



**POLITICS OF WOMEN TRAUMA: IN HELEN
BENEDICT'S *SAND QUEEN* AND GHARBI
MUSTAFA'S *WHAT COMES WITH DUST***

**2023
MASTER THESIS
ENGLISH LANGUAGE AND LITERATURE**

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THIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Murtadha Ashour IBRAHIM, titled “Politics Of Women Trauma: In Helen Benedict’s Sand Queen And Gharbi Mustafa’s What Comes With Dust” is fully adequate in scope and in quality as a thesis for the degree of Master of Science in English Literature.

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This thesis is accepted by the examining committee with a unanimous vote in the Department of English Language and Literature as a Master of Arts thesis. 28/04/2023

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DECLARATION

I certify that this dissertation is the result of my work and that all information contained therein has been obtained and explained by the institute's academic rules and ethical policy. Besides, I acknowledge that all non-original data, findings, and materials for this thesis have been cited and referred to verbatim.

Without limitation, I accept all ethical and legal consequences of any discovery contrary to the above statement.

Name surname: Murtadha Ashour IBRAHIM

Signature:

DEDICATION

To: Assist Prof. Intisar Rashid. Iraq woman's first hope. Her spirit roams free, unbound, and untamed, An independent woman, forever unashamed.

And to:Nada Sultan, an Iraqi creative writer. Her words flow like a river of lights,Illuminating the darkest of nights, With every stroke of her pen, She breathes life into her creations again.

And to:Mariam Talal, My eternal partner, and soulmate. A perfect woman, whom every time I see, it becomes clear that she is a gift to me. Her essence, like a fragrant flower, Brings joy and peace every hour.

and To: Every powerful woman who represents a hand, for whom drowning in moving sand.

I dedicate these papers to you all.

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ABSTRACT

Most women worldwide are exposed to sudden hysteria, anger, anxiety, and nightmares due to old traumatic events.

This paper deals with an analytical study of two novels from two different civilizations; the first is *Sand Queen* by the American writer Helen Benedict, which represents Western civilization and thought, and the novel *What Comes with Dust* by the Iraqi Kurdish writer Gharbi Muhammad Mustafa, which represents Eastern thought. The two novels are analyzed through Trauma theory by Analyzing the texts and focusing on the traumatic events and the development of the traumatized characters. The focus is on the roots that contributed to the formation of the traumatic events by addressing the extremist ideologies and false traditions that came through historical accumulations to contribute to the amplification of the events that led to the occurrence of the trauma. The effects are examined by a comparison, explaining the difference between the two civilizations and the type of personalities. Trauma is the most vital common factor between them, as it gives the same results.

The research concluded that the bouts of hysteria and states of anger and tension, and Significant psychological changes experienced by the characters result from the women's trauma.

Keywords: Women's trauma, traumatic events, extremist ideologies, hysteria

ÖZ

Dünya çapında çoğu kadın, eski travmatik olaylar nedeniyle ani histeri, öfke, endişe ve kabuslara maruz kalmaktadır.

Bu makale, iki farklı medeniyete ait iki romanın analitik bir incelemesini ele almaktadır; ilki, Batı medeniyetini ve düşüncesini temsil eden Amerikalı yazar Helen Benedict'in Sand Queen'i ve Doğu düşüncesini temsil eden Iraklı Kürt yazar Gharbi Muhammed Mustafa'nın What Comes with Dust adlı romanıdır. İki roman, metinleri çözümleyerek ve travmatik olaylara ve travmatize olmuş karakterlerin gelişimine odaklanarak Travma teorisi aracılığıyla analiz edilir. Travmanın oluşmasına yol açan olayların büyütülmesine katkıda bulunmak için tarihsel birikimlerden gelen aşırılık yanlısı ideolojiler ve yanlış gelenekler ele alınarak, travmatik olayların oluşumuna katkıda bulunan kökler üzerinde durulmaktadır. Etkiler, iki medeniyet arasındaki farkı ve kişilik tipini açıklayan bir karşılaştırma ile incelenir. Travma aynı sonuçları verdiği için aralarındaki en hayati ortak faktördür.

Araştırma, karakterlerin yaşadığı histeri nöbetleri, öfke ve gerginlik hallerinin ve önemli psikolojik değişimlerin kadınların travmasından kaynaklandığı sonucuna varmıştır.

Anahtar Kelimeler: Kadın travması, travmatik olaylar, aşırı ideolojiler, histeri

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ARŞİV KAYIT BİLGİLERİ

Tezin Adı	Kadın Travmasının Siyaseti: Helen Benedict'in Kum Kraliçesi ve Gharbi Mustafa'nın Tozla Gelenler'inde
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SUBJECT OF RESEARCH

The study's subject, in general, deals with the issue of women's trauma and the role of trauma in the changes that the studied characters are exposed to in two novels representing two different cultures; in an analysis of those characters based on the application of the trauma theory.

PURPOSE AND IMPORTANCE OF THE RESEARCH

Given the importance of the topics of rape and violence against women and excessive masculinity in the literature, and because of the suffering of women and different races from these problems based on backward ideologies, the need for such a study appeared to discuss the trauma of women in Sand Queen, what comes with the dust to document the relationship Between the effect of these causes and the formation of women trauma.

METHOD OF THE RESEARCH

Trauma theory was utilized in this investigation. The psychological strain and anguish endured by the women's characters are revealed with the notion of trauma and its application to the Two novels. Placed on the questions of memory, forgetfulness, and narration were emphasized. Hence, it contributed to uncovering numerous details of the suffering of rape and violence-traumatized characters.

LIMITS OF THE RESEARCH

It is possible to address more than one theory to create a connection between the trauma theory and its interpretation of cases of unjustified violence towards women and link it to scientific experiments that can explain the reality of the male desire to impose power and control on women whenever the regime is absent.

It is also possible to develop the study to know the impact of women's trauma on the education process and child health.

HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

The two novels contain war and violence, which contributed to the formation of women's trauma as a result of the excessive masculinity that accompanies wars in the events of violence, the absence of law and civilization, war and gender-based violence are among the humanitarian issues that have appeared for a long time and are still exacerbating (posing risks. Moreover , contributed to Violent crimes and rape from the trauma of women. What contributes to amplifying it is giving legitimacy to these crimes through ideologies acquired from extremist religious ideas and ancient traditions that contributed to the formation of trauma.

Woman Trauma. The primary effect of violence on American female soldiers and Yazidi women appears through the psychological harm they experience due to this violence and rape at war. Women are the biggest victim of racial discrimination and gender-based violence. Consequently, literature has become one of how readers review woman's trauma and how woman generally suffers.

The current study discusses two critical novels; the author of Sand Queen's novel seeks to show the suffering of American women soldiers in the military environment. On the other hand, the other novel shows the tragic moment the Yazidi woman experienced with the catastrophe. This study will have a severe approach to determining the Traumatic environment in the Two novels and its reflections on society and the characters. On the other hand, readers have an essential chance to re-evaluate their accepted points of view and beliefs regarding the world around them, especially concerning beliefs and customs, racism, and his view on women in general. In contrast, the readers simultaneously have another chance to widen their horizons to new understanding and perspectives.

INTRODUCTION

“Trauma is hell on earth. Trauma resolved is a gift from the gods.”

Peter A. Levine

Trauma has been one of the most widespread problems in the world during the last 100 years, between one society and another, according to certain circumstances and changing reasons. Trauma is related to events. Trauma is a rapid response in which a person does not have time or strength to comprehend an event or action that occurred now in front of him and affected him visually and psychologically (APA, 2021). In most cases, this term is misused and overlaps in meaning and understanding with the effects of minor trauma, not amounting to psychological trauma, involving profound severe psychological, and may cause death or illness. They are complicated, challenging, complex, not easily treatable, and may leave lasting traces that do not go away disappear.

The relationship between literature and trauma shows The association of trauma as a term and concept with physical and psychological scars that fall under the influence of external forces. In the explicit memories, s of the individual, there is a conflict between consciousness and the unconscious; when memories are mixed, the past becomes present, and hallucinations become a way for the individual to express his memories related to people whose memories are associated. It reminds them of a disaster or terrible event. Others tend to repress and control their memories until they own them. They cause the trauma upon which literary trauma theory was formed, where a parallel relationship exists between form and content.

