has intensified since the outbreak of the Arab Revolution in 1936, has had a devastating impact on Palestinian society as a whole, particularly on children. In the face of military conflict and escalating violence, many children lost their lives, others were displaced and their families scattered, depriving them of a safe childhood and a dignified life. After the Palestinian Nakba with the proclamation of the State of Israel in 1948, the suffering of Palestinians was exacerbated by expulsions and forced relocations by Israeli forces, who were forced to seek refuge in camps that lacked even the most basic means of a decent life, exacerbating the suffering of the Palestinians Children and their vulnerability exacerbated deprivation and exclusion. In this context, Palestinian writers, poets and playwrights had played a crucial role in conveying this suffering and highlighting the particular suffering of children. Through their works, they managed to translate the bitter reality of the Palestinian people into eloquent words and images that vividly reflect the pain and broken hopes of children under war and occupation. Their novels, short stories and plays reflected the psychological, social and cultural dimensions of children's suffering and showed how violence, homelessness and poverty impact their development and deprive them of their basic rights.

In the same context, the Palestinian writer, artist and critic Jabra Ibrahim Jabra played a crucial role in conveying the suffering of the Palestinian people and reflecting their suffering in his literary and artistic works. With his pen, Jabra managed to translate the bitter reality of Palestinians living under occupation and war into eloquent words and images that vividly reflected their devastating pain and longings. He explained in detail what he had personally experienced during those years. In this context, the novel *Cry in Long a Night*, published in 1955, is one of the most notable literary works that deals in depth and sensitively with the suffering of the Palestinian people, including children, in the context of conflict and occupation.

2. Statement of the problem

Studying the impact of violence and war on children is not a new topic, and it has been extensively researched in psychological and social studies, especially its effects on Palestinian children. Many research reports on this subject have been published by specialized researchers or international and Arab organizations. However, studying the topic within Palestinian literature and how writers embodied this suffering is considered a new and different addition to previous studies and reports. Since Jabra was a pioneer of Palestinian literature and had exceptional talent in writing and literary criticism, his novels have been the subject of numerous studies by Arab and foreign researchers, including *Cry in a Long Night*. The current study topic is a new addition to those studies, as it sheds light on the Palestinian children and how they were affected by the war and violence that prevailed during that complex period of Palestine's history.

3. Research Questions

The purpose of this study is to answer the following questions:

- What is the role of the Palestinian literature in conveying the impact of war and violence on Palestinian children?
- In what way do war and violence affect Palestinian children?
- How does Jabra Ibrahim Jabra depict the impact of war and violence on Palestinian children through using some modernist techniques?

4. Research Hypotheses

Based on the above research questions, the study aims to test the following hypotheses:

- 1- Palestinian literature plays a crucial role in transmitting the impact of war and violence on Palestinian children.
- 2- Palestinian children have experienced many harsh experiences, such as Judaization, loss of identity and exile.

- 3- Jabra Ibrahim Jabra employs modernist techniques such as stream of consciousness and fragmented narratives to vividly depict the impact of war and violence on Palestinian children in his literary works.

5. Literature Review

There are many studies that have examined and studied Palestinian literature as a whole and *Cry in a Long Night* as a Palestinian novel. Such studies have examined the theme, characters, or plot, but not the children as an essential theme. This section summarizes just two studies as samples.

The first, titled *Palestinian Literature: A Chronicle of Permanent Exile and Setbacks*, which explores the evolution of Palestinian literature in the context of geopolitical, international, and global contexts. It provides a framework for understanding Palestinian literature and its writers' creative ways to represent their past and express their identities. The study highlights the use of magic language by Palestinian intellectuals to recover their displacement and pain, and the letters of resistance that reflect the steadfastness of Palestinians under Israeli occupation. (Masood, 2022).

The second study titled *The Other Wells: Family History and the Self-Creation of Jabra Ibrahim Jabra* that explores the life of Palestinian writer Jabra Ibrahim Jabra, revealing hidden details about his family's history and early life. Born in Adana, Kilikia, in 1919, Jabra was raised by a Kurdish, Serbian, Orthodox, and Kurdish family who survived the Savo genocide. His family immigrated to Bethlehem in the 1920s, where he grew up in Jabra. The author proposes a study of force majeure from the perspective of trauma studies to reveal the hidden realities of his life. The article also links Jabra's project to driving traditional Arab society towards modernity and preserving individual experiences, such as the family's history, for the benefit of modern Palestinian identity. The article reveals hidden aspects of Jabra's life and analyzes his curriculum vitae and accounts, suggesting new directions for the study of his work. (Tamplin, 2021)

6.Aims of the Study

The purpose of this study is to achieve the following aims:

- Activating the role of literary research to participate in the investigation of the situation of Palestinian children and the various violations of their human rights before and after the Palestinian Nakba.
- Trying to arrive at practical recommendations to reduce the growth of violence in the war against Palestinian children in the light of the sound of a long night's scream knowing of the psychological and social consequences of war and violence on Palestinian children.
- Monitoring the relationship between the story and Palestinian reality in time before and after the Palestinian Nakba. recognizing the stages of the deterioration and disintegration of Palestinian society in the light of a tale of screaming in the long night of Jabra Ibrahim Jabra.

6. Significance of the Study

Human society advances not only in science and research across all disciplines, but also in literature and language research. Literature and civilization play a significant role in these advancements by utilizing data-driven results to address social issues. This study holds both theoretical and scientific significance, which can be summarized as follows:

Focusing on the impact of violence in the war on Palestinian children through Ibrahim Jabra's novel, a work in the field of literature, given the lack of research on the subject. The subject of the aftermath of war and violence against the children of Palestine. The scientific value of this study has not yet been fully realized by the intellectuals and writers of Algeria in comparison with other subjects, despite its importance and sensitivity. The study therefore seeks to draw attention to it in detail, in line with the demands and needs of Palestinian society, especially as it has recently spread visibly.

The novel by Ibrahim Jabra sheds light on the impact of violence on Palestinian children during times of war. Through the protagonist's experiences and struggles, the novel delves into the psychological and emotional trauma that children in war-torn regions face.

This study aims to analyze the themes and messages conveyed in the novel, focusing on the effects of violence on children's mental health and well-being. By examining the characters' reactions to the violence, their witnesses and experiences, we can gain a deeper understanding of the long-lasting consequences of war on the younger generation.

Furthermore, this study also explores how literature can be used as a tool for raising awareness and advocating for the rights of children affected by conflict. By highlighting the voices of Palestinian children through literature, this study can amplify their stories and bring attention to their struggles.

Overall, this study seeks to contribute to the existing literature on the impact of violence on children in war zones, specifically focusing on the Palestinian context as portrayed in *Cry in a Long Night*. By shining a light on this important issue, we hope to inspire further research and action to support and protect the youngest victims of conflict.

7. Research Methodology

To examine the depiction of Palestinian children's experiences with war and violence in Jabra's novel, this study employs a qualitative literary analysis approach. This means carefully reading and examining the text in detail. The research analyzes how the author uses language, descriptions, and literary techniques like fragmentation, symbolism, and narration. The main focus is on how these literary elements are used to create powerful and moving depictions that show the difficult social realities and deep emotional impacts that conflict situations have on the child's characters.

8. Structure of the Study

This dissertation is divided into three distinct chapters. The first chapter explores the Palestinian political, social, and literary context from 1936 to 1955, highlighting major events such as the Arab Revolt and the 1948 Palestinian Nakba. It also highlights the social transformations and the emergence of Palestinian resistance literature. The chapter also explores the modernist literary movement and the theme of disillusionment in literature, particularly for Palestinians.

Furthermore, the second chapter examines the vulnerability of Palestinian children in their society, which affected by war and conflict. It outlines the policy of Judaization, which stripped Palestine of its Islamic and Christian character and imposed a Jewish character. It also discusses the erosion of Palestinian identity, exile, and nationhood, which emerged during the 1936 revolution and after the 1948 Nakba. The chapter highlights the suffering and deprivations faced by Palestinian children due to violence, displacement, family separations, disrupted education, poor camp conditions, trauma, and loss of security.

Finally, the third chapter analyzes the novel *Cry in a Long Night* by Palestinian author Jabra Ibrahim Jabra, focusing on its portrayal of Palestinian children and childhood through modernist literary techniques. It contextualizes the novel's historical significance, analyzes modernist features, and explores themes of displacement, identity crisis, and loss of homeland. The chapter also discusses the portrayal of children's lives impacted by violence and the role of literature in documenting the Palestinian human experience amidst socio-political turmoil.

