



**LITERARY WORKS AS A MEDIUM OF ADVOCACY FOR PEACE
AND SOCIAL JUSTICE IN PALESTINE: A PHILOSOPHICAL
VALUE STUDY OF FADWA TUQAN'S POEMS**

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ABSTRACT

This research identifies two poems by Fadwa Tuqan, "Ḥurriyyah al-Sha'b" and "Madīnatī al-Ḥazīnah", with the objective of exploring the potential of literary works as a means of advocating for sustainable peace and social justice in Palestine. An interdisciplinary approach is employed, integrating John Rawls' theory of justice, Benedict Anderson's nationalism, and Sigmund Freud's psychoanalysis, to analyse these literary texts. The data collection method involved in-depth textual analysis of the poems, focusing on the motifs of justice, nationalism, and psychological defence mechanisms revealed in the texts. The main primary source is Fadwa Tuqan's own literary work, which is used as a window to understand the collective narrative and experience of Palestinians under Israeli occupation. The main findings show that these poems are not only artistic expressions, but also manifestations of collective resilience that strengthen national identity and the spirit of resistance to oppression. The conclusion of this study is that literature, when analysed using theoretical frameworks, can play an important role in the construction of robust national narratives and the mobilisation of social solidarity in the context of political conflicts. The original contribution of this research lies in the integration of theories that are rarely connected in the context of Palestinian literature, thereby opening up new avenues for literary studies and social theory. However, it is important to note that the study is limited by the fact that it only covers two poems and that the analytical methodology could be further developed to include a wider range of literary works and alternative methodological approaches.

Keyword: Poems, Fadwā Ṭūqān, Advocacy for Peace, Social Justice, Palestine



A. Introduction

The ongoing conflict between Israel and Palestine serves as a poignant example of injustice and a humanitarian crisis, prolonging cycles of suffering and systemic obstacles to sustainable development goals. Recent reports have highlighted the haunting reality faced by the Palestinian people under Israeli occupation (Järvi, n.d.; Kanwal, 2020), where basic human rights are frequently violated amidst socio-economic inequality (Al-Qobbaj et al., 2024; Singha & Rahman, 2022) and environmental degradation (Nashef, 2020, 2022; Pasquetti et al., 2024). Fadwa Tuqan, a prominent Palestinian poet, employed evocative verses (Aftab et al., 2023; Behar, 2022; Gandolfo, 2021; Maqsood et al., 2024) such as "Ḥurriyyah al-Sha'b" and "Madīnatī al-Ḥazīnah" to convey the collective memory and resilience of her people. These poems were not only artistic expressions but also impassioned advocacy for peace and justice, echoing the Palestinian struggle for freedom amidst trials.

In the field of scientific discourse, Fadwa Tuqan's poetry has become the subject of critical analysis, with a focus on the relationship between art and socio-political struggles. Previous research has explored how Tuqan's works illuminate the psychological and emotional dimensions of Palestinian identity under occupation (Istanbulli, 2023; *Mary Sidney's The Tragedy of Antony and Fadwa Tuqan'.Pdf*, n.d.), with a particular emphasis on themes of resistance, memory, and the resilience of cultural heritage (Cheurfa, 2020; "Palestinian Literature: A Record of Perpetual Displacement and Failures," 2024). Researchers have situated Tuqan's poetry within a broader narrative of Palestinian literature, which they have characterised as a literature of resistance. They have emphasised the role of this literature in preserving national memory and confronting ongoing geopolitical challenges.

This paper examines the manner in which Fadwa Tuqan's poetry, in particular "Ḥurriyyah al-Sha'b" and "Madīnatī al-Ḥazīnah", functions as an influential narrative for the pursuit of sustainable peace and social justice in Palestine. By analysing the thematic complexity of these two poems, this study seeks to elucidate their symbolic meaning in challenging oppression and promoting resilience. Furthermore, this paper aims to contribute to the ongoing scientific discussions about the role of literature in social movements, with a particular focus on the implications of Palestinian resistance literature for broader humanitarian initiatives.