Psychological trauma can be considered a stressful psychological experience that creates a mental and physical impact that is difficult to overcome easily as it leaves a deep psychological scar. For example, natural disasters or serious diseases that threaten human life. Trauma symptoms often increase and become more stressful for the

Victim when the traumatic violence is unmanufactured by mutually violent practices such as war, torture, domestic violence, or sexual assault. A person exposed to such traumatic psychological experiences feels that his life is threatened, that is, death is approaching, and other feelings such as panic, intense fear, helplessness, and abandonment accompany this feeling. When a person experiences a traumatic event, he resorts to defiance mechanisms to ensure his survival because he cannot escape or

attacks his situation. Thus, the human self develops in a traumatic situation before the victim is exposed to the traumatic event and outside the trauma framework, resulting in psychological trauma and evasive automated defense mechanisms. Some people who have experienced such traumatic events look at themselves from the outside, feel that they are not accurate, or outside thus sometimes forget important details that happened to them; some studies refer to most People who have had this experience. At least one traumatic event in their life. PTSD is diagnosed in about 8% of people who experience trauma.

Women's trauma is one of the most common types in the world, and the issue is related to the historical extension of women's lives in war. Throughout history, Women were treated and still are in most countries because |as they are a thing, not a person.

Violence against women is the most common cause of trauma experienced by women, whether it is physical violence, family violence, or sexual abuse. According to the World Health Organization, every 3 women is subjected to physical or sexual violence at the hands of their partner, in addition to verbal abuse that is explicitly rehearsed against them in many societies. All of these reasons plant seeds of fear within women, and the problem may gradually worsen without treating it as a psychological trauma on which to build the effects of violence in a woman's life. A dangerous psychological condition reis presented by exposure to trauma because of the formation of painful memories that may contribute to her collapse and isolation from society due to the fear of repeating this abuse.

In this study, two contemporary narratives from diverse cultures will be analyzed regarding the impact of trauma on women differently and from two different angles. In the first chapter, the concept of Trauma will be explained in line with the historical background of Trauma theory. Carruth's literary trauma theory and pluralistic trauma theories will be analyzed and compared regarding trauma redefinition, the unfathomable nature and healing of trauma, and the social context factor of trauma. Next, the types and concepts of trauma and the impact of every kind on women will be directly addressed in the literature. The relationship between trauma and societal ideologies, and its variation from one society to another, will also be discussed. Finally, the trauma of war on women, its roots, consequences, and impact on women, its close connection to

power and male dominance throughout history, its impersonal cultural implications, and its traumatic nature will be examined.

The second chapter deals with the novel *Sand Queen* by the American writer Helen Benedict. The book focuses on the impact of war on women in a focused manner, as it deals with two different characters. Cultures differ in origin and share a trauma; Kate American warrior at Camp Bucca in Basra/Iraq, finds herself between two identities: the civilian that belongs to her past and the military identity she embodies in Reality. Kate represents the reality of male harassment of American women in the military and the danger and horror of war and murder scenes. The devastation she suffers as a soldier, in turn, is one of the biggest causes of trauma. At the same time, In contrast, the Iraqi doctor, Naima, suffers and portrays herself as a sample of Iraqi women who have experienced significant and dangerous significant setbacks. as a result of the occupation and direct violations of the war on women, children, and youth are subjected to arrests, intimidation campaigns and night raids that have caused panic and terror in the hearts of Iraqis, including Naima, who embodies part of the suffering she expressed as a respective to every Iraqi woman suffering. Despite the significant cultural difference between them, the two people share the issue of trauma, which creates their due out of the two people's sympathy for each other and the bitterness and cruelty of situations that caused psychological trauma within each of them.

The third chapter analyses *What Comes with Dust*, a novel by the Iraqi Kurdish writer Gharbi Muhammad Mustafa. It is the story of two Yezidi women, Nazo and Suz, and their struggle for survival. Suze is a female soldier who fights ISIS but struggles with secret love. Nazo must escape slavery but reach her forbidden lover. Their fates intertwine in a heart-wrenching story straight out of the events we see as news during the terrorist group's reign.

In 2014, the world watched in horror as Kurdish helicopters dropped relief supplies and tried to rescue thousands of Yazidis on Mount Shingal in Iraqi Kurdistan, trapped there by ISIS. Since then, the United Nations has recognized the Yazidis as targets of genocide by the Islamic State (ISIS) in a detailed analysis of the impact of the war in general on women and the link between extremist thought and the roots associated with patriarchal ideas. ,Moreover the scaling of women through their use as entertainment by extremist groups cut to the formation of a nucleus of severely trauma

Yazidi girls and women who were captured, raped, and sold. This is what the novel focuses on in the straightforward narration method to clarify the reality of extremism and its effects, which leave a wound that bleeds in the minds of humanity forever.

In conclusion, reference will be made to the foundations of the influence of extremist thought and patriarchal thought and its role in every novel and different and gradual cultures, and the extent and extent of this extremism with the increase of social backwardness and the spread of superstition to justify patriarchal beliefs that aim to reduce women by portraying them as a sexual tool or subservient to men and accusing them of weakness. And how this thought has the foremost significant part in shaping the trauma and is one of the reasons for the tendency to rape and male domination, in addition to the horror and cruelty of the war itself, which justifies the extremist ideologies to practice oppression and male control and linking all these reasons for woman trauma formation on the characters in the studied novel

1. TRAUMA ORIGINS, DEVELOPMENT, CAUSES, APPLICATION

1.1. Trauma Origin

The idea of Trauma comes from the Greek term "trauma". It is to label A psychological phenomenon of profound emotional viewing, which can observe in individuals who have survived death. It is considered that time disturbs our emotions. This idea includes aggression and the organic influence that arises from this aggression (2015, Bukanovsky). The first scientific studies on psychological Trauma and its consequent disorders date back to the end of the 19th century when psychiatry played a significant role; Oppenheim. H (1889) was the first to use the concept of traumatic neurosis to describe the clinical symptoms of train accident victims, which consists mainly of parasitic memories. He sees that trauma symptoms are circular changes at the central nervous system level. The researcher based this on the organic trend for sleep disturbances with agitation and recurring nightmares. He also noticed the recurrence of cardiovascular problems in Trauma traumatized, where Doctor Oppenheim introduced a tradition. Long-standing in this area is the association of post-traumatic stress symptoms with cardiac neurosis (Holdorff, 2011).

In the same kind of thoughts and in a period when French psychiatry exerted a global influence, we find Briquet (1859), who linked hysteria with childhood trauma, describing 500 cases of terror in which he found 76% of the cases were the source of the Trauma. (Kleber & Mylle, 2015, pp. 60-62).

We find Freud, who was greatly influenced by Charcot's ideas. Between 1882 and 1896, this psychoanalyst followed the principle that the subconscious contains highly emotionally mobilized events that are then encoded in a modified state of consciousness. Conscious of a previous traumatic psychological state, he developed in Studies on Hysteria (1895) the idea that the ego suppresses traumatic memories and disintegration is thus a product of a defensive mechanism that protects the feeling. Freud did.

Not explain the hysteria as a failure to integrate the new data into the existing schemes but as the suppression of sexual and aggressive impulses centered around the Oedipus complex. He considered the work of the free association as a treatment that allows liberating these emotions and reaching the subject to a state of psychological comfort. However, Freud (1920) returned and linked psychological Trauma to the amount of psychological energy evoked by attacks from outside and how the psychological system deals with it, which he likened to a living vesicle protected by a membrane that repels excitations. (Cherry, 2022)

During the First World War, many French and German psychiatrists insisted on detecting fake soldiers instead of alleviating their pain. Thus, the concept of war hysteria raised to the horizon the question of the will of the examinee, especially in Germany. The Traumatized soldiers were considered weak and lacking will. The doctors even talked about the disease of choice, so their treatment was based on complicated physiological exercises. The soldiers preferred to return to the battlefields instead of medicine. (Kolk, 1996)

It was not until the beginning of the First World War that the characteristics of Trauma became apparent as a pathological unit, and this is specifically in Krepelin's neuro psychographic classification, which described his patients with traumatic neurosis as unstable, with relational difficulties, regression in interest in the outside world, fatigue, inability to work, restless sleep, Fearful dreams, anxiety, and Krepelin believes that the development of these symptoms can tend to regress and diminish or towards late forms that cannot be eliminated until months or years later. (Barrois, 1989, p. 95)

Without forgetting the works of Abraham Kardiner (1908), who referred to the neurological responses of vigilance to extreme caution in his treatment of World War I soldiers, this analyst, Trauma's pathological manifestations result from the ego's devotion to exceptional work. It is to ensure the security of his body and protect himself from trauma memories. (Recarte, 2018). Moreover, it was necessary to wait for the Second World War for a fundamental change to occur in the perception of the concept of Trauma, as research emerged for the first time on the factors for the prevention of psychological Trauma, such as training and the union of groups.