CHAPTER ONE

Historical and Literary Context

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Introduction

The novel is a powerful tool for writers to reflect on the political and social reality in which they live. Inspired by their surroundings, they document current events and convey them to future generations in a literary way. Novels preserve history by chronicling the sufferings and hopes of people in times of wars, revolutions and social changes. They represent emotions, ideas and social changes that accompany these events, preserving a living testimony to the history of nations. The novel allows readers to explore the human dimensions of historical events and empathize with the characters who embody people's experiences in various circumstances. The novel is not just a fictional story, but an effective tool for conveying facts, feelings and knowledge across generations, thereby contributing to the preservation of the memory and history of nations.

Section One: Palestine from 1936 to 1955

Israel-Palestine conflict has constituted a major turning point and a milestone in Arabic history since its emergence. However, the period between 1936 and 1955 witnessed many great events that affected the political, social, economic, and cultural life of the Palestinians. Moreover, this period is considered a complex period in Palestinian history.

1- The Political Situation

The historical period (1936 -1955) can be divided into two significant parts, which are before and after 1948, “the Palestinian Nakba.” Between 1936 and 1948, a number of events shaped the political landscape in Palestine, including the effects of World War II, Arab-Jewish tensions, and British colonial rule. During this time, there was a great deal of bloodshed and strife as a result of the growing tensions between the Arab and Jewish communities. It started with the Arab Revolt (1936-1939) against the British Mandate, which “perhaps no event has

been more momentous in Palestinian history than the Great Arab Revolt” (Kimmerling & Migdal, 2003, p. 102); It ended with the rise of Israel state in 1948. However, the period (1948-1955) was characterized by the division of the remaining Palestinian territories between Jordan and Egypt, the Palestinian national movement faced challenges due to the Nakba and the displacement of Palestinian refugees. Despite this, there were constant efforts regarding political organization and resistance against the Israeli occupation. Key developments included the establishment of the League of Arab States in 1945 to address the Palestinian issue, the emergence of resistance movements such as the Palestinian People's Resistance Movement led by figures such as Izz al-Din al-Qassam. However, Palestinians endured harsh living conditions in refugee camps and struggled with political and economic instability while the conflict with Israel persisted (Dajani, 2005).

2.The Social Situation

Throughout human history, society has been and continues to be a reflection of the political situation. Thus, the social situation in Palestine during this historical period can be described as follows:

Prior to the Nakba in 1948, Palestinian society enjoyed a cohesive social structure based on traditional family, village, and religious relations. The extended family was the core of Palestinian society, playing a pivotal role in social and economic life. However, during the period from 1936 to 1948, Palestinian society experienced significant social and economic transformations due to several factors (Kimmerling & Migdal, 2003).

- The 1936–1939 Revolution: This revolution against the British Mandate has strengthened the national unity and revolutionary spirit of Palestinian society, but it has also caused extensive destruction and great human losses.

- Jewish migration to Palestine increased during this period, creating tensions and conflicts between Palestinians and Jewish settlers.
- **Urbanisation and industrialization:** The process of urbanisation and industrialization has begun in Palestine, leading to social and economic changes such as the growth of the Palestinian working class and bourgeois culture.
- **Education and political organisations:** Political awareness and education in Palestinian society have increased, contributing to the emergence of Palestinian political movements and organizations.
- **The role of women:** Palestinian women began to play a more active role in public and political life during this period.

At the same time, Palestinian society faced social and economic challenges such as poverty, unemployment, and political unrest, which were exacerbated as the Nakba approached in 1948 and the Palestinian people were displaced and most of them became refugees and exiled.

After the Nakba, many social issues emerged, and perhaps the most important one is the Palestinian refugee issue. This social crisis encountered significant social obstacles for the refugees and their relocation to nearby Arab countries (Manna, 2022)

- **Identity Loss:** The refugees felt disconnected from their national identity and their association with Palestine after being forcibly displaced
- **Camp Life:** Many resided in overcrowded, underprivileged camps with limited services in Lebanon, Jordan, and Syria.
- **Economic Hardships:** Challenges included poverty and joblessness due to property and job loss.

- **Marginalization:** They experienced social and political exclusion in host nations, treated as foreigners rather than refugees.
- **Social Structure Breakdown:** Displacement caused family and societal structure disintegration.
- **Educational and Health Hurdles:** Lack of educational access and inadequate healthcare were prevalent in the camps.

3. The Literary Context: The Palestinian Novel

Literature is generally seen as a reflection of the political and social reality in which they arise. Literature is inspired by its surrounding environment, and its personal experiences and observations of events in its surroundings translate into literary works that portray the current situation in all its details and challenges. Therefore, literary works are often a reflection of prevailing political and social conditions, whether they relate to conflicts and wars, economic and cultural transformations, or various humanitarian and social issues. Thus, Palestinian writers and novelists were contemporaneous with the historical events of that era in order to document the history of their country and the experiences of their society through their literary themes and interests, which were as follows:

3.1. Palestinian Novel (1936 – 1948)

The Arabs have been known for their love of poetry since ancient times, while the novel in its current form and content only became known to them when Arab intellectuals interacted with the West after sending student delegations to study in Europe. They were influenced by this style of writing and introduced it to the Arab world.

This art (the novel) was not known until after Arab contact with the West, which began with the Muhammad Ali project by sending student delegations to France and Britain to study, which played a leading role in familiarizing Arabs with the novel arts (AL-Btaineh, 1998).

In the beginning, the Palestinian novel was not unique to the modern Arab novel in general, and it appeared relatively late in comparison with some other Arab countries because of the absence of strong cultural unity, administrative divisions, and poor education under the British Mandate. However, as they were affected by foreign cultures, Arab newspapers, magazines, and Arab folk heritage, the Palestinian account began to acquire its distinctiveness over the translated version. Although there were few novels at the time owing to the troubled political conditions and censorship of publications, which had led to delays in some other literary arts, the translation phase had paved the way for the beginning of a unique Palestinian novel. Some studies have also found that the Palestinian account had come to an agreement with that of neighbouring Arab countries as a result of cultural contacts and encounters during that period.

One of the few novels that emerged during that period was Yitzhak Musa Al Husseini's "Chicken Memoirs" in 1943, the first outstanding Palestinian novel to deal symbolically with the issues of the Palestinian people through the wise chicken character used by the author to express his people's crisis and challenges in the face of stronger forces. The novel put forward a philosophical vision of dealing with the occupier, calling for proliferation and migration rather than violence, inspired by religious egoism in its call for a change in the world by a word as good as the spread of divine religions. "Chicken Memoirs" had achieved a wide geographical spread at the Arab level, placing itself as a distinct Palestinian novel with a political and ideological attitude towards the Palestinian issue despite certain weaknesses in the fictional construction, making an important distinction in the history of the Palestinian novel by addressing people's issues in symbolic terms. Besides, the novel "On the Hijaz Railway," which

dealt with the tragedy of the deportation of an entire Palestinian village from its homeland (Abidat, 2003).

3.2. Palestinian Novel (1948-1955)

The Palestinian Nakba in 1948 marked a prominent historical turning point in the Arab region. It resulted in the forced displacement of hundreds of thousands of Palestinians from their homes and lands where they had lived for centuries. This forced displacement created a major Palestinian refugee crisis, as refugees were forced to live in temporary refugee camps in neighboring Arab States under harsh conditions. It was not just a humanitarian catastrophe, but also a severe blow to Palestinian identity and dignity. Palestinians lost their homeland, homes, and properties.

In response to this disaster, Palestinian resistance literature emerged as an expression of national identity and struggle for liberation and:

This reality reflected psychological accumulations on the educated person that ultimately led to a Palestinian novelistic explosion, causing a transformation in the trajectory of the Palestinian novel, thereby forming a uniqueness that distinguished the Palestinian novel at both the national and global levels (Abidat, 2003. Narrative Explosion and Transformation).

Therefore, the Palestinian novel became a central model for capturing the social imaginary and lived experiences of Palestinians. It expressed universal themes like humanism, self-sacrifice, mutuality, and individual self-realization rather than narrow particularism. Major Palestinian novelists like Jabra Ibrahim Jabra, Ghassan Kanafani, Emile Habiby, and Sarah Khalifeh portrayed the conditions of Palestinian dispossession, exile, and struggle against settler-colonial oppression. The novels articulated the unique vantage point of Palestinians scattered across the Arab world, attuned to region-wide political and cultural phenomena while

maintaining their distinctive anti-colonial revolutionary aspirations. The aesthetic forms and features of the Palestinian novel registered the story of Palestinian and broader Arab historical transformation in the face of defeat, renewal, and uneven processes of emancipatory emergence versus authoritarian restoration.