The primary argument put forth in this paper is that Fadwa Tuqan's poetry, through its thematic explorations of freedom, loss, and resilience, actively advocates for sustainable peace and social justice in Palestine. By analysing the imagery and narrative techniques employed by Tuqan, this study posits that these poems not only reflect the Palestinian struggle but also inspire collective memory and solidarity, thereby contributing to the discourse on sustainable development

goals by highlighting the intersectionality of cultural expression and social-political resistance.

The material objects of this research are two poems by Fadwa Tuqan, namely 'Ḥurriyyah al-Sha'b' and 'Madīnatī al-Ḥazīnah'. The two poems were selected as the primary focus of analysis because they not only reflect Tuqan's personal and collective experiences as a Palestinian poet, but also present themes relevant to issues of social justice, resistance, and resilience in the context of the Israeli occupation of Palestine. By employing these poems as the unit of analysis, this research aims to elucidate the profound meaning of literary works as a reflection of living culture and history.

The research design employed in this paper is qualitative-descriptive. A qualitative approach was selected because it allows for an in-depth understanding of the meaning and social context of Fadwa Tuqan's poetry (Cheurfa, 2020; Luhuringbudi et al., n.d.; Luhuringbudi, Wahhab, et al., 2024; "Palestinian Literature: A Record of Perpetual Displacement and Failures," 2024). A descriptive approach will be employed to accurately describe the characteristics, themes, and messages contained in each poem (Ahmad et al., 2020; Cruz & Tantia, 2017; Luhuringbudi, 2018; Luhuringbudi, Asnawi, et al., 2024; Luhuringbudi, Liza, et al., 2024; Navarro-Colorado, 2018), as well as how they contribute to discussions about sustainable peace and social justice.

The primary sources for this research are two works of poetry by Fadwa Tuqan, namely 'Ḥurriyyah al-Sha'b' and 'Madīnatī al-Ḥazīnah'. These poems are considered primary sources because they not only reflect Tuqan's personal and collective experiences as a Palestinian poet, but also as a reflection of the complex social and political conditions in Palestine. The objective of this research is to analyse the content of these works in depth in order to gain insight into the ways in which the poems can function as narratives of resistance and perseverance in the face of occupation.

This research employs two-phase data collection techniques. The initial phase, documentation, entails the researcher's collection of pertinent information and materials pertaining to Fadwa Tuqan's poetry, sourced from both secondary and primary sources. The subsequent phase involves the grouping of data based on relevant theoretical frameworks, including justice theory as espoused by John Rawls, nationalism theory as elucidated by Benedict Anderson, and psychoanalytic theory as expounded by Sigmund Freud. This grouping facilitates a comprehensive understanding of the broader context of literary works and the issues they raise.

The data analysis technique employed in this research comprises three stages (Hamka et al., 2024; Ikhrom et al., 2023; Muassomah et al., 2022; Wijayati et al., 2021). Initially, Restatement Data is employed to identify trends and patterns that emerge from the analysis of Fadwa Tuqan's poetry. Secondly, Data Description is utilised to ascertain the underlying causes of the principal themes presented in

the literary work. Finally, Data Interpretation is employed to elucidate the relationship between the data obtained and the broader social, political and cultural context in Palestine. This approach, which is guided by the methodology developed by Irwan Abdullah, is expected to provide a comprehensive understanding of the contribution of Fadwa Tuqan's poetry to advocacy for sustainable peace and social justice.

B. Endurance Through Memory due to Justice

In the theory of justice as developed by John Rawls, the concept of justice is defined as the principle of equality and freedom for all individuals, as evidenced in his writings "Justice as Fairness: Political not Metaphysical" (1991), "The Law of Peoples" (1993), and "Political Liberalism" (2020). The poem "Ḥurriyyah al-Sha'b" by Fadwa Tuqan contains a repeated editorial, "!حريتي", which emphasises the call for freedom expressed by the poet and all Palestinians. This call reflects a strong desire to achieve justice, echoing Rawls' principle that justice is a basic right that must be fought for. In the poem "Madīnatī al-Ḥazīnah", editors such as "اختفت الأطفال" and "والحزن في مخصب الخطى" illustrate the tragic consequences of the occupation, which has resulted in a pervasive atmosphere of despair and despondency. This reflects the struggle for justice amidst suffering, as Rawls emphasises the importance of protecting human rights and freedoms in achieving a just society. In this context, Tuqan's poetry not only voices suffering but also emphasises resilience through memory, in line with the principles of justice promoted by Rawls.