After the war, the number of traumatized individuals was large, whether old soldiers or survivors of torture camps. Following the example of Abraham, doctors at

the time described the physiological responses of those traumatized. They looked for treatments that would allow action on these physical memories of the Trauma. For this, these doctors resorted to hypnosis treatment and the use of anesthetic to help the traumatized remember the Trauma and facilitate the state of intense emotions, or as they are called, Les abreactions.

These physicians, led by Meninger Walter, also discovered the importance of group therapy for this disorder. As for the analyst Henry Krystal (1968), he observed in Holocaust disaster survivors that their Trauma response developed from a state of anxiety to a gradual cessation of agitation with palm behaviors. These observations allowed the development of what is currently known as alexithymia. Thus, psychological trauma research took on a new breath under the impetus of researchers who were soldiers in World War II, the Vietnam War, and torture camp survivors. (American Psychiatric, 2015).

After that, several mental health practitioners were a group of individuals who had been neglected, namely children and women. The first study on rape was in 1974, where Burgess Ann and Holmstrom Linda described what is known as "the traumatic syndrome of rape." » Which is like war neurosis. In that period, researchers were interested in oppressed children, such as Terr Léonore (1979-1983), who proposed a study on children kidnapped from school buses. With the departure of the landmarks of the Second World War, the classic terms (traumatic neurosis, war neurosis) began to disappear from the sonographic classifications of mental illnesses to be replaced by new words, as we find in the manual of psychiatry by researchers Henri in France under the name: Reactive Depression, Reactive Anxiety, meaning that it was diagnosed as anxiety and depressive disorders, and thus this diagnosis was far from the real cause of Trauma. (Lenore & Terr, 1983).

In the same eighties, although the Basic Book of American Psychiatry confirmed that there is at least one woman in a million victims of incest, the effects of this type of Trauma are severe. For this reason, several researchers specializing, led by Haley Sarah (who was herself a victim of incest and the daughter of a soldier in Vietnam), assumed the genesis of what is known as post-traumatic stress disorder in the third edition of the

Diagnostic and Statistical Manual of Mental Illness. [APA. DSM3, 1980] PTSD includes all types of trauma syndromes that have dipped to that time.

Thus, the Anglo-Saxon psychiatric current opened the door to numerous discussions about PTSD. At the University of France (Barrois. C (1988), five specializations of psychological traumatology opened, and with the contribution of Crocq. L (1994), a psychiatric emergency cell was established and set about work immediately after the terrorist attack on July 25, 1995. (Kédia. M, 2008 p08)

In this regard, we must point out that the Francophone view of post-traumatic stress disorder is the opposite of the Anglo-Saxon view, which focuses specifically on stress. For this reason, Crocq sees. L(1996) Despite the thanks of the owners of the American Psychiatric Association to define the diagnostic criteria for this disorder and to remove the ambiguity that prevailed in the concepts expressed, the term post-traumatic stress disorder does not clearly reflect post-traumatic stress disorder because it is far from About the actual symptoms of this disorder described by the owners of this current themselves, because stress is related to a neural response to the signal of mobilization and defense against aggression, while Trauma is a psychological phenomenon in which psychological reasons are affected with a strenuous search for the meaning of the event, violent confrontation with the reality of death and nothingness does not It allows assigning any purpose to the latter, and even the stress response that the individual shows immediately after exposure to the traumatic event is not the same as that characterizing post-traumatic stress disorders, so Crocq (1988) suggested the term neurosis because the stress response disappears immediately after the beginning of the latency period, as Crocq spoke about The second revision of the International Classification of Mental Disorders, which corrected part of the DSM criteria, so it talks Etat de stress post traumatic instead of PTSD, but this one The term PTSD also has the analytical concept of traumatic neurosis. In the postmodern period, a new type of diagnosis of Trauma emerged to us through the analysis of literary texts by Cathy Carruth. Cathy Carruth believes that literature and traumatic experiences are inextricably linked.

Despite the fact is that there may only be a tenuous connection between the two. Carruth, who specializes in the study of Trauma and was recently reappointed to the director position of the Comparative Literature Program, believes that literature is

frequently and irrevocably mixed up with pain under challenging ways to comprehend. Traumatic memories are never entirely known, but they insist on being shared," she remarked. "[T]hey will not be forgotten." "Literature informs us just as much about what we do not know as it does about what we do know, and as a result, it may transmit what defies conventional recollection or comprehension." The ability of literary language to convey information that cannot be described in more direct ways has long been one of the defining characteristics of academic language. According to Carruth, the traumatic experience is not something that a person or a community can own; as a result, the impact of a traumatic experience can never be represented by direct reference. Ironically, the very indirectness of literature—its metaphorical language, gaps in speech, and linguistic particularities—conveys the intensity of a traumatic history. However, it is precisely this that makes literature so powerful. Much of Dr Carruth's study on Trauma has focused on using literary, theoretical, and testimonial texts to communicate new kinds of personal and historical experience. Not only did she assist in establishing an archive of Holocaust testimony at Emory and co-organize a national multidisciplinary conference on Trauma, but she also taught classes with titles such as "Literature, Trauma, and Culture" and "Narrative and Survival." Carruth included her literary ideas in a graduate program that she assisted in developing the first time she served as the director of comparative literature (1995–98) (Alpert, 2021).

From all of the above, we conclude that our return to the historical course of the concept of Trauma and the disorders it produces was necessary to remove confusion and ambiguity from the terms used to describe it. This disorder is stable concerning its ethological and etiological classification, which has remained in a conflict between molecular injuries in the nervous system and between hysteria and what follows from suggestiveness and lack of will, i.e., a dispute between an organic etymology and a psychological one, except with the wars of the 20th century, as we have seen, the outbreak of war. In addition to clarifying the features of traumatic neurosis as a pathological unit in the nosography classifications. It is also credited with the progress of psychiatry, which had positive results in the emergence of options in the methods of psychological care, especially the early Trauma, in addition to high lighting fundamentals symptom of this disorder, which is the activity of the Excessive parasympathetic nervous system. Scientific studies on Trauma and its disorders did not know a new breath except with the departure of the features of the Second World War

and the outbreak of the Vietnam War in the year 70 when the characteristics of traumatic neurosis had disappeared from the nosography classifications - began to appear. However, under a new label launched by the American Psychiatric Association, it is PTSD in its Diagnostic and Statistical Manual of Mental Disorders, third edition, with successive amendments in its other editions. Despite the criticisms levelled at this diagnostic system, especially concerning its criteria's rigidity and an apparent reduction in the traumatic experience, it allowed the standardization of the so-called post-traumatic symptoms. Also, it all standardized experimental research and psychotherapeutic interventions, thanks to which many accurate scientific studies were conducted on: post-traumatic stress, pre-traumatic factors, objective methods for evaluating these symptoms, actual the true effectiveness of psychological treatments offered more significant greater and better knowledge of post-traumatic reality.

1.2. Trauma Definitions

The term "trauma" comes from the field of psychology and refers to an experience that a person goes through, the aftereffects of which might disrupt the individual's psychological, Bloch) (1997). As a result, we must distinguish between the occurrence (the condition, the surprise) that led to the Trauma and the Trauma itself (the consequence).quantitatively, in terms of the number of persons infected, quality, and timely, in terms of the severity of wounds) and post-event analyses (traumatic effects) (Chipman, Palmieri, & Hobfoll, 2011).