Section Two: Modernism and disillusionment

Modernism in literature emerged in the early 20th century as a revolutionary movement that rejected traditional conventions and sought new expressions to capture the complexities of the modern world. Writers like James Joyce, Virginia Woolf, and F.Scott Faulkner pioneered avant-garde literary forms, dismantling linear plots, adopting stream of consciousness narration, incorporating dreams and symbolism, and blurring the boundaries between truth and fiction. This movement reflected the ethos of modernity and gave voice to the post-war sense of disillusionment, influencing the trajectory of the art form itself.

1. Modernism in Literature

Broadly speaking, modernism was a rebellious movement that influenced many aspects of life such as culture, art, philosophy, and literature. Thus, modernism as a literary and artistic movement has been characterized by renewal and departure from traditional methods and literary norms (Matz, 2004).

In the area of the novel, this modernist spirit was reflected in the work of many novelists, who challenged familiar concepts of time, space and narrative. The modernist novel abandoned the traditional time line, adopting techniques such as conscious flow and retrieval to portray the characters' complex internal reality. It is no longer just a narrative background, but a symbol and psychological change affecting events and personalities. On the other hand, the fiction language was liberated from its traditional limitations, adopting new methods such as symbolism, suggestion and intensification to express complex human experiences. The modern

novel challenged the lines between the literary races, blending poetry, theatre and others. In general, the modernist novel sought to explore new worlds of human experience by exceeding the traditional boundaries of the narrative, offering new visions of reality in line with the spirit of modernity seeking renewal and freedom from intellectual and artistic constraints (Matz, 2004).

In the following sections, the literary features are explained in detail.

1.1. Space and Time

Space and time in modernist literature are portrayed as malleable, dreamlike, and challenging readers' conventional understandings, mirroring the modernist ethos of experimentation and subversion of orderly worldviews. One of the most important principles of the modernist novel is the notion that time is seen by the mind as an all-encompassing flux rather than a logical sequence of events (Parsons, 2007).

In other words, modernist authors rejected the previous novels' linear, chronological understanding of time. They experimented with merging the past, present, and future, as well as with non-linear tales and fragmented time sequences.

However, the idea of space is closely intertwined with themes of individuality, society, and identity in modernist literature. Modernist literature defies conventional limits in its portrayal of space, capturing the dynamic and multifaceted essence of the modern.

1.2. Stream of consciousness

At first, this term originated in psychology, and it appeared with William James' explanation of how the mind experiences many different things all at once: thoughts, perceptions, memories, associations, and sensations all jumbled together. Then it became a writing style which adapted by writers like James Joyce, Virginia Woolf, and William Faulkner in their writings in in the early 20th century (www.litcharts.com, 2024).

Stream of consciousness is “One of the great innovations of modernist novels is the stream of consciousness technique, used by the writer in order to capture a character’s natural flow of internal thoughts” (Mičiūnaitė, 2011, p. 33).

Stream of consciousness aims to realistically capture the full flow of a character's thoughts and sensory impressions as they occur, including incomplete ideas, unusual syntax, and rough grammar (Mičiūnaitė, 2011). This provides insight into the character's psychological state and worldview. It allows readers to delve into a character's mind and witness how thoughts flow in a non-linear, associative manner, not restricted to logical or complete sentences. The writing incorporates fragmented observations, lack of conventional punctuation, repetition, and experimental plot structures to mirror the intricate pathways of thoughts and sensory experiences. It goes beyond traditional prose narrative modes by incorporating these stream-of-consciousness elements and associative thought (Mičiūnaitė, 2011).

1.3. Fragmentation and Narration

Perhaps one of the most important components of a modernist novel is fragmentation, which is a prominent technique against old narrative conventions. It runs counter to ideas of fullness and wholeness and strengthens the division of reality.

Fragmentation became a prominent feature of modernist literature, reflecting the fragmented nature of society and human experience. Writers employed disjointed narratives, multiple perspectives, and fragmented imagery to convey the fragmented and disjointed nature of modern life (Smith, 2023). It is a stylistic choice used by modernist writers and filmmakers to reflect the fragmented consciousness, disorder, and meaning of a fragmented world in modern times, in contrast to the cohesion and continuity found in traditional literary forms such as pre-20th century epics. Century should be striven for (Rogers, 2006). In the same context, several pioneering modernist writers popularized the use of fragmentation to depict the fragmented

nature of modern reality and consciousness. T.S. Eliot's poem "The Waste Land" used a collage-like structure with multiple voices and references to capture the social fragmentation following the First World War. James Joyce's novel *Ulysses* used stream of consciousness, shifting perspectives, and fragmented language to reflect the characters' chaotic inner experience. Virginia Woolf's "Mrs. Dalloway" featured a fragmented narrative that explored the internal perception of time and consciousness using techniques such as stream of consciousness. And in William Faulkner's *The Sound and the Fury*, multiple narrators and nonlinear storytelling conveyed the Compson family's fragmented perspectives and disintegration, reflecting fragmented memory and temporality. By disrupting continuity through these methods of fragmentation, these influential modernists sought to represent the subjective, disjointed experiences of modern life (Almaarof, 2024). Briefly, fragmentation became a primary means of expression used by modernists to tell their fictional works in entirely new ways that departed from the realist conventions of the 19th century.

In accordance with what has been mentioned previously, narration in modernist novels is marked by experimental and innovative methods as authors sought new ways to express the complexities of the modern world and human consciousness. This technique embraces a kind of fluidity, and develops a series of narrative techniques to capture the pressure of impressions and memories as they are filtered through the consciousness of a character or of a creative artist. The modernist self is complexly layered, conflicted and fluid subjectivity and the modernist novel has to develop new forms to render this selfhood (Shiach, 2007).

Stream of consciousness, multiple focalization, and an emphasis on interiority are common literary devices seen in modernist novels, which indicate a trend towards more subjective and fragmented storytelling. Novelists that play with the structure of narratives, such as Virginia Woolf and James Joyce, are renowned for prioritizing the inner thoughts and experiences of their characters over conventional plot-driven storytelling. Modernist fiction's

style to narration challenges conventional storytelling conventions and provides a more nuanced examination of human consciousness and experience by encouraging readers to interact with the book in a more interpretive and reflective way.

1.4. Dreams and Symbolism

Modernist authors used dreams as literary techniques to portray the irrationality of the unconscious and its profound influence on an individual's interiority. This is exemplified by the quote which states, "Dream symbols archetypes are the results of human unconsciousness, they result from insanity or hidden emotions...., they provoke the reader's emotions and senses" (Čechová, 2018, p. 26). Modernist novels frequently use dreams as a metaphor for the subconscious and the inner workings of the human mind, blurring the boundaries between truth and fiction. Dreams were used as a literary device by modernist writers like Franz Kafka, James Joyce, and Marcel Proust to explore themes of identity, memory, and the human condition. In modernist literature, dreams frequently function as a gateway to the subconscious, illuminating the intricacies and paradoxes of human emotion and cognition. By experimenting with non-linear narrative forms, authors can blur the lines between the actual world and the dream world through the usage of dreams. Furthermore, dreams in modernist literature frequently represent the pursuit of meaning and the struggle to reconcile the individual's inner experiences with the external world (Shiach, 2007).

Modernist novels depend extensively on symbolism since they frequently use settings, characters, objects, and circumstances to convey abstract thoughts and notions that go beyond the literal interpretation.

Symbolism in literature emerged during the Romantic era, with writers like Blake and Coleridge using symbolic imagery from nature and mythology to convey emotions and ideas. Victorian authors such as Dickens and Wilde employed symbolism to critique social and moral

issues. However, symbolism reached its zenith in the early 20th century modernist movement. Modernist writers like Joyce and Woolf utilized intricate symbols and metaphors to explore complex themes of identity, consciousness, and the human experience, while surrealists pushed symbolism to its limits through dream-like, subconscious imagery (Adams, 2023).

Moreover, modernist writers employed symbolic language, utilizing metaphors, similes, and other figurative devices to convey abstract concepts and emotions. Some novels even incorporated symbolic structures or organizational patterns, drawing parallels to classical works or universal human experiences.

Through their intricate use of symbolism, modernist authors sought to challenge traditional literary conventions and delve into the uncertainties, complexities, and contradictions of the modern era. By analyzing these symbolic elements, readers can uncover the deeper meanings and themes that lie beneath the surface of these influential works.