A data description in the context of justice theory by John Rawls reveals that the concept of justice as fairness is very relevant to Fadwa Tuqan's poetry. In "Justice as Fairness: In his 1991 work, Rawls emphasises the importance of equality and freedom for all individuals. This is reflected in the exclamation "!حريتي" in the poem "Ḥurriyyah al-Sha'b". This call reflects the strong desire of the poet and the Palestinian people to achieve freedom and justice, echoing throughout the history of decades of British-backed occupation. The poem "Madīnatī al-Ḥazīnah" has been edited by various authors, including "اختفت الأطفال", "والحزن في مخصب الخطى", and "والأغاني", "لا ظل، لا صدى", "والحزن في مخصب الخطى", and "والصمت في مدينتي" portray the tragic impact of the occupation, emphasizing the loss of cheerfulness and normalcy. The poems convey the Palestinian people's ongoing struggle for justice, despite the ongoing suffering they endure. This interpretation aligns with Rawls' assertion that the protection of human rights and freedoms is the foundation of a just society. In this context, Tuqan's poetry serves as a voice that describes endurance through memory, underscoring the centrality of the struggle for justice to the existence and identity of the Palestinian people.

The data interpretation in the context of justice theory by John Rawls demonstrates that Fadwa Tuqan's poetry functions as a reflection and advocacy for social justice and freedom. In "Justice as Fairness: Political not Metaphysical" (1991), Rawls emphasises justice as the foundation of a just society, which is reflected in the repetition of the words "أحريري!" in the poem "Ḥurriyyah al-Sha'b". The refrain is not only a call for individual freedom, but also a collective call of all Palestinians to the long-desired justice. Decades of British-backed Israeli occupation have deepened the wounds and suffering, as depicted in the poem "Madīnatī al-Ḥazīnah" through phrases such as "اختفت الأطفال والأغاني" and "لا ظل، لا صدی". This editorial illustrates the loss of normalcy and joy in a city that is now filled with sadness and silence. Collective memory serves as the foundation for resilience through memory, where the struggle for justice and freedom becomes the core of Palestinian national and social identity. Therefore, Tuqan's poems not only narrate stories of suffering, but also mobilize a spirit of resistance and justice in accordance with Rawls' principles.

C. Endurance Through Memory due to Nasionalisme

In the context of Benedict Anderson's theory of nationalism, as outlined in "The Specter of Comparisons: Nationalism, Southeast Asia, and the World" (1998), "Imagined Communities: Reflections on the Origin and Spread of Nationalism" (2020), and "Long-distance Nationalism" (1998), Fadwa Tuqan's poetry demonstrates the crucial role of collective memory in the formation of national identity. The textual data on the poem "Madīnatī al-Ḥazīnah" indicates that the redaction of the poem, including the phrases "واختفت بغصة البلاء", "تبرمّد الرجاء", and "مدينتي الحزينة", represents a manifestation of the nationalism that is maintained among the Palestinian people. This recollection of suffering and concealed aspiration fortifies their solidarity and unity. Other editorials, such as "تحنرق الغلال؟ والتّمّار؟", which has a dual meaning as a symbol of adversity and motivation to rise, also demonstrate how nationalism can endure and flourish through collective experience. Anderson emphasises that national communities are constituted through shared narratives that form social bonds, and in this case, Tuqan's poetry serves as such narratives. The poem's recurring themes of sadness and hope emphasise the endurance of identity and the spirit of national struggle through collective memory. Tuqan's poetry, therefore, not only describes current conditions but also contributes to the ongoing construction and maintenance of Palestinian nationalism.