In the International Dictionary of Psychoanalysis, Mijolla (two thousand) distinguishes between Trauma and trauma time to indicate that the first reflects external violence that causes internal wounds, and the second reflects the effects of the first on the body. The American Psychiatric Association, in its DSM 4 (1999), defines a traumatic event as "an event that includes a threat of death and a serious threat to physical unity and leads to severe danger, disability and terror in the victim. (Kolk B. v., 2000)

Freud (1967) defines psychological Trauma as "a lived experience that carries psychological life in a short time with a boost of excitement, the elimination and consolidation of which by normal and usual methods would fail, and this may lead to permanent disturbances in psychological functioning” Smid, (2003) Through Freud's definition of Trauma, we seek the importance of the concept of the R-stimulus

membrane. This membrane was considered by Freud in his last book in 1920 on the treatment of psychological Trauma as a protector of the psychological system against violent external influences, thus ensuring within it a kind of balance that controls internal and external stimulation. Moreover, in the case of psychological Trauma, where the impulse of excitement is very intense, it leads to an imbalance of this balance, limiting the individual's ability to control and endurance. In this regard, Lebigot (2005) insists on the penetration of the trauma image into the psychological system (a picture that carries a vital threat), and it affects from the outside and dwells inside the soul as a strange internal body or as Freud likens it as an intruder who does not find a place to live. Under the influence of this threat, the unity of the individual attacked from within and without is weakened (Kaplan, 2005, pp. 35-37). Scientific developments in the twenty-first century confirm what Freud achieved 100 years ago. Behaviours are More than psychologically determined. Human development, including behaviors, is biologically directed. Contrary to Freud's thinking, Recent findings regarding human Trauma indicate that individuals can gain control of their destiny by participating in therapeutic strategies considering human development's biological and psychological roots. (Solomon, 2005)

When clinical practitioners talk about Trauma, they often refer to events that generate fear, dread, and despair responses. In this field, so Laplanche and Pontalis (1967) define a traumatic event as "an event in an individual's life, determined by its severity and the helplessness in which the individual finds himself, so that he responds to it in a maladaptive and turbulent manner, as determined by the permanent pathological effects that it provokes." In a psychological organization (Botella, 1988)

As for Bailey (1985). L sees that "the traumatic event subjects the psychological system to a pressure that may be able to maintain it, but if it is not able to do so, it will lead to the production of psychological Trauma in the psychological system, the Trauma in this sense is not the response of the soul to the traumatic situation, but rather its lack of response and freezing" So, according to Bailly, the state of pressure produced by the individual's exposure to a violent experience may not turn into a psychological Trauma, as the individual can process the sensory impact of this experience and turn it into mere memory effects and then forget it. However, this treatment was not done at all. In that case, it will lead to the production of psychological Trauma because they remain in the

form of raw sensory matter and are repeatedly revived in the form of ruminative memories (Bailey, 1988).

The American Psychiatric Association (APA) 1994 defines Trauma as "a response of fear, terror, helplessness, and loss of control to experiencing events that carry the threat of death or serious injury to oneself or others. Therefore, the American Psychiatric Association expresses psychological Trauma as an emotional imbalance or inability to control emotions due to facing events outside the scope of the individual's tolerance. (APA, 2020).

,Moreover Lutz Besser (2002) sees, "When the individual is exposed to life-threatening experiences, he responds with painful fear that leads him either to the inability to escape and thus a sense of despair, or the failure to confront and therefore a sense of helplessness, and in both cases, the individual is prepared And an exhibition to break in his responses, his thoughts, his feelings, his emotions, and his images. (Jacob & Yonan, 2016)

In the same sense, the French Institute of EMDR Technology defines the concept of psychological Trauma as "an emotional response characterized by excessive excitability, confusion, panic, or paralysis with extreme physical responses, and a distortion also accompanies this emotional response in the perception of time and space with subjective experience." With helplessness and despair." (Discoverymd, 2021) So psychological Trauma is nothing but that self-awareness of helplessness and despair, which remains physiologically recorded - as Shapiro. F says - that its raw, turbulent form (images, emotions, feelings, and original thoughts of the traumatic event) in an isolated memory network leads to psychological disturbance and Chronic post-traumatic stress disorder.

According to the World Health Organization (WHO, OMS), Trauma is defined as "physical injury to the human body when brusquely subjected to levels of energy (mechanical, thermal, chemical, or radioactive) that surpass the endurance threshold physiological" (oxygen and heat In a nutshell, a traumatic event is a sudden and unforeseen occurrence that results in either bodily or mental harm. Element Because Snap prevents individuals from protecting themselves effectively. Snap users said to "strike hard." He may get sick during the crisis (WHO), 2021). The person appears Trauma, stunned, and helpless in response to the news. The highs and lows that make

up a person's life constitute Trauma. Deems the person Himself to be less significant than a specific instance. Due to this psychological struggle, adjusting to new circumstances can be challenging. (Viallard, 2008)

The transformation of the victim's life into something completely different and unexpected takes place all of a sudden. A "chaos in the senses," in which certain particulars are more intriguing than others. This astonishing transformation occurs to the astonished. Not only does he see his tale, but he is also attempting to come back to life and live with what he has gone through. It is something he has been going through.

Trauma stabilizing agent. The researcher Laplanche (2002) says that the Trauma harshness of a life experience and an individual's incapacity to respond constructively define psychology for that person. We see consistency, vibration, and lasting harmful consequences at the psychological regulation level (Martens, 2005). Hensel, Ruiz, and Dewa agree that the Trauma is more severe regarding economic recognition than harsh warnings regarding tolerance and competence. Individuals can maintain psychological control and arrange warnings (Hensel, Ruiz, & Dewa, 2015).

According to Ellert R. S. Nijenhuis .Ph.D & Onno van der Har Ph.D 2011, Trauma is," Trauma entails a division of an individual's personality, that is, of the dynamic, biopsychosocial system as a whole that determines their characteristic mental and behavioural actions 'and this definition tells us. That division of identity is a defining characteristic of Trauma. It develops when a person has lost the ability to incorporate negative experiences into part or, in total, can help adaptability in this situation, but also suggests adaptive constraints. The division consists of two or more improperly integrated dynamic subsystems that are extrinsic credibly. These Subsystems perform functions and can cover various mental and behavioral acts and related conditions. These auxiliary systems States might be latent or awakened sequentially or simultaneously. Each dissociative subsystem, or dissociative aspect of the psyche, possesses at least a minimum first-person viewpoint. At least in theory, each dissociative component can interact with other dissociative parts and other humans. For monetary portions preserve certain psychobiological borders that separate them. However, they can theoretically disintegrate. Phenomenologically, this separation is distinct from the personality that appears in dissociation symptoms that can be classified as losses such as forgetfulness and paralysis) ,Alternatively positive (loss of memory and paralysis Positive (intrusions

such as flashbacks or voices) and psycho-form (symptoms such as forgetfulness, hearing voices), or somatoform (symptoms such as tremors, nausea, and (vomiting) symptoms associated with schizophrenia Like anesthesia or tic disorder (Seligmann-Silva, 2002). Trauma refers to a wound or damage. Thus, we do not comprehend Trauma as an event but as a psychobiological "wound" formed in response to several associated psychological, biological, social, and other factors.

Environmental influences. Among these psychobiological issues are constraints. as evidenced by the exposed individual's integrative capacity, for instance With, dissociative responses, emotional dysregulation, and pervasive avoidance of stimuli are observed. Terrible recollections. Environmental considerations include present-day traits. They are Preceding negative, traumatic occurrences, caregiver dysfunction, and lack of availability and social support to absorb negative experiences (e.g., Brewin, Andrews, & Valentine, 2000; Ozer, Best, Lipsey, & Weiss, 2003). Observations longitudinal and prospective have uncovered a correlation. Link exposure to undesirable events, such as poor early childhood development care and somatoform and psych dissociation symptoms. Thus, dissociation in Trauma identifies a divide in a person's character that can develop during or after exposure to unfavorable, potentially traumatic situations, with several more concurrently damaging causes. It should be noted that studies of the association between adverse event exposure and dissociation are hampered by the inclusion of symptoms that are not inherently dissociative (e.g., lowering of consciousness) and the exclusion of dissociative symptoms (e.g., somatoform dissociative symptoms) and two major symptom clusters of post-traumatic stress disorder (PTSD), namely numbing and intrusion. (Hart, 2011)

Awfaa Al-doory (2018) declares that Trauma, as a concept, is typically associated with physical and psychological traumas induced by externally influential factors that influence explicit and implicit memories, i.e., the conscious and the unconscious. In this view, war is traumatic when memories haunt the present through flashbacks, nightmares, hallucinations, disorders, and similar phenomena. It is how the suppressed ghost of the past remembers mental imagery of locations, people, and items associated with the heinous occurrence. While some individuals are gripped and fascinated by their traumatic experiences, others absorb and lay them to rest through the station (Aldoory, 2018, p. 22).