2. Disillusionment

Modernism, as an anti-traditional literary movement, brought together anti-domination ideas of fragmentation and was associated with the social and political changes that humanity experienced during its emergence and expansion. In the period following the two world wars, many writers around the world joined this moral trend and expressed their feelings of disappointment, rebellion and alienation in their writings. Therefore, the theme of disillusionment had appeared in modern literature to convey what humanity had suffered during these eras.

The term "disillusionment" is defined in Cambridge Dictionary as a feeling of being disappointed and unhappy because of discovering the truth about something or someone that you liked or respected.

Disillusionment has become an ever-present theme in literature since the post-the first World War period. And the sense of disillusionment has been used in modernist, postcolonial and postmodernist literatures worldwide.

In the Palestinian context, disillusionment refers to the failure to realize Arab and Palestinian ideals, such as the dream of the unity of Arab nations and the commitment to protect and support the Palestinian cause. Many Palestinians, like writer Jabra Ibrahim Jabra, felt a sense of disillusionment when they saw the reluctance of several Arab countries to stand up for Palestinian rights and their fight for statehood (Mir, 2013). This disillusionment stemmed from the belief that Arab nations would stand together in solidarity, but the reality fell short of these expectations, leading to a deep sense of disappointment and disillusionment.

Conclusion

This chapter discusses the background necessary to understand the development of Palestinian novels between 1936 and 1955. It covers the political situation in Palestine during this period, including the impact of World War II, tensions between Arabs and Jews, and the major World War II event of 1948 Nakba. The chapter explains how these political events had a major impact on Palestinian society, leading to problems such as poverty, feelings of being unwelcome and alone. Palestinian writers began writing novels to record their history, highlight their experiences of oppression and give Palestinians a voice through literature. The chapter discusses how these Palestinian novels used innovative, modern writing techniques such as experimental representation of time and space, stream-of-consciousness writing styles, and storytelling in non-linear ways. The chapter also explores the theme of “disillusionment” present in modern literature, reflecting the harsh realities that contradicted earlier idealistic notions.

CHAPTER TWO

Palestinian Children's Situation (1936-1955)

Chapter Two: Palestinian Children’s Situation (1936-1955)

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Introduction

“I have never been a child. I was born in war “They didn't steal the land from us, they stole my childhood and my dreams” (Charid, 2021,9:54).

Children have historically been considered the most vulnerable segment of society, bearing the brunt of severe adversity in their countries, particularly during times of conflict. In war scenarios, children are exposed to dangerous risks and undergo significant traumatic experiences. They may be forced to leave their homes, leaving behind safety and security and facing fear, terror and suffering, both psychological and physical. As they witness violence and destruction, they may tragically lose loved ones and friends, leaving deep emotional scars that can last throughout their lives. Children in conflict areas are denied their basic rights such as access to education, health care and protection. Many have to work in harsh conditions to survive or are forced to join armed groups due to poverty and hardship. In addition, children can become victims of rape, sexual exploitation and recruitment as child soldiers in civil wars. Amid a history marked by wars and unrest, Palestinian children have been direct witnesses to this harsh reality and experienced the cruelty and brutality of conflict. Given Palestine's unique location and its religious significance across different faiths, its children have endured discriminatory practices characterized by Judaization, loss of identity, displacement and a sense of national loss.

1. The Judaization

The policy of “Judaization” was adopted by the British Mandate as a prelude to the arrival of Jews in Palestine and the establishment of the State of Israel, which led to the catastrophe of the Palestinian people. Furthermore, Israel continued to pursue this expansionist policy in Palestine. Khalid Azab defines this strategy as “the process of stripping Palestine of its Islamic and Christian character and imposing on it the so-called “Jewish” character.” (Azab, Cultural and Media Judaization of Juresalem, 2004, p. 294). I addition, many studies and documentaries have told about the mechanisms of this policy, which are numerous and diverse,

but they may be classified into two main mechanisms, particularly concerning children that are:
land Judaization and education Judaization

1.1. Judaization Mechanisms

The Judaization policy, initiated by the British Mandate authorities and Israel after the Nakba in 1948, significantly impacted the Palestinian people, particularly children. The policy aimed to strip Palestinians of their land, identity, language, and culture for Jewish settlement in Palestine. Large Palestinian lands were confiscated, and massacres and forced displacements occurred, leaving many children orphaned or homeless. At the educational level, Hebrew was imposed alongside Arabic, while the curriculum focused on Western civilization. The policy also had deep implications for Palestinian children's identity, as they were stripped of their roots, language, and national history. This cultural genocide has caused shock to children who have lost their stable identities.

1.2. . Land Judaization

Judaization began before the Nakba, when the British Mandate government worked to plunder the Palestinian lands and hand them over to incoming Jews. Jewish businessmen also participated in purchasing vast Palestinian lands from Turkish owners and establishing Jewish settlements. The Mandate government worked to evict Palestinians from their homes and prevent them from returning. This intensified after the 1936 revolution, when Palestinians witnessed mass killings and massacres in which thousands of them were killed. After the Nakba and the establishment of the State of Israel, Palestinian territory continued to be looted, killed and displaced. Palestine's children had experienced all these events, had been left without security, shelter or school, had been orphaned and suffered from many psychological traumas (Elaloul, 2023).

1.3. Education Judaization

Education is a crucial factor in spreading people's ideas and beliefs. Thus, since the time of the British Mandate in Palestine, education has been abused for the purposes of Judaization, but it reached its peak after the Nakba and the establishment of the State of Israel. The latter had paid great attention to education because of its influence on the realization of their Zionist goals. To this end, it pursued several means, including: making Hebrew a third language alongside Arabic and English; converting Arab schools into state schools under Israeli mediation; and reducing the visibility of Arab teachers and their marginalization. Israel had also introduced curricula that spread Jewish concepts and erased Arab identity by focusing on Hebrew and translating Hebrew books into Arabic. These curricula are also dedicated to omitting Arab Islamic civilization and emphasizing Western civilization in order to perceive Arab students without their culture (Moammed, 2020).

1.4. Identity Judaization

The policy of Judaization had a profound impact on the children of Palestine, where most of them lost their homes and families, while many others lost their lives as a result of the destruction of their homes and the displacement policy imposed by the British mandate and later by the Israeli occupation. This left children vulnerable to poverty, hunger, displacement, disease, epidemics, and mental disorders. Many of them were also held in Israeli-occupied prisons. Children were also confronted with the duality of identity and the penetration of Hebrew into the Arabic language in schools, as well as the distortion of Palestine's history and the disappearance of their state after its partition, leaving children without shelter, education, schools, food etc. or drinking water in many cases. In addition, several Zionist organizations adopted orphans and impoverished children from their Palestinian identity in order to erase their identities and teach them the Jewish religion (Arabic,2022).

2. The Palestinian Identity

Identity is the essence of human existence and self-identification and belong that it refers to either a) A social category defined by membership rules, characteristic attributes or expected behaviors. b) Socially distinguishing features, a person takes pride in or views as unchangeable but socially consequential. Or a combination of (a) and (b). In the latter sense (b), "identity" is a modern formulation of dignity, pride or honor that is implicitly linked to social categories. (Fearon, 1999,p.2).It is what distinguishes people from others and civilization from others and makes them unique.

2.1. Components of the Palestinian Identity

Palestinian identity is one of the most ancient identities in the region, with its roots reaching thousands of years in the historic land of Palestine and its elements and components as Abahir Asakka states are founded in:

Collective memory as an identity maker with other determinants, i.e., common denominators such as language, customs, traditions, history, land, culture, and the unity of destiny from one angle, and on the difference between social groups on the basis of a self-proclaimed identity and belonging to the individual constituent of this identity from another (Asakka, 2013, p.17).

These components had unified the Palestinian people for a long time until Nakba (1948) when they lost most of them .

2.2. Childhood and Absence of Identity

After the Nakba of 1948, Palestinian identity faced major challenges, such as attempts by the Israeli occupation to suppress elements of this identity. Arab libraries were plundered of books and materials to erase the history of Palestine, and curricula were changed to support

Israel and the Zionist movement. The displacement of Palestinians, expulsion from their homes and lands, and exile to other countries have also resulted in alienation and loss of identity, particularly among children who had suffered the scourge of this displacement (Ghosh, 2012).

3. Childhood and Exile

The concept of exile is generally related to the war and violence, which is: “a situation in which you are forced to leave your country or home and go to live in a foreign country” (Britannica, 2024). The definition highlights the involuntary and forced nature of diaspora, where people are compelled to leave their homeland and relocate to foreign countries, often due to adverse circumstances beyond their control.