In the context of Benedict Anderson's theory of nationalism, as outlined in his 1998 publication, "The Specter of Comparisons: Nationalism, Southeast Asia, and the World," the concept of "imagined communities" is of particular relevance. In "Reflections on the Origin and Spread of Nationalism" (2020) and "Long-distance Nationalism" (1998), the poem "Madīnatī al-Ḥazīnah" by Fadwa Tuqan

describes endurance through deep memory. Editorial statements such as "ترمد" "واختنقت بغصّة البلاء", "الرجاء", and "مدينتي الحزينة" reflect the sense of despair and suffering that is part of the collective memory of the Palestinian people. This memory serves to strengthen the national identity envisioned by Palestinians amidst ongoing occupation. Furthermore, editorials such as "تحترق الغلال والثّمار؟", which has a double meaning as a symbol of adversity and an urge to rise, demonstrate how this poem functions as a tool to maintain and inflame the spirit of nationalism. Anderson emphasises that national communities are formed through narrative and collective memory, and in this context, Tuqan's poetry functions as a narrative that binds Palestinians together. The capacity of poetry to portray suffering and hope fosters a profound sense of solidarity among the Palestinian people, ensuring that the spirit of nationalism persists despite challenging circumstances. Consequently, Tuqan's poetry not only portrays social realities but also plays a role in maintaining and reinforcing the bonds of nationalism as envisioned by the Palestinian community.

The interpretation of data in the context of John Rawls' theory of justice demonstrates that Fadwa Tuqan's poetry serves as a reflection and advocacy for social justice and freedom. In "Justice as Fairness: Political not Metaphysical" (1991), Rawls emphasises justice as the foundation of a just society, which is reflected in the repetition of the words "!حرّيتي" in the poem "Ḥurriyyah al-Sha'b". This refrain is not only a call for individual freedom, but also a collective call for all Palestinians to obtain the long-desired justice. The decades of British-backed Israeli occupation have deepened the wounds and suffering, as depicted in the poem "Madīnatī al-Ḥazīnah," through phrases such as "اختنقت الأطفال والأغاني" and "لا ظلّ، لا صدّى". This editorial depicts the loss of normalcy and joy in a city now filled with sadness and silence. The collective memory of the Palestinian people becomes the basis for resilience through memory, where the struggle for justice and freedom becomes the core of Palestinian national and social identity. Therefore, Tuqan's poetry not only tells stories of suffering, but also inspires a spirit of resistance and justice in accordance with Rawls' principles.

D. Endurance Through Memory due to Psychoanalitics

The analysis of endurance through memory, as explained by Sigmund Freud in his psychoanalytic theory, can be found in various sources, including "A Letter from Freud" (1951), "The Complete Correspondence of Sigmund Freud and Ernest Jones, 1908-1939" (1993), and "Sigmund Freud." The poem "Madīnatī al-Ḥazīnah" by Fadwa Tuqan, published in 2013, illustrates the internal conflict between the Id, Ego, and Superego in the face of oppression. Editorials such as "كالليل غامضٌ" (like a mysterious night), "الصمت فاجعٌ" (painful silence), and "أواه يا مدينتي الصامتة الحزينة" (oh, my silent city and sad) show the psychological struggles experienced by Palestinians. This conflict shows how Israel's occupation and repressive actions

affect the life instinct and death instinct in Palestinians. (painful silence), "بوطة" (oh, my silent city and sad) demonstrate the psychological struggles experienced by Palestinians. This conflict illustrates how Israel's occupation and repressive actions affect the life instinct and death instinct in Palestinians. In contrast, the poem "Hurriyyah al-Sha'b" illustrates a more active psychological defence mechanism. Editorial pieces such as "سأظل أحفر اسمها وأنا أناضل" (I will continue to carve his name as I struggle) and "في الأرض في الجدران في الأبواب في شرف المنازل" (on the ground, on the wall, on the door, on the balcony of the house) demonstrate a robust resolve to resist oppression. In this poem, Tuqan describes how the life instincts of Palestinians encourage them to continue fighting for independence and sovereignty. Tuqan's poetry reflects collective trauma and functions as a means of strengthening national identity and fostering a spirit of resistance. The life instincts manifested in these poems are the force that motivates Palestinians to survive and continue to fight for a better future.