The first is traumatic events, which can cause significant disruption in an individual's life due to the personal meaning that the individual assigns to these events. Ponseti (2009) defines a traumatic event "as a violent event with its strength and intensity that is subjectively felt as a Trauma, so the interruption and the resulting fracture leads to a crack in the soul, which varies according to individuals and the moments of the traumatic encounter. So, the researcher focuses on the self-perception of the individual who colors according to the individual and the moments of the traumatic encounter (Prabhu, 2012). The internal reality makes the impact of Trauma a very turbulent effect. That is, the event does not become traumatic for the individual except according to what he provokes in himself and what links this single encounter between the Trauma and the individual.

Janoff Bulman (1992) insists that the understanding of the traumatic impact is based on the dualistic knowledge of the human conditions in which man is considered a biological and symbolic creature. Therefore, the traumatic event threatens, at the same time, the natural and extended life of the person to whom it is exposed. This last type of threat is very harmful to the extent that the symbolic death reflects the end of the psychological existence of the individual. (Janoff, 1992)

At the end of the nineties, many studies appeared that dealt with the subject of psychological Trauma directly. These studies crystallized through Kathy Carruth and many academics to include the issue of psychological Trauma completely in the literary discourse and go to the literary path to put psychological Trauma in a field different from the medical field, which is from Through it, it is possible to expand the study of Trauma and make it more comprehensive to identify the extent of its prevalence by studying the texts that referred to it directly and indirectly. That is what Cathy Carruth believes. Trauma is considered an occurrence that fractures consciousness and precludes direct language representation in the standard trauma model developed. The paradigm emphasizes the depth of suffering by positing that traumatic experiences irreparably harm the mind. Trauma is an incident that cannot be digested, which shatters identity and remains outside of standard memory and narrative representation. Fragmentation or dissociation is viewed as the direct cause of Trauma. This view contributes to the formulation of trans historical Trauma, which proposes that essential or universal Trauma's effect on consciousness and recall allows the linking of individual and collective traumatic experiences. (MAMBROL, 2018).

So, we conclude from all of the above definitions that psychological Trauma is an emotional response to horror, panic, and painful fear due to the individual's awareness of the threat borne by the traumatic event he was exposed to. The essential thing distinguishing it is that self-pension with despair and helplessness due to the inability to confront or escape. Moreover, suppose this individual cannot process the raw information related to this negative self-experience in all its forms (emotional, cognitive, physical). In that case, it will store physiologically under this disturbed aspect in a memory network isolated from the rest of the networks that carry adaptive information and works to manage all His behavior as if he is still in the time of the traumatic event, despite the passage of many years since that.

1.3. Key Concepts and Figures of Trauma

Trauma, in general, is a theory with many branches under its name, so it has almost reached the stage of unlimited science. Trauma is still formed in new forms, represented by types that may be considered newborn or be an update of an old concept that developed according to the development of life and technological progress. The academic literature is used to give an almost incomplete picture of the horror of the event. However, today, with the development of cameras and cinemas, there is an ability to represent the event professionally and deliver it to the recipient more effectively than the actual event if it occurs. However, the matter has gone beyond the stage of viewing and influence. However, the techniques of reality today, the virtual, can explain the impact of the traumatic event on the individual and the danger of exposure to such situations.

As one of the most important writers in the field of Trauma E. Ann Kaplan is an English and Comparative Literary and Cultural Studies Professor at the State University of New York at Weston Ybrook. She also founded and directed the Institute for Human Sciences. She recently served as president of the Film and Media Studies Association (Wikipedia, 2022). the Trauma theory goes under the table (social theory). This theory focuses on the individual as a sample of cases that affect an entire society. Kaplan is considered one of the most prominent theorists in the science of Trauma and has written several books that dealt directly with the subject of Trauma. The beginning of her writing career was limited to books that defended women's rights. Trauma against women constituted one of the most prominent topics that she dealt with as a militant feminist

who supports On the rights of women. However, she realized that the expansion of the subject of Trauma contains many secrets, so she went through her experience studying the science of Trauma and developing the theory effectively and comprehensively and focused directly on addressing issues of visual media and cinema and their impact on Trauma, as it has shaped her experience The character in the events of September 11 is one of the most traumatic events that she has been exposed to. She has dealt with the subject of her Trauma at length in her book, Trauma Culture.

Ageing Trauma: Kaplan touched on this new modern type of Trauma and was one of the most prominent of these new types. Kaplan says that ageing Trauma is divided into two parts.

- The Trauma of ageing men
- The Trauma of ageing women

Regarding women's ageing, Kaplan confirmed that the Trauma at this stage revolves around the identity crisis, where significant physical changes threaten women's femininity in a culture obsessed with normative ideas of beauty and femininity. Here, the essence of femininity is threatened by women (Kaplan, 2005, p. 57) .As for men, identity crises in old age involve a loss of power and prestige.

The cultural Trauma that Freud put forward, in which he highlights the development of religion and patriarchal society, the convergence of religion and patriarchal society under the same cover is due to a primary reason that religion is the first encouragement of patriarchal society as it is a direct supporter of the male through its legislation and laws that oblige society to follow this The curriculum, which opens a large gap between civil society and its rules, patriarchal thinking, and the religious legislation that supports it. The study of cultural Trauma by Freud aimed to analyse the legislation and correct the concepts that could be the first cause of Trauma in women. The Trauma may be related to a religious or clan factor, which contributes to creating a chain of interconnected Traumas in a society of hundreds, thousands, or even Millions, billions of people. The connection comes with the interrelationship of the cause. The more the roots of the traumatic causes have a historical dimension (religious, cultural), the greater their relevance to human society in general and community awareness of its emergence. Anne Kaplan, in her book Trauma Culture, Terrorism Policy, publications and Losses in the Media) said that Freud, who is Jewish, wrote in the late 1930s when

the Nazis began their malicious program. For the Semitic, he removed his fears about Nazism and old age and narrated about Moses. But Kaufman, who is also Jewish, remembers in middle age has very little linguistic recollections of her traumatic childhood state in France once the Nazis began deporting Jews; She barely survived as a child in Nazi-occupied Paris; Meanwhile, Marguerite Duras writes, not A Jew born in Indochina but lives in Paris as a young woman, On agonizing wait for her husband's return from a concentration camp following her experience as a resistance fighter (Kaplan, 2005, p. 31)

The damage to religious ideologies contributed in a clear and significant way to creating a dangerous type of Trauma linked to its establishment based on sectarian extremism and the marginalization of man from his fellow man based on religious names. Throughout history, horrific and Traumatizing events have made societies isolate on a spiritual and sectarian basis and live in a state of manipulation of not trusting any different group. The Holocaust disaster was based on a religious basis, where the Jews were taken to the Holocaust just because they were Jews, not for sin or crime. Even by going back in history, we will find that the Palestinian issue began in its foundation with a religious difference that created bloody events that claimed the lives of thousands of Jews, Muslims, and Christians during the time of the Crusades and the Islamic conquests. So, unless they are linked to human foundations, ideologies in themselves will be a Trauma factor that creates, in the theoretical dimension of the person's events, can generate Trauma for him based on avoiding others and even psychological suspicion that leads to crime.

Trauma Structure: Kathy Carruth considers that the trauma structure is a complete embodiment of the traumatic event experienced by the individual, and the trauma structure consists of three stages,

- Pre-Trauma moment
- The moment of Trauma
- The post-traumatic moment

Moreover, naming the pre-traumatic moment involves the events that preceded the moment of the traumatic event and includes moments and memories that preceded the Trauma.