The concept of exile was not prevalent among Palestinians before the 1936 revolution, but during the revolution, the phenomenon of exile and forced or voluntary escape from their homes emerged. The British Mandate government rejected many political cadres and leaders of the revolution, while hundreds of Palestinians left their homes and lands because of the war, either after the Nakba (1948) or because thousands of Palestinians left their homes for exile inside and outside Palestine. A number of Arab countries such as Jordan, Syria and Iraq have welcomed thousands of Palestinians to live in refugee camps. Palestinian refugees did not demand full admission and citizenship in these countries, were treated as aliens and did not enjoy all the rights of the people of this country.

Palestinian children in exile faced numerous challenges during the period of 1936-1955, including: Displacement and loss of homeland: The Nakba in 1948 and the Six-Day War in 1967 led to the mass displacement of Palestinians, forcing many children to flee their homes and live in refugee camps in neighboring Arab states. This uprooting from their homeland deeply impacted their sense of identity and belonging. Harsh living conditions in refugee camps: Palestinian refugee camps provided temporary shelter but housed generations of children in inhumane conditions without the possibility to leave. These camps lacked adequate access to

education, healthcare, and social welfare . Lack of recognized identity and rights: Growing up as refugees, Palestinian children were deprived of a recognized identity and struggled to exercise their basic rights . Their statelessness and dispersal across different countries exacerbated their challenges. Exposure to violence and trauma: The environment of conflict and instability exposed Palestinian children to violence, trauma, and restrictions on their freedom . The constant threat of violence and oppressive conditions impacted their mental and emotional well-being. Deprivation of a normal childhood: Living in exile or under occupation, Palestinian children were deprived of a normal childhood . They faced challenges in accessing education, healthcare, and social services, which are essential for a child's development. Despite these adversities, Palestinian children demonstrated resilience and a strong connection to their heritage and national identity (www.palestine-studies.org, s.d.).

4. Nationhood and Diasporia

The pre-Nakba period in 1948, and specifically since the 1936 revolution against the British Mandate, saw the onset of Palestinian displacements and diasporas. At that time, thousands of Palestinians were forced to leave their villages and cities to escape the escalating British and Zionist repression and violence. The number of refugees gradually increased as the conflict escalated, culminating in Nakba in 1948, when more than 750,000 Palestinians were forcibly displaced from their homes (Peteeet, 2007).

The suffering of the Palestinian diaspora after Nakba spread until 1955 and beyond, with most refugees settled in temporary refugee camps in Jordan, Lebanon, Syria, Egypt, and the occupied territories. They lived there in difficult and harsh living conditions, suffering poverty, unemployment, and deprivation of their most basic human rights. They had also been forcibly displaced and repeatedly deported between camps due to wars and armed conflicts in the region

For decades, the Palestinian diaspora has had profound psychological and social consequences for the refugees, who have lost their homelands and their identity signs and have become stateless and without roots.

4.1. The Concept of Nationhood

This term describes “the feeling of belonging to a nation or the state of being an independent nation. It is “the state of being an independent nation” (britannica, 2024). However, it is a complex conception, which Anna Moltchanova discusses in the article “Nationhood and Political Culture.” It refers to a complex phenomenon that includes personal and group identity, history, culture, and political preferences. The concept of nationality is an essential part of understanding the self-determination and rights of national groups in multinational companies.

4.2. The Lost Childhood

The loss of a nation is the loss of a homeland, security and a dignified life. This is what Palestinian children had experienced since the failure of the 1936 revolution to the Nakba of 1948, the creation of the State of Israel and the disappearance of the State of Palestine. Some of the greatest hardships that children endured during these difficult years include the following: (Sbitan, 2016)

- Children witnessed violence, military crackdowns and curfews imposed by British forces to suppress the Palestinian uprising.
- Many lost their parents, who were killed or injured or imprisoned for participating in the revolt.
- Their education was interrupted as schools were closed during times of violent unrest.
- The environment of conflict and dislocation took a psychological toll on children's well-being.

- Increasing tensions and mutual violence between Palestinian Arabs and Jewish militias exposed children to trauma.
- As partition plans became clear, many families were uncertain about their future.
- Some Palestinian families preemptively removed children from mixed towns for fear of getting caught up in fights.
- Children were among the masses of Palestinians who were forcibly removed from their homes at gunpoint.
- They had to endure tough marches to refugee camps, separated from their families in chaos.
- Many children witnessed violence, the destruction of their homes and the deaths of loved ones.
- -The sights, sounds and stress of displacement have affected a generation of children psychological wounds inflicted.
- Palestinian refugee children faced extremely difficult conditions in makeshift camps - there was a lack of food, water and medicine.
- Many lost all stability as they separated from their parents, unable to continue their education, traumatized
- -Thousands of children were orphaned after losing their parents in the Nakba. An entire generation was deprived of a decent childhood and a start in life.

Conclusion

This chapter examined the situation of the Palestinian child in the period 1936 -1955, which included the outbreak of the Palestinian revolution, the establishment of the State of

Israel, the Nakba of the Palestinian people, and their expulsion and banishment from their homeland. The chapter discussed Judaization and its mechanisms as a policy to erase Palestinian identity and how this affected children. The chapter also referred to Palestinian identity, and attempts to eliminate and eliminate it, as well as the impact this has on the children of Palestine. The discussion then turned to the most significant impact of the Nakba, namely exile, and what the Palestinian people, especially children, have suffered in exile, losing their homes, families, and security. The chapter discusses the conditions of the Palestinian nation, noting that it experienced most of these conditions at the time. Emerging from the British Mandate and facing Israeli occupation, Palestinians, particularly children, suffered from the loss of their homeland.

CHAPTER THREE

Palestinian Children Through Modernist Lenses: Fragmentation, Loss, and Violence.

**Chapter Three: Palestinian Children Through Modernist Lenses:
Fragmentation, Loss, and Violence.**

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Introduction

The absorbing narrative of the novel *Cry in a Long Night* by Jabra Ibrahim Jabra is of significant value in understanding the state of Arab realities in a mid-twentieth century Middle Eastern context. The novel discusses themes of displacement, identity, and the living condition as it reveals the suffering of Amin and other characters in the foreign land that lacks acceptance and meaningful cultural ties. The plot reflects elements of symbolism and modernist techniques and philosophy, blending fantasy with reality. This chapter conducts a thorough examination of how Palestinian children are portrayed in the novel, exploring potent themes such as displacement, identity, and the loss of homeland through the lens of modernist literary techniques.

It begins by providing context about the novel, giving an overview of the author Jabra's background and literary accomplishments. It highlights how the novel *Cry in a Long Night* fuses Western modernist concepts with Arabic storytelling methods to delve into the intricate Palestinian experience of the 20th century. The fragmented narrative structure, stream-of-consciousness style, and symbolic imagery in the novel are introduced as key elements allowing Jabra to address the existential anxiety and cultural disintegration faced by the Palestinian people.

Building on this foundation, the chapter then undertakes a nuanced analysis of the modernist features employed in the novel. It examines how Jabra's use of distorted space and time, fragmented narratives, dream sequences, and symbolism contribute to creating a multi-layered work that reflects the human psyche and Palestinian reality

Notably, a significant portion is dedicated to exploring the portrayal of Palestinian children within the novel. It analyzes how their experiences, rendered through Jabra's modernist techniques, serve as powerful lenses to examine broader themes such as Judaization, identity

loss, exile, and the erosion of nationhood. By dissecting these representations, the chapter aims to shed light on the profound impact of sociopolitical upheaval on the lives and psyches of Palestinian youth.

Through this in-depth analysis of *Cry in a Long Night* and its depiction of Palestinian children, the chapter ultimately seeks to underscore literature's vital role in documenting and preserving human experience, particularly during times of profound social and political turmoil. It highlights the intrinsic value of literary arts as a testament to the resilience and enduring spirit of the Palestinian people.

1. Contextualizing the novel

Cry in a Long Night provides valuable insights into Arab realities in the mid-20th century Middle East context. It explores themes of displacement, identity struggles, and the difficulties of living in a foreign land lacking cultural acceptance and connections. The narrative follows the suffering experienced by the character Amin and others. The plot employs symbolic elements and modernist literary techniques, blending fantasy with reality. It conveys its central ideas through an interplay between the real world and dreamlike sequences. The novel reflects modernist philosophical perspectives through its innovative narrative style.