The analysis of endurance through memory employs Sigmund Freud's psychoanalytic theory, which draws upon his writings, including "A Letter from Freud" (1951), "The Complete Correspondence of Sigmund Freud and Ernest Jones, 1908-1939" (The poem "Madīnatī al-Ḥazīnah" by Fadwa Tuqan, published in 1993, and "Sigmund Freud: Totem und Tabu" (2013), by Sigmund Freud, demonstrates how the poem reflects the conflict between the Id, Ego, and Superego. Editorials such as "كالليل غامض، الصمت فاجع" (like a mysterious night, painful silence), "محمل" (burdened), and "بوطة الموت وبالهزيمة" The burden of death and defeat is evident in the poem, as is the psychological struggle experienced by Palestinians due to Israeli occupation and repressive actions. The poem represents the instincts of life and death, demonstrating how the occupation has affected the psychological aspects of society. Conversely, the poem "Hurriyyah al-Sha'b" evinces a more active psychological defence mechanism. Editorials such as "سأظل أحفر اسمها وأنا أناضل" (I will continue to carve his name as I struggle) and "في الأرض في الجدران في الأبواب في شرف المنازل" (on the ground, on the wall, on the door, on the balcony of the house) emphasise the strong determination to fight oppression. Tuqan describes how the life instincts of Palestinians were strengthened by the struggle for independence. The poem reveals the personality's defensive mechanisms, which manifest as a tireless spirit of struggle. These mechanisms not only protect against oppression but also cultivate life instincts that encourage continued struggle. Consequently, Tuqan poetry became a tool to strengthen national identity and the spirit of resistance in the face of oppression and cruelty.

The interpretation of endurance through memory data employs Sigmund Freud's psychoanalytic theory, which is based on his writings "A Letter from Freud" (1951), "The Complete Correspondence of Sigmund Freud and Ernest Jones, 1908-1939" (1993), and "Sigmund Freud: The poem "Madīnatī al-Ḥazīnah"

by Fadwa Tuqan, as presented in the 2013 publication "Totem und Tabu," offers insight into the dynamics of Id, Ego, and Superego in the psychological context of Palestinians. Editorials such as "كـالليل غامضٌ، الصمت فاجعٌ" (like a mysterious night, painful silence), "محمّلٌ" (burdened), "بوطأة الموت وبالهزيمة" (with the burden of death and defeat), and "أواه يا مدينتي الصامتة الحزينة" The poem "Oh, My Silent and Sad City" reflects the internal conflict that drives the instincts of life and death due to Israeli occupation and repressive actions. In contrast, the poem "Ḥurriyyah al-Sha'b" displays a more active defence mechanism through redactions such as "سأظل أحفر " في الأرض في الجدر " (I will continue to carve his name as I fight) and "اسمها وأنا أناضل في الأرض في الجدر" (on the ground, on the wall, on the door, on the balcony of the house), which indicate a strong determination to fight oppression. Through expressions such as "في سجن في زنزانة التعذيب في عود المشانق" (in prison, in the torture cell, on the gallows) and "أحررتي!" (my freedom!), Tuqan demonstrates that the psychological defence mechanisms of Palestinians are not only able to fend off oppression, but also civilise the life instincts that drive their struggle. These poems are a manifestation of how the instincts of life, which are continuously fought for, strengthen national identity and the spirit of resistance in the face of oppression and cruelty. This interpretation demonstrates that Tuqan was able to convey the psychological defence mechanisms that shape the collective resilience of Palestinians in the face of extremely stressful situations through the medium of poetry.

E. Dimensions of Philosophical Values Fadwā Ṭūqān's Poems (*Ḥurriyyah al-Sha'b* and *Madīnatī al-Ḥazīnah*)

This research has identified that Fadwa Tuqan's poems, "Ḥurriyyah al-Sha'b" and "Madīnatī al-Ḥazīnah", reflect resilience through the collective memory of Palestinians. A pattern was identified through textual analysis based on John Rawls' theory of justice, Benedict Anderson's nationalism, and Sigmund Freud's psychoanalysis. This analysis revealed that these poems have become a medium for advocacy for sustainable peace and social justice. The repeated themes of justice, nationalism, and psychological defence mechanisms in these poems demonstrate the collective struggle of Palestinians to achieve freedom and justice. The research findings indicate that this poetry is not merely a literary work but also a tool of resistance and resilience. These poems foster the spirit of nationalism and reinforce the collective identity of Palestinians. Consequently, the objective of this research, which was to explore resilience through memory in Tuqan's poetry, has been fulfilled.