Conrad's Kurtz argued that such horrors existed, but despite Conrad's early modernist effort to make the reader see, it took two world conflicts to reveal them in their whole. The contemporary retreat into The events of the 1930s and beyond overwhelmed the art market, which was, in the words of Terry Eagleton, "a toehold of assurance in a specific environment where certainty appeared elusive. No surprise that Golding's work is replete with autumnal imagery. With the introduction of atomic bombs, the prospect of perceiving the world as one of order and reason was drastically limited as the nature of the pain facing humanity altered. Technological advancements amplified the dramatic impact of the broadcast of disaster news. 1945 is when humanity's innocence ended, a Second Fall. This year, the concept of utter devastation was shown along two axes: an intensive one (one race) and an extensive one (all races) (the human species). Since then, the extinction or imminent extinction of such obvious creatures as the elephant and rhinoceros, primarily due to human depredation, has added to the impression of utter destruction in the second half of the 20th century (Granofsky, 1995).

Artificial Memory: In one way or another, this type of memory relates to hyper-reality with two main concepts; Simulation and Symmetra. Moreover, artificial memory is related to many other related areas; Media, propaganda, television, social media, credibility, exaggeration, Etc. It is a sense of an imagined reality. That is, the truth needs to be correctly reflected as it is exaggerated. Objects are manufactured and rendered through hyper-reality. In this case, artificial memory can be linked to hyper-reality, simulated. Fake memory presents a kind of reality that is formulated by imagined cues. Thus, it will be an illusion and a televised reality. Therefore, artificial memory is invented, not based on actual events ((Caruth, 1996, p. 46)

Therefore, through Carruth, it becomes clear that artificial memory has a significant role in traumatic events. In addition, fake memory may lead to an imaginary Traumatizing event based on intimidating assumptions or rumors related to the media. Time and this what was previously mentioned by E Ann Kaplan in her book (Trauma Culture), where Kaplan linked the press and the media and their relationship to the formation of social Trauma to which members of an entire society are exposed and may be for a purely political put order to change a concept in society or improve An image of a system. Kaplan infers the role of the Hollywood media in changing the world's opinion of the genocide crimes that the American Indians were subjected to during the

colonial period. Since the political goals are volatile according to what is required by the political interest, the industrial memory may be linked to deluding society with a traumatic event or that society is exposed to Trauma (Kaplan, 2005). As a result of the extreme intimidation from the media, psychological trauma symptoms multiply and may cause greater-than-expected complications. In this context, Khalaf Hussein mentions in his thesis, which centered on the study *The Poetics of COVID-19 Trauma* and concluded that COVID-19 was identified as the primary cause of dread, anxiety, and other traumatic feelings and experiences throughout the whole account. In other words, the COVID-19 principle is the fundamental fulcrum around which all notions, arguments, assertions, and theoretical perspectives rest. In addition, the horrific experiences of the pandemic are re-experienced throughout the traumatic periods of the temporal structure of Trauma, i.e., what traumatized characters encounter throughout the catastrophic periods is re-experienced during the post-traumatic moment. It has been discovered that not only the pandemic has caused Trauma but also everything, event, and case associated with COVID-19, such as vaccination, cure, lockdown, and mandatory quarantine. (Hussein, 2022).

Temporality and Translation: Provide a more extensive perspective for comprehending the *après-coup* lectures. Laplanche identifies four Time modalities, beginning with cosmic time. According to Freud, perceptual time is related to instantaneous consciousness. Temporarily, the individual is "transient and transforming." Laplanche begins to provide four possibilities. Time Ignites Cosmic Time. The link to immediate consciousness, as defined by Freud; between per individual and our subsistence, a process considered by LA Blanche to be uniquely human; and the date. Temporal context of his period in his own time to establish its foundations. As interpreted, imprecise messages comprise the unconscious of the self. Laplanche outlines time's position in the modern world, like Freud's. The primary reconstruction, however, is its Translation. The *après-coup* made use of Laplanche in connection with the matter (Browning, 2018)

Writing Towards "Transmemory" And Testimony: Christa Schönfelder shows TRANSMEMORY Terms in his book (*Wounds and Words*). The drive to (re)connect with lost family members is a central motif dramatized in numerous ways throughout *Fugitive Pieces*. As demonstrated, this quest extends far beyond the earlier grieving rituals. Trans-memory involves a more considerable feeling of connectivity,

including traumatic and non-traumatic experiences, memories, and ideas. Trans memory likewise strives to overcome the sense of lateness inherent in post-memory, The illusion of intersubjectivity and bilateral transmission - a desire more readily apprehended when the craving for connectivity is focused not towards a deceased loved one but, on a living, loved one. This phenomenon, is referred to as "inter memory," a state of intersubjective connectivity based on a reciprocal empathic sharing of memories that creates a sensation of the other's experiences being absorbed into one's own. Trans memory originates from the subject's yearning for connectivity, but *Fugitive Pieces* depicts it as including a substantial ethical component. Michaels conceptualizes memory as an ethical act rooted in the individual and community conscience, as Criggington notes (Schönfelder, 2012, p. 260).

In Vicarious Trauma and "Empty" Empathy: In her book (*Trauma Culture*), E Ann Kaplan explains it is especially crucial in a period where global media disseminate pictures of catastrophes worldwide as they are happening. The majority of us experience Trauma through the press rather than personally. Because such exposure may result in secondary trauma symptoms, After considering vicarious Trauma in therapists, it show that secondary Trauma may also apply to media reaction. How could vicarious pain in viewers assist or impede prosocial individual and cultural transformation? Being vicariously traumatized encourages community individuals to confront rather than conceal calamities, which could be advantageous.

Conversely, it may induce anxiety and elicit a defensive response against further exposure. it begin with professionals who seldom inquire about the social significance of their therapeutic discoveries or their application to other cultures. What does it mean for physicians to experience vicarious Trauma? Can clinical results be extrapolated to cultural meanings and applications eighty-eight? *Trauma Culture* defined broadly? How applicable are discoveries like those presented here to other cultures? Pearlman, Saakvitne, and Martin Hoffman briefly address the issue of civilization (if not diversity) in ways that apply to Kaplan's study. Despite the adversities outlined above, the authors of *Trauma and the Therapist* conclude their book positively regarding the benefits of working with trauma patients. In their chapter titled "The Benefits of Trauma Therapy," the authors discuss the advantages of trauma therapy (Kaplan, 2005, pp. 98-99).

Bearing Witness: In their co-authored book titled *Testimony: Crises of Witnessing in Literature, Psychoanalysis, and History*, Shoshana Felman and Dori Laub present a concept known as Bearing Witness. The idea is connected to listening to people discuss the painful events they have gone through in the past through the medium of narrating their tales. In this chapter of their book, they devote an entire chapter to Bearing Witness, another essential concept in the theory of Trauma (Krockel, 2011, pp. 11-12). To "bear witness" is to listen to the wounded individual who has decided to heal himself utilizing recounting his terrible narrative. It is a kind of healing known as "bearing witness." It is about learning how to listen to the experiences of other people. The one who gives testimony is the one who chooses whether or not to attend. In addition to this, the listener is also a listener to himself at the same time, as is implied in the statement that reads, "The listener, therefore, needs to be at the same time a witness to the trauma witness and a witness to himself" Bearing Witness is a psychoanalytic concept that is used in the processes of pathology as a psychiatric means. When a patient is undergoing psychiatric treatment and telling his story, the psychiatrists around him who are listening bear witness to his traumatic experience. Tracing the origins of the concept bearing Witness reveals that it is a psychoanalytic concept (Hussen, 2022).

1.4. Woman's Trauma

All the terminology mentioned earlier related to the science of Trauma simulates its applicability to all individuals in society. However, the specificity of its impact on women is divided into two terrifying aspects, which play a significant role in reshaping society.

- The psychological aspect

The psychological aspect may be a significant factor in the deterioration of a woman's physical health, which is reflected negatively in her role as a wife regarding her duties and performance within society as a whole and her family in particular. In most developing countries, Trauma causes permanent psychological disabilities, which may make women lose the desire to Practice any activity, whether sexual or emotional and what may complicate the problem is that the treatment of these cases is wrong. In most cases, people often turn to clerics or charlatans to treat the Trauma. It may be

misdiagnosed wrongly and linked to psychological Trauma in Occult science, and the wrong diagnosis is based on ineffective treatment methods, including harm, imprisonment, and isolation. These methods often worsen the condition and may cause loss of mind or even death in most cases. Sonia Ali mentions in her report that she published in Sur magazine Titled Patients with mental disorders the stigma of "crazy" haunts them. Their doctors are "witches and charlatans." Patients with psychological problems do not find treatment due to the lack of doctors and psychiatrists and the doubts of families in most cases about their children's need for treatment or any other kind of help. In addition to the suffering of psychiatric patients from society's view, and the reluctance to undertake treatment, and to make it the last available solution for fear of the "stigma" that some call patients with mental disorders and accuse them of being "crazy" and mentally ill, and they cannot be cured. Clinical psychologist Baraa Al-Jumaa talks to "Sour Magazine" about mental illness. "The environmental, emotional, and social factors are among the most influential aspects of the psychological aspect, taking into account that each case has its factors, which are different from the factors of another case".