Jabra Ibrahim Jabra is a Palestinian- Iraqi author, translator, and painter born in the mid nineteen twenties in Bethlehem, West bank. He was born amidst the political instability in the Middle East and hence experienced the events that led to the Nakba – the Palestinian forced displacement of 1948 – which marked his literary inclination. In his work, Jabra was also very politically involved – his works were usually based on themes such as exile and the loss of statehood.

In addition to his literary achievements, Jabra worked as a translator of key western literary works into Arabic, and contributed to the modernist Arabic literature stream. His

writings were a blending of western modernistic concepts of writing with Arabic story telling technique that dealt with issues of the 20th century while being the product of Arab culture (Tamplin, 2022). *Cry in a Long Night* centers on Amin, a man grappling with his sense of identity and belonging in a world that seems increasingly alien and hostile. The novel explores themes of identity, loss, and the complexities of human relationships.

The story follows Amin Samma , a writer who is struggling to come to terms with the sudden disappearance of his wife, Sumaya, two years prior. Amin is hired by Inayat Yasser, an aristocratic heiress, to help her write a book about her family's history. As Amin navigates the city, he is haunted by memories of his childhood and his wife, whose reappearance forces him to confront the decisions he must make about his life. Throughout the novel, Amin's introspective nature and stream-of-consciousness narration create a sense of intimacy and immediacy. He reflects on his past, including his childhood in a village and his family's struggles after his father's death.

The novel also explores the city's atmosphere, which is marked by a sense of foreboding and unease. As Amin approaches the Yasser estate, he encounters various characters, including old friends and acquaintances who are struggling with their own personal demons. The novel builds towards a momentous conclusion, which is deeply connected to the historical context of the 1948 Palestinian Nakba.

2.Modernist Feature within the novel

The novel *Cry in a Long Night*, by Jabra Ibrahim Jabra, not only deals with the characters' existential dilemma but also employs many modernist literary devices that question the conventional approaches to storytelling. Therefore, various aspects in the novel are profoundly embodied such as the distorted space and time, the narratives, the fragmentation and

the dream and symbol to construct a versatile and merging work of literature that represents the human mental activity and perspective (Tamplin, 2022).

The modernist features of the novel are evident in its fragmented narrative structure, stream-of-consciousness technique, and symbolic imagery. Jabra employs these techniques to delve into Amin's psyche, exploring themes of existential angst, alienation, and the search for meaning. The city's depiction as a place of spiritual death and decay serves as a powerful symbol of the protagonist's inner turmoil and the larger cultural disintegration.

The novel's modernist approach allows Jabra to address complex themes in a nuanced and layered manner, reflecting the multifaceted nature of human experience and the socio-political realities of his time (Tamplin, 2022).

Jabra's prose draws inspiration from various literary traditions:

- **D. H. Lawrence's Reminiscences:** Like Lawrence, Jabra infuses his writing with vivid sensory details, capturing the essence of the city, its people, and their emotions.
- **James Joyce's Introspective Wanderer:** Amin's introspection echoes Joyce's exploration of consciousness. The novel delves into the inner workings of the human mind, revealing hidden desires and conflicts.
- **Aldous Huxley's Wit and Atmosphere:** Jabra's portrayal of the Ottoman family's history combines wit and nostalgia. The country-house feel evokes both elegance and decay.

The light of hope shining in the writer's heart is the vision of the Palestinian freedom, which guides the plot of the novel *Cry in a Long Night* and creates a unique political and personal tapestry encompassing the humanity. Thus, the novel poses the question of existence of the human spirit during the time of transition and displacement, the quest for identity of the

protagonists of the novel who are tossed between their home and a new world, which does not seem to embrace them wholeheartedly (El-Kiswani, 2020).

2.1. Existential Loss: Home and place

In *Cry in a Long Night* themes of home and place are another strong element giving multiple layers of meaning to the story. The idea of home and the attendant feelings of belonging are disturbingly presented by the protagonist within text. This is best evidenced when the main character is left by his partner, Sumaya. For a man, the end of a relationship is not just the loss of a particular woman, but the loss of the whole world” Sumaya wasn’t there. She’d abandoned me ...The world had collapsed in ruins around me by the time I contacted her parents (Jabra,2022, p.65).

Home, once a sanctuary, becomes a space of haunting memories and unfulfilled promises. This theme extends to a broader existential context, where the protagonist feels alienated not only from his immediate surroundings but also from the city itself. The city's apocalyptic imagery intensifies his feelings of alienation” I began thinking of the state of the city in wide symbols and allusions that reflected my defeat and disappointment, and my heart bled in sadness for the thousands of people who carried the weight of the city upon their lean bodies” (Jabra,2022, p.65). The city, one a vibrant place, now symbolizes decay and despair, mirroring the protagonist’s internal turmoil.

The mechanism of alienation plays an important role in the novel in its individual and mass expressions. Loneliness is also depicted well since the company fails and dissolves the main character’s relationships in the story. Their breaking up is not only a loss of love but the story’s main character’s overall loneliness represented here as existential one. His frantic search for answers and his failure to comprehend her departure deepen his sense of existential loss

“Whenever I tried to discover the mystery behind her flight, I resembled a man running up against a wall that had neither cracks nor openings “(Jabra, 2022, p.66).

In *Cry in a Long Night* the setting has been portrayed as an urban area in which all the sociable cues have broken down and all that remains is the embodiment of hopelessness. The element of imagery has been well developed in the story and especially poignant is the image of flood referring to the protagonist’s broken life. The flood not only causes physical destruction but also symbolizes the emotional and psychological deluge that engulfs the protagonist “The memory of the flood aroused in my mind the memory of the other event... I found her bed empty and untouched”(Jabra, 2022, p.64).

The city's transformation into an apocalyptic space is further emphasized through its depiction as a place of decay and abandonment. The flood and its aftermath leave the residents pale and haggard, a stark contrast to any notion of a nurturing or supportive environment “Not one resident from the lower floors was spared harm, and several children had drowned”(Jabra, 2022, p.64).

This imagery reinforces the sense of a world that has lost its coherence and meaning, mirroring the protagonist's existential disarray

In conclusion, *Cry in a Long Night* uses the motifs of home, place, alienation, and an apocalyptic city to explore deep existential themes. The novel portrays a world where the familiar becomes alien, and the once secure concept of home disintegrates into a landscape of loss and despair, reflecting the protagonist's inner turmoil and search for meaning in a fragmented world.

2.2. The Stream of consciousness and memory

Stream of consciousness, as defined by Brumbaugh (2008), is "a narrative mode or method that attempts to depict the multitudinous thoughts and feelings which pass through the

mind" p.214. Unlike traditional narratives that present a structured and linear thought process, stream of consciousness breaks down these barriers, reflecting the chaotic and associative nature of human thought (Brumbaugh, 2008, p. 214).

Stream of consciousness is a concept which tries to capture an uninterrupted, textual train of a character's thoughts and is one of the most effective approaches to depicting the complexity of the human mind. This gives a special possibility to overhear the process of thinking and to observe how perception, cognition, and language work, which is manifested by sensory impressions, imperfect concepts, and illogical grammar. It grew out of psychology and was used by the critics to depict the processes in the understanding of the exhibited literary works, referring to the early twentieth-century Modernist fiction and poetry (Literary Devices).

In *Cry in a Long Night* the author uses the technique of stream of consciousness and the motif of memory to provide insight into the hero's personality and his thoughts about the past events. Jabra employs these techniques to analyze Amin's character and the progression of his mental state as well as the influence of his memories on his current demeanor.

Amin's thought process is well portrayed in the novel through use of stream of consciousness. This narrative mode reflects the subject's perceptions and emotions in a seemingly random and disjointed way, which mirrors the human thinking process. One clear example of this is when Amin reflects on his name and his relationship with Sumaya:

Amin, Amin. She used to love repeating my name. She would press her lips against my cheek while uttering the first syllable, then raise them to pronounce the second, then the first, then the second... I'd begun to walk now, as if in a trance, my mind floating upon a stream of memories, and I repeated my name to myself, as if to recover the old intoxication (Jabra, 2022, p.38).

This passage shows how Amin's thoughts are not confined to the present moment and how he is able to link his memories of Sumaya with his current situation. Both the repetition of his name and the sensory detail of Sumaya's lips on his cheek offer a realistic and personal view of his subjective experience.