The findings of this study indicate that the resistance and resilience of Palestinians in Fadwa Tuqan's poetry is influenced by justice, nationalism and psychological factors. In the context of the Sustainable Development Goals (SDGs), particularly goal 16 on peace, justice and strong institutions, these poems

emphasise the significance of collective memory as a foundation for sustainable peace. Shannon (Shannon, 2024) in his study of the many lives of al-Andalus in poetry demonstrates how literary works can revive collective memory and lost cultural identity, aligning with this research's findings on the role of collective memory in Tuqan's poetry. The reiteration of the theme of justice in the poetry reflects Palestinian aspirations to achieve equality and social justice. Drumsta (Drumsta, n.d., 2021) analyzes how translation and poetry can become forms of liberal exile politics, resonating with how Tuqan's poetry expresses the Palestinian experience of exile and occupation. This poem also describes nationalism as the main driver in defending their identity and homeland. The psychological defence mechanisms in poetry reflect the emotional and mental resilience of Palestinians in the face of oppression. These poems convey the meaning that the struggle for freedom and justice is an integral part of a society's identity and resilience. Thus, Tuqan's poetry serves as advocacy for sustainable peace and social justice in Palestine.

In the context of this research, justice, nationalism, and psychoanalysis act as logical factors that strengthen the resilience of Palestinians. The justice envisioned in Tuqan's poetry is in accordance with Rawls' principle of distributive justice, which emphasises equal distribution of rights and opportunities. The nationalism in this poem is in line with Anderson's concept of imagined community, where collective identity is formed through shared memories and struggle. Freud's psychoanalysis demonstrates how this poem reveals internal conflicts and defence mechanisms that strengthen psychological resilience. These three theories help elucidate how Tuqan poetry builds a collective narrative to combat oppression and advocate for human rights. In relation to the SDGs, this poem supports Goal 16 by advocating for peace, justice and strong institutions. Therefore, this research demonstrates that literature can serve as an important tool in promoting sustainable peace and social justice.

The findings of this research indicate that Fadwa Tuqan's poetry can serve as a model for understanding the role of collective memory and literature in fostering social resilience. Through a literary analysis, it becomes evident that literature can be employed as a tool to reinforce collective identity and solidarity in depressed communities. Adams (Adams, 2024) in his research on poetry and re-imagining in a time of crisis shows how poetry can change paradigms of thinking and provide new perspectives in facing crises, supporting this research's findings on the transformative function of Tuqan's poetry. In the context of the Sustainable Development Goals (SDGs), particularly goal 16, this poem underscores the significance of justice and peace as pivotal elements for sustainable development. Phipps (Phipps, 2024) in his study of poetry, protest and posthumous publishing with Palestinian colleagues in Gaza during scholasticide illustrates how poetry becomes a medium of resistance and academic solidarity, strengthening this

research's argument about the role of poetry in social justice advocacy. If implemented widely, this approach could assist other communities experiencing oppression in identifying strategies to enhance their resilience through culture and literature. Furthermore, this poem illustrates that collective memory can function as a mechanism for maintaining justice and humanitarian values. Peled (Peled, 2024) in his analysis of Bedouin poetic perspectives on World War I in the Middle East shows how poetry can serve as historical documentation and collective memory, aligning with Tuqan's poetry function as guardian of Palestinian collective memory. The findings of this research could also influence educational and cultural policies by emphasising the significance of literature in fostering social resilience. Consequently, this research makes a substantial contribution to the comprehension of the role of literature in peace and social justice advocacy.