Al-Jumaa shows that the most common mental illnesses are depression and anxiety disorders, and it is not necessary that all psychiatric patients need medical treatment, as this is due to the accurate evaluation and diagnosis of each case, and accordingly the type of treatment is determined, indicating that the diagnosis and the exact appointment of medication is The responsibility of the psychiatrist exclusively, and in light of the absence and scarcity of the psychiatrist, especially in the regions of northern Syria, the doctor who is trained and accredited by the World Health Organization diagnoses, and assigns the appropriate medication for the case, while emphasizing the importance of psychiatric medicines for confirmed cases that need it, in conjunction with the intervention Non-pharmacological treatment by reliable psychological workers, and he added that going to charlatans and others for the purpose of treating trauma cases and what results from them has caused the exacerbation of these cases, which is a matter of regret (AL-Ali, 2020).

- The societal aspect

The woman, being the central element in the formation and evaluation of the family, bears enormous responsibilities for the success of that family. Negligence in

raising children and even destroying them psychologically. The absence of the mother's influential role can create an anxious and unstable generation, causing a rupture in the social fabric and disjointed families.

Crises are exacerbated for women twice as much as they are for men. Women in developing countries are the most vulnerable to Trauma, and repression and non-disclosure contribute to the exacerbation of these traumas, primarily when the traumatic event is associated with sexual harassment, distress, and limiting the freedom of women in those societies. Erroneous moral concepts and tribal and religious stress in such countries contributed mainly to creating women's traumas. Based on these ideologies, more significant events occurred where the most considerable victim was women.

The World Health Organization indicates that 1 out of three women has been subjected to violence, and 2 out of 3 women have been subjected to sexual harassment. The link between violence and sexual harassment is based on an understanding of the mentality of male society and the foundations from which it derives its authority, which is ideologies. the Strictness or tribal customs ((WHO), 2021)

Sexual assault is one of the most common causes of Trauma most prominent Edward S. Kubany and Susan B. Watson, in their research titled *Cognitive Trauma Therapy for Formerly Battered Women* With PTSD*, mention: Conceptual Bases and Treatment Outlines An estimated 10% of American women have had PTSD at some point in their lives (Kessler, Suniga, Promet, Hughes and Nelson, 1995). among American women, Physical or sexual abuse is the most common trigger of post-traumatic stress disorder, accounting for 63% of cases) Kessler et al. (Although only a handful of well-controlled PTSD Treatment outcome studies were conducted before 1992 (Kubany & Watson, 2002), Several factors may complicate the treatment of battered women. First, unlike survivors of single or relatively circumscribed traumatic events, most battered women have experienced prolonged, repeated Trauma (see Herman, 1992). Not only are they likely to have been repeatedly traumatized by intimate partners in multiple ways (threats, stalking, sexual abuse; e.g., Tremayne, Kubany, Leisen, & Owens, 1998), but many also have histories of exposure to other forms of interpersonal violence, such as childhood physical or sexual abuse.

Sexual violence, whether against women or domestic violence, or violence outside the home, is evidence of excessive masculinity, directly consistent with the

ideologies supporting these actions. The law plays a role in curtailing those ideologies and the ideas resulting from them, so we see a direct correlation between the percentage of women subjected to sexual violence in third-world countries. The rate decreases as we move more to develop countries where an existing law protects women. Sexual violence is as common as it is, and its incidents abound, but most of it is sexual harassment. Incidents of sexual harassment may leave a kind of Trauma that is represented by fear of society, isolation, fear of touch, and avoidance of public places. As the most dangerous type, which falls under the scope of sexual violence, it is the subject of rape.

Traumatic events in all their forms are associated with violent and harmful events. The impact of these events is double, and their effects and implications are more significant on women. These events and their ugliness are important causes of women's Trauma, whether the experience was in kind or the victim experienced it as an event . ,However the impact of this violent event remains inherent to that victim throughout her life. The incidents are usually severe, which creates feelings ranging from panic and fear. Anger is built based on Trauma.

The other side, which is the most common in women's Trauma, which is quite common worldwide, and this type multiplies horribly in wars, is rape and sexual assault. It can be asserted that wars are the most times in which the law is absent and human brutality appears. Therefore, women are the most victims, and although the cruelty of love can create countless traumas for women, rape is the most widespread factor and affects women's mental health.

1.5. Rape and its Impact on Women Trauma

Rape is a judicial definition that varies according to countries and their laws (UNESCO, 2013). According to the United Nations UNESCO, rape is a form of sexual assault, which includes unlawful sexual intercourse with a person against their will or consent. It usually involves sexual contact without the other person's consent, including penetration by the threat of force, impotent, or sexual penetration with someone unable to provide support, such as children or persons who are not eligible (National Center for Youth Sexual Behavior, 2003). The most common concept of rape is imposing a sexual assault on another against his will. It is done through violence, force, threats of harm, or

other forms of coercion, or if the victim cannot refuse due to the influence of alcohol or drugs. Nevertheless, when an effort is made to rape a person without making an entry, this is considered attempted rape.

Salma delved deeper into her master's thesis, entitled (TRAUMATISED VICTIMS: RAPE TRAUMA IN EMMA DONOGHUE'S ROOM AND Ö. ZÜLFÜ LİVANELİ'S BLISS) with the biological dimensions of the origin of the idea of rape. The long history of rape and its daily reality does not make it any more bearable or solvable. The lack of deterrent penalties results in the number of rape incidents remaining unresolved and the victim being silenced. The examples of women being raped lead from the outset to the false impression that rape is evolutionarily inevitable. Greek and Roman mythology is rich in presenting stories of rape as part of everyday life. Hephaestus is part of many rapes like the Rape of Athens; Sexual violence also plays a significant role in some of the Bards' work. It is mainly seen in Titus Andronicus, where Lavinia is violently raped and mutilated. The attackers remove her tongue and hands to prevent her from naming her attackers. After being able to write their names, her father kills her to preserve her honor.

Furthermore, many other stories depict an ancient culture of rape (TOPBAŞ, 2021). A recent study (2000) by Thornhill and Palmer examines the reality of rape in terms of evolutionary theory. They try to explain that men are genetically programmed to rape to improve their evolutionary prospects - they dump women who are out of their league. However, not only women of childbearing age are subjected to rape, but that rape is unlikely to lead to pregnancy. Thus, the evolutionary explanation for rape is not satisfactory in giving a deeper understanding of the causes of rape (Kubany & Watson, 2002). The Trauma of sexual abuse leaves a profound and powerful impact on the individual. The symptoms of PTSD come together in five main groups: Symptoms of avoidance: The individual with PTSD tends to avoid thoughts and feelings related to the assault, avoid all circumstances, people, places, and things that remind him of the incident, and categorically avoid talking and thinking about what happened. In addition, the stigma associated with sexual assault exacerbates the victim's condition and pushes him to suppress the memory of the incident and hide it entirely from everyone around him.

Compulsive symptoms: the sufferer makes a great effort to avoid and suppress the memory of the assault, yet the memories and thoughts related to the incident rise to awareness repeatedly and despite the person's desire, to bear a compulsive characteristic, and they are manifested during sleep by terrifying dreams because of which the person wakes up from sleep, and they may also appear within the day are flashbacks. Increased state of tension: The person is dominated by a state of fear, anxiety, and stress all the time, and he finds it difficult to fall asleep or stay asleep, and he quickly startles and trembles when people approach him, or he becomes tense and wary of those around him and worries about his safety and security, and he may have difficulties in concentrating on life tasks.