Furthermore, Jabra utilizes stream of consciousness to break down the traditional boundaries between past and present. Amin's thoughts constantly jump between his current search and memories of his life with Sumaya. This technique reflects the overwhelming nature of grief, where memories and emotions interweave with the present, blurring the lines between reality and recollection (Levine, 1988)

Memory is another important motif of the novel, which directly impacts the main character's perspective and behavior. His memories are more a function of sensory cues and random thoughts that jar him into recalling past events and experiences. For instance, Amin's recollections of his father and their life in the village are tinged with nostalgia and loss "My father was part of the seasons: the spring with its flowers and songs, the summer with its harvests and lusts, the fall with its olives and weddings, and the winter with its bitter cold and expectations... But he died when I was ten, and we had to move to the city like refugees" (Jabra, 2022, p 49).

These memories depict sharp contrast between this joyful childhood and struggling lives in the city. The use of the seasons and the vivid portrayal of his father's life not only adds realism to the memories Amin has but it also serves to cement the memories as being an integral part of the person Amin is.

The interplay between stream of consciousness and memory is evident in how Amin's thoughts shift fluidly between different times and places. This technique allows Jabra to depict the complexity of Amin's inner world, where past and present coexist and inform each other. For

example, Amin's memories of Sumaya and his father intermingle, showing how love and loss are intertwined in his mind "But the voice of Sumaya, which I'd imagined was calling me, evoked the ghost of my father from the dust of oblivion... Love had practically effaced every trace left in my mind of my relatives and my many friends (Jabra, 2022, p 38).

This passage demonstrates how a single memory can trigger a cascade of related thoughts and emotions, creating a rich tapestry of personal history and subjective experience.

2.3. Narration and the Past

Cry in a Long Night shows an important function given to the viewpoint of storytelling, especially through the character of Amin. The story explores the character's backgrounds of devastation, lost homes and love, which sets up the theme of remembering and how past matters influences the present. One significant aspect is Amin's hatred for the Ottoman family and the aristocratic, feudal system, which hints at a broader critique of historical injustices, including the sale of Palestinian estates to Jews.

Amin is portrayed as having antipathy against aristocracy and feudal system. This is evidenced by the following reasons. For example, through his relationships with like Roxane Yasser and the past of the Yasser family, he strongly condemns the remaining feudal and aristocratic spirit. Roxane, initially born in aristocratic family, dreams of the future and liberation from oppression as a symbol of the past. In a heated conversation, Roxane declares: "I propose to destroy the past." Amin responds with disbelief, "'Destroy the past?' That expression sounded insane to me". (Jabra, 2022, p82)

This dialogue highlights the conflict between clinging to a decaying aristocratic past and the need to move forward. It also has thematic concern for the existing large socio-political setting in the Palestinian territories under the Ottoman rule. This provocation is almost a mirror reflection of the bigger hatred for the Ottomans or Arabian nations who blamed for selling the

Palestinian land to the Jews. This historical treachery is indicated only rhythmically in the novel in Amin and his hatred for the aristocratic characters that represent them.

Inayat Yasser, another key character, is used to portray eagerness to hang on to the past. Filling their home with documents is her mission for many years to talk about history of Yasser family "the stench of corpses and the clatter of bones"(Jabra, 2022, p 81) . This fixation on history ultimately consumes her, transforming her into a "bag of bones" before her death. This portrayal underscores the destructive nature of being trapped in a glorified but ultimately oppressive past.

In short, *Cry in a Long Night* narrates the story of destroyed pasts, historical betrayal, and struggle against aristocratic oppression. Amin's hatred towards the Ottoman family and the feudal system serves as criticism against historical injustices, while his journey leads to an existential quest for meaning beyond the ruins of the past. Rich in narrative and complex in character, this novel presents a deeply drawn reflection upon the impact history has on personal and collective identity (Jabra, 1954,).

2.4. Dream and symbolism

Combining symbolism and dream imagery novel *Cry in a Long Night* the author Jabra Ibrahim Jabra closely addresses the issues of loss, identity, and existential quest. Symbolisms including "returning," "the crowd," "the city" "books burning," the "cry," and the "the dead city" enhance the plot and provide meaningful interpretations of the major motivations and engagements of the primary character Amin and his attitudes toward Sumaya.

"Burning books" is an iconic imagery of the destruction of knowledge and culture, a reoccurring nightmare for Amin. This act symbolizes oppression in the sense that there are other powers that would like to cage people's creative minds and imagination as a result strengthening the effect of the city as a deadening factor.

The cry in the novel is a powerful symbol of anguish and a desperate call for change. Amin's cry reflects his internal struggle and the collective suffering of the city's inhabitants "I would have liked to explode in continuous laughter like the thunder of successive explosions" (Jabra, 2022, p.97).

The dead city is one of the most common motifs of nightmares that indicates complete hopelessness and emptiness. It represents a place where life and vitality have been extinguished, mirroring Amin's inner state and the broader societal decay "He rebels against death and escapes it, and he says to Sumaya: 'look at yourself: yellow like death, withered like death. And starting today, I want nothing to do with death!'"(Jabra, 2022, p.98).

On the whole, Jabra Ibrahim Jabra skillfully employs the notions of dreams and symbolism to explore the protagonist's inner world and comment on the social problems in *Cry in a Long Night*. All the symbols – the crowd, the pogrom, the corpse of the dead city – signify extra meanings, suggesting Amin's fight and search for freedom. In such a way, the novel tells a deep story of hopelessness, hope and, at last, victory.

3. Childhood in the Novel

The portrayal of children in literature often serves as a lens through which to examine complex societal issues and historical contexts. In *Cry in a Long Night* by Jabra Ibrahim Jabra, the presence of children underscores the multifaceted challenges faced by Palestinians amidst political upheaval and displacement. This exploration of childhood experiences is woven intricately into the narrative, shedding light on themes such as Judaization, the absence of identity, exile, and the loss of nationhood. Through the lens of these young protagonists, the novel delves into the existential struggles of a people caught in the throes of transition and turmoil.

3.1. Children and Judaization

The characterization of children in Jabra Ibrahim Jabra's novel, *Cry in a Long Night* captures social turmoil and transformation of the younger generation. The children in the novel represent the purity of young generations and the potential of change, but, at the same time, their stories describe the suffering of identity and political shifts, especially Judaization.

Amin is one of the main characters in the novel who represents moral degradation, displacement, and religious vacuum. It is worth focusing on the protagonist's character development and its depiction of both existential and ethical dilemmas characteristic for people when facing political and social changes.

Amin's sense of uprootedness is a recurring theme in the novel, depicting the dislocation experienced by individuals who are detached from their cultural and familial roots. This theme is closely linked to the broader context of displacement and the loss of homeland, which many characters in the novel grapple with. It is not only geographical as portrayed through characters' movements and their relationships but also in the character's mind as observed in the case of Amin. His sense of not belonging anywhere is poignantly illustrated through his solitary moments and reflections:

Therefore, it is possible to conclude that *Cry in a Long Night* portrays Judaization as one of the story's major themes along with moral loss, absence of religion, and uprootedness as witnessed through the character's experiences such as the children and Amin. These elements are intertwined in order to depict the idea of society troubled by the instability of traditions, binary gender opposition and personal confusion of identity.

3.2. Palestinian children and Absence of Identity

When it comes to the portrayal of the theme of identity in Jabra Ibrahim Jabra's *Cry in a Long Night*, one cannot disagree that the theme is best depicted through the life stories of the children who suffer from the crisis of identity here, because of the socio-political confrontation.

This has huge implications on the nature of their identity, personality and emotions leading to instability affecting all the young characters in the novel (Tamplin, 2022).

Essence of existence and an instability of identity crisis, amplified by the disintegration of cultural and even national characteristics, haunt the children of *Cry in a Long Night*. The Palestinian children struggle into existence with their country and culture obliterated by conflict and technology – their identities thus exist in a state of ambiguity, where characteristics of nationality, language, and territory are constantly evolving.

To make it easy to follow and relate to the experiences of children, Jabra employs the characterization of the children to show how subjects with fractured selves are in the society. The novel depicts children who are trying to fit both in Palestine and Israel and cannot identify themselves with either culture but also do not feel at home in the dominant identity that is imposed on them by the state of Israel. This fragmentation causes the victim to lose a sense of place in the world and experience a fragmented identity.

There exist numerous psychological implications stemming from a lack of identity, including confusion, anxiety, and a loss of fundamental common sense, in addition to disillusionment experienced by the children in the novel. The inability of this migration to establish strong cultural or national foundations may be ascribed to their inherent culture characterized by feelings of insecurity and instability. The deficiency in identity development during the formative years can have adverse effects, often leading to enduring psychological outcomes such as diminished self-worth and a continual quest for self-identification. (Khatib, 2013, p. 98).