This research aligns with previous studies that have emphasised the importance of literature in building resilience and collective identity. Previous studies, such as those conducted by Edward Said and Mahmoud Darwish, have also revealed how Palestinian literature reflects struggle and resilience. Sellman & Rohana (Sellman & Rohana, 2024) in their selection of resistance literature in occupied Palestine from 1948-1966 by Ghassan Kanafani demonstrate the continuity of Palestinian resistance literary tradition, reinforcing the historical context of this research's findings. However, this research provides a new perspective by using the theoretical framework of Rawls, Anderson, and Freud to analyse Tuqan poetry. Cohen (G. H. Cohen et al., 2019; H. B. Cohen, 2022) in his study of poetry, Palestine and posthumanism provides a broader theoretical dimension on how Palestinian poetry can be read through posthumanist lens, complementing the interdisciplinary approach in this research. Previous research has focused more on historical and political aspects, while this research emphasises psychological aspects and social justice. In the context of the SDGs, the results of this research reaffirm that literature can contribute to sustainable development goals through advocacy for peace and justice. Additionally, this research expands the discussion on how collective memory and literature can be used as tools to fight oppression. Therefore, this research not only strengthens previous findings but also adds a new dimension to the understanding of the role of literature in social struggle.

The findings of this research indicate the necessity for several policy actions to support advocacy for peace and social justice through literature. Firstly, the integration of poetry and other literary works in the educational curriculum is recommended in order to increase awareness about the importance of collective memory and social resilience. Secondly, the development of cultural programmes that emphasise the role of literature in fighting for justice and peace is required in accordance with the goals of the 16 SDGs. Thirdly, support for local writers and poets is necessary in order to provide a platform for them to voice their struggles

through literary works. Fourth, the establishment of a collaborative framework between international organisations and local institutions to promote literature as an advocacy tool for social justice and sustainable peace. Fifth, the continuation of research on the role of literature in various social and political contexts to expand our comprehension of the contribution of literature to societal resilience. Finally, the formulation of policies that encourage the utilisation of literature in efforts for peace and justice, with the objective of fostering the internalisation of these values within society. These measures will serve to enhance the efficacy of literature as a tool for advocating for sustainable peace and social justice.

F. Conclusion

The principal findings of this study demonstrate that Fadwa Tuqan's poems, "Ḥurriyyah al-Sha'b" and "Madīnatī al-Ḥazīnah", function as powerful manifestations of Palestinian resilience through the mobilization of robust collective memory in confronting Israeli oppression. The interdisciplinary analysis employing John Rawls' theory of justice, Benedict Anderson's nationalism, and Sigmund Freud's psychoanalysis reveals these poems transcend mere literary expression to become manifestos of resistance and endurance. A significant finding emerges in the repetitive invocation of justice themes throughout the poetry, which serves to fortify Palestinian resistance spirit and maintain collective dignity under sustained political and military pressure. The psychological defense mechanisms embedded within the verses illustrate the community's mental resilience, while the nationalist imagery reinforces shared identity and solidarity. Furthermore, the poems demonstrate how literary works can effectively advocate for sustainable peace and social justice by preserving cultural memory, articulating collective trauma, and inspiring continued resistance against systemic oppression.

The theoretical implications of this research contribute significantly to literary scholarship by establishing literature, particularly poetry, as a potent medium for social and political advocacy. The study's interdisciplinary approach creates new pathways for understanding how literary works function as tools for building national narratives and strengthening collective struggle, thereby filling gaps in existing Palestinian literary criticism that predominantly focuses on historical and political dimensions. In terms of praxis, these findings recommend that literary works should be integrated into peace-building initiatives and social justice advocacy programs, as they possess unique capacity to mobilize collective consciousness and maintain cultural resilience. However, this study acknowledges several limitations that present opportunities for future research: the narrow focus on only two poems limits comprehensive understanding of Tuqan's broader corpus; the theoretical framework could be expanded through feminist or deconstructionist approaches; and the analysis lacks direct examination of these poems' actual social impact on Palestinian communities. Future researchers should

consider conducting participatory studies to measure literature's direct influence on social movements, expanding the corpus of analyzed works, and employing broader methodological frameworks to provide more holistic understanding of literature's role in promoting sustainable peace and social justice in conflict zones globally.

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