Some of the things that stand out in the *Cry in a Long Night* by Jabra Ibrahim Jabra are the horrible experiences that the Palestinian children go through as they are stuck in the middle of eroding culture and political strife. Lack of stability in their identity not only impacts the

present by causing the subject to feel lost and unanchored in a world that is perhaps alien to them but it also influences their future because naturalization brings them into a realm of exile and displacement (Ziarek, 2001, p. 154).

3.3. Childhood and violence

In *Cry in a Long Night*, childhood is portrayed as a time overshadowed by violence and chaos, a theme that has a profound impact on the characters' development and their adult lives. The experiences of the protagonist and other characters illustrate the deep scars left by early exposure to violent and tumultuous environments.

As for *Cry in a Long Night*, it conveys the Aristotelian notion of the impact of early trauma as patrons of art swallow the themes that have haunted their childhood and within which they exist. The states of mobs and crowds symbolize disorder in society, the corresponding states of characters' adulthoods and relationships. The last two themes reveal how violence observed and committed contribute to chronicling the ravaging effects early trauma and process of escaping from the vicious cycle. Moral implications of view; Jabra Ibrahim Jabra resurrects with provocative pathways in the story, particularly through the interaction of its characters and offers compelling analysis on the ramifications of indulging in violence and instability throughout childhood.

3.4. Palestinian children and loss of nationhood

In Jabra Ibrahim Jabra's novel *Cry in a Long Night*, the issue of "Children and the Loss of Nation hood" is movingly depicted under the light of childhood and displacement. The children in the novel are representatives of the displacement and the erasure of the identities of the people in their nation.

The most relevant and recurring element in the childhood of the protagonist is their lack of roots and the feeling of instability. The children in the novel including the protagonist are

depicted as growing up with threat in their cultural and national identity. This constant and active state can be attributed to many factors; however, it can be safely assumed that it is the result of the condition of a nation in constant change, trying to cling to its stability while the world pushes it away.

Conclusion

Summing up, the present chapter has offered a complete disclosure of the principle modernist characteristics set up for *Cry in a Long Night* by Jabra Ibrahim Jabra with regard to the portrayal of children characters. This chapter moves beyond a mere recount of incidents from the novel and supplies an analysis of the context and the literary strategies used with regards to the portrayal of Palestinian children in this novel.

The first step in the discussion of the novel is defining its historical and literary context of relevance; As the authors pointed out, the socio-political setting plays an important role in leaving no stone unturned in understanding the narrative. The writing of this contextualization provides the fundament for a further analysis of the modernist tools and elements used in the novel such as the orientation of space and time, the stream of consciousness technique, fragmentation of the structure of the story and the use of dream imagery and symbolism. In this way, the chapter elucidates how the selected literary devices are employed to convey the disjointedness and the overall sense of the Palestinians' condition of loss during this era of revolutionary turbulence and instability.

It is in relation to the representation of children in the novel that the chapter is centered, as Palestinian children's experience constitutes one of the key angles of analysis of identity, displacement, and resistance debated in the novel. The discussion explains how the children are alienated through processes of Judaization, thus, starting with the constant negation of their culture and its replacement with imposed Others. Furthermore, the chapter emphasizes that

Palestinian children experience deep despair and displacement when they lose the feeling of connection to a certain place and all the things it represents in young age due to exile. Furthermore, it explores the anthropological aspects of the denial of a homeland and its effects on the life of the Palestinian children and how it defines their existence.

In conclusion, chapter three presents a complex analysis of the textual elements and children in *Cry in a Long Night* to finally unveil a focused discussion on the novel as a modernist work of Palestinian liberation, identity, and resilience. More than that, going further into the analysis of the main themes of the novel, namely, childhood within the wider socio-political context of the Palestinians' story, this chapter further enriches the understanding of the novel and of the Palestinian story, and reaffirms the importance of literature as a tool of documentation of the human experience, a testament to the intrinsic value of the literary arts.

General Conclusion

This dissertation has examined how Palestinian novelist Jabra Ibrahim Jabra employed modernist literary techniques to portray the suffering of Palestinian children during the tumultuous period of 1936-1955. Through a comprehensive analysis of historical context, literary developments, and close reading of Jabra's 1955 novel *Cry in a Long Night*, this study has demonstrated how modernist literary devices were used to vividly depict the psychological and emotional toll of violence, displacement, and loss of nationhood on Palestinian children.

The study begins by providing a nuanced historical overview, meticulously dissecting the political and social milieu of Palestine during the specified timeframe. Through an examination of the political situation, including the tensions, conflicts, and shifting power dynamics, alongside an analysis of the social conditions that shaped daily life, the dissertation lays the groundwork for understanding the broader context in which Palestinian literature of the period emerged.

Central to this historical exploration is the examination of Palestinian literature, particularly the novel, as a reflection of the socio-political realities of the time. Divided into distinct periods, the analysis meticulously delineates the evolution of the Palestinian novel from 1936 to 1955, highlighting its role as a mirror to the hopes, struggles, and aspirations of the Palestinian people, which is the objective of this research. In addition, it has confirmed our first hypothesis concerning this study.

Moreover, it explores the repercussions of modernism and disillusionment during the emergence of the Palestinian literature and society using the qualitative descriptive approach. This research has explored and analyzed some of the typical features of the modernist texts including space, time, stream of consciousness, fragmentation, narration, dreams and symbolism to realize how these concepts and tools were used to picture and contextualize the Palestinian

existence and the feelings of wooden-hearted disillusionment that prevailed in that society.

Furthermore , the study has tried to answer the second research question as well as tested our second hypothesis , by studying Palestinian children's situation during this period . By means of a close reading of the novel, it helps the reader understand the studies Palestinian youth as objects of Judaization, the search for an identity in the absence of home, the experience of exile and the difficult phase of constructing nationality in the midst of the conflict.

Through the practical chapter ,which provides a comprehensive analysis of children in *Cry in a Long Night* within the context of the modernist characteristics and highlight the themes and narrative strategies in the novel, the dissertation underlines not only the realistic representation and narrative constructions of the Palestinian children's lives and their ability to cope with the loss and lack of hope and belongingness but also the effects of historical and socio-cultural forces on the child characters.

The chapter has also examined how Jabra Ibrahim Jabra depicts the impact of war and violence on Palestinian children and confirmed the third hypothesis of this study concerning the use of modernist techniques to vividly depict the impact of war in Jabra's literary work.

In conclusion, this dissertation has provided a rich research study to the history of Palestinian and the literature of the twentieth century as a valuable human experience. This we believe is a clear indication of the fact that literature still plays a crucial role in providing a means through which sociopolitical and cultural realities can be viewed and understood.

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تبحث هذه الدراسة في كيفية استخدام الروائي الفلسطيني جبرا إبراهيم جبرا لتقنيات الأدب الحداثي لتصوير معاناة الأطفال الفلسطينيين خلال الفترة المضطربة من 1936-1955، والتي شملت الثورة الفلسطينية، والنكبة عام 1948، والسنوات الأولى من النزوح والتشريد. حيث تنقسم الدراسة إلى ثلاثة فصول فالفصل الأول يقدم سياقاً تاريخياً، حيث يدرس الاضطرابات السياسية والتحويلات الاجتماعية وظهور الأدب الفلسطيني المقاوم من 1936 إلى 1955. كما يستكشف التمثيلات المبتكرة للزمان والمكان وتيار الوعي والتشردم والأحلام والرموز في حركة الأدب الحداثي. فيما يحلل الفصل الثاني الآثار المدمرة للحرب والعنف على الأطفال الفلسطينيين خلال هذه الحقبة، بما في ذلك سياسات التهويد الهادفة إلى محو الهوية الفلسطينية، والتجارب الصادمة للنزوح والتشريد، وفقدان القومية الفلسطينية. ويأتي الفصل الثالث ليقدم تحليلاً معمقاً لرواية جبرا الشهيرة "صراخ في ليل طويل" الصادرة بتاريخ 1955 من خلال منظور النظرية الأدبية الحداثية. ويُظهر كيف استخدم جبرا تقنيات أسلوبية حداثية مثل الخطوط الزمنية غير الخطية، وتيار الوعي، والسرد المُجزأ، وتتابعات الأحلام الرمزية لتصوير الأثر النفسي والعاطفي للعنف والتهويد ومحو الهوية والنزوح وفقدان الوطن على الأطفال الفلسطينيين خلال هذه الحقبة الكارثية.

الكلمات المفتاحية : الأطفال، الأدب، الحداثة، فلسطين، العنف