Changes in thinking and feelings: Sexual abuse distorts a person's self-image and leaves an ugly mixture of fear, terror, shame, and despair. The person loses pleasure in activities they were previously interested in and may have difficulties maintaining good, positive relationships with people close to them, building new relationships, or experiencing positive and happy feelings again.

Physical symptoms: The Trauma of sexual assault goes beyond the psychological state of the person and leaves its effects on his body, as he may suffer from headaches, insomnia, and tremors, disturb his sexual life, lose pleasure in his body, and increase his risk of developing various other physical and psychological disorders. (labayh.net, 2022)

The concept of rape, as it relates to societal ideologies, is closely related to the reasons that enable these ideologies to control and spread. The first and most important element that accompanies murder and rape is war. War plays the most significant role in cultivating the traumatic event through the horror of its events, and the effects of the war remain. It is long and cannot be erased easily on all levels but on the psychological group of women. The traumatic events that the war creates may be the factor in the collapse of the first factor in building the family, which is women.

Between January and August 1945, Germany lived through the most significant mass rape in history. During that period, coinciding with its progress into German territory, the Soviet forces raped many German women. In addition to that, the Soviet soldiers did not hesitate for a single moment to execute any woman.

At the beginning of 1945, an overwhelming percentage of German men were conscripted into the ranks of the German army and fought on various fronts. For this reason, German cities were almost devoid of the male element. Meanwhile, the female aspect was abundantly present within German cities and coincided with the advent of the Soviet army in the region. German women were easy prey to Soviet soldiers.

At the beginning of 1945, an overwhelming percentage of German men were conscripted into the German army ranks and fought on various fronts. For this reason, German cities were almost devoid of the male element. Meanwhile, the female part was abundantly present within German cities and coincided with the advent of the Soviet army in the region; German women were easy prey to Soviet soldiers. German woman victim of rape 1 of 2 With the beginning of the Soviet army's intervention in East Prussia, German women lived through a terrifying nightmare. At the same time, Soviet soldiers did not hesitate to rape the German female element as revenge. During that period, because of the rape crimes in East Prussia, the Soviet army gained a bad reputation that preceded it wherever it went. On this, and based on numerous reports, many German women did not hesitate to commit suicide to avoid falling into the grip of Soviet soldiers through an incident similar to the one in Damen.

Between January and August 1945, and for eight months, no less than two million German women were raped by Soviet soldiers. Four million rapes. According to numerous testimonies, some women were subjected to repeated rapes that sometimes amounted to seventy times. Between mid-April and late May 1945, the German capital, Berlin alone, witnessed more than 100,000 rapes, according to local hospital reports. In addition, East Prussia, Pomerania, and Silesia (German regions during the Second World War) were the scene of more than 1,000 rapes.

German life due to diseases and infections that followed repeated rapes. According to many reports, no less than two million German women were raped during a period that did not exceed eight months. The ages of the females who were raped ranged between ten years (the youngest) and eighty years (the oldest). In addition to all this, no less than 200,000 women died. During the months following the end of World War II on the European scene, many German women were forced to go to hospitals to perform abortions. In addition, according to doctors' reports, abortions were performed daily and continuously in various German hospitals. With the advent of August 1945,

the rate of rape operations decreased gradually, resulting in the Soviet military leadership taking strict measures against its soldiers accused of rape operations. Moreover, leaving the residential areas. (Alarabiya, 2018).

Almost all countries have structural and social beliefs regarding males' patriarchal and heteronormative superiority over women (Pratto, 1996). Early social and economic regulations see women as men's property, mirrored patterns of mating that persist in many communities today. As a result of the widespread institutionalization of ideologies of male domination, a woman's relationship with the males in her life (such as her father and spouse) renders her economically dependent on the "capitalist mode of production" (Schwendinger, 1983, p. 191).

Historically, once a man claimed a woman, he was her only defender, domestically (e.g., supplying food and shelter) and against the prospect of attack from other men or groups (Wilson, 1997). In exchange, the woman must fulfil her duties, primarily reproduction and childcare. Even in affluent nations like the United States, women in various cultures still marry for economic and protective reasons. The tendency of "marrying up" indicates that women frequently select partners who are older, physically larger, wealthier, and have more prominent careers than they do (Bernard, 1972). Not only do societal conventions around gender universally position women as men's property, but concepts regarding women's sexuality provide conceptual justification for gender violence. The analysis of why the victimization of women in times of war not only harms women but also severs their links to their families and communities of origin is based on the stereotypes and ideals surrounding women's sexuality, childbearing, and virginity. In the first place, although cultural and religious norms differ from place to place, many adhere to the notion that women must be virginal before marriage. For example, Mexican women are supposed to resemble holy religious figures whose virginity is revered, such as the Virgin of Guadalupe or the Madonna (Espin, 1987). Whether it is their fault or not, deviating from this standard has societal ramifications for women.

First, sexual behaviors typically causes shame and humiliation to a woman's family.

Second, the family of a woman who has been raped commonly disowns her, which leaves her without considerable social and economic support. Deviation to remain

chaste until marriage hinders or eliminates a woman's ability to find a spouse, diminishing her prospects of an economically secure future. Moreover, rape is frequently unjustified; it is viewed as the woman's guilt as much as the perpetrator's and carries no less shame or disgrace to her family name (Tesanovic, 2002, p. 3).

When married women are raped, they carry the same heavy weight. As early as the ancient Babylonian Code of Hammurabi, a married woman who was raped was branded as having committed adultery, punishable by stoning or banishment (Brownmiller, 1975, p. 19). Thus, purposely inflicting shame and guilt on women through rape is a significant objective of those who wage war. Frequently, women are mistreated and raped in front of their families. As one woman said, "When your sexuality is destroyed, so are your motherhood and dignity. However, stigmatizing a woman and her family is not the only objective of violence. Frequently, preventing women's family security is motivated by the wider objective of "ethnic cleansing." As culture-bearers, the reproductive functions of women are affected by ethnic cleansing. By injuring or humiliating women out of marriage and motherhood, a conquering group may Milillo / Rape as a War Tactic 199 feel they are working toward the eventual eradication of that social group while also impregnating them with more "desirable" genetic material (Renzetti & Curran, 1999). On an individual level, a woman is separated from her family, deprived of the power she formerly possessed in her reproductive powers, or rendered too mentally wounded to be an effective caregiver. On a larger societal level, mass and systematic rapes are "instrumental" to a further-reaching collective power objective (Jackman, 2001, p. 448).

Because there is a power hierarchy based on gender (age and other cultural variables) in practically all societies, this structure must be philosophically implanted to remain and function. Social dominance theory (Sidanius & Pratto, 1999) claims that dominant group members frequently hold ideologies and engage in behaviors that allow them to promote group-based inequality; that is, they support the status quo through their beliefs and actions. The dominants (men) subscribe to beliefs that legitimize their authority, utilizing justifications for the inferior position of the out-group (women), such as "they are born for childcare" or "their bodies are not designed for this sort of labor." Men have historically used these excuses to justify the exclusion of women from the military and the police force. The conquering or dominating group has predominantly employed violence in international and domestic conflicts. A military officer stated,

"Rape in combat has both a military consequence and an impetus. And the effect on the victims is undeniably intimidation and demoralization" (quoted in Brownmiller, 1975, p. 37). However, violence alone cannot demonstrate masculine power, authority, and control. Instead, preconceptions contribute to the maintenance of unequal power distribution. To normalize power differentials, dominant group members frequently employ commonly held beliefs about fundamental or biological distinctions between groups (e.g., women's bodies are soft while men's are powerful) (Jackman, 1994; Sidanius & Pratto, 1999). During the conflict, group status inequalities across cultures or races are frequent (e.g., Japanese-Chinese and Germans-Jews during World War II).

Stereotypes are also employed as weapons in intergroup conflict. The dominant group ideologically justifies its stance in combat as legitimate and right based on the out-group moral, psychological, or social inadequacy. Out-group stereotypes are utilized to promote the denigration of the out-group, and they are interactively paired with gender stereotypes. In Nazi Germany, a lady who saw the rape of a Jewish woman overheard her referred to as a "filthy Jew" (Brownmiller, 1975, p. 51). In the context of violence, demeaning characterizations of women's positions have frequently been employed. For instance, human rights campaigners alleged that when Serbian officials instructed their victims to "make them coffee," they referred to sexual assault (HRW, 2000, p. 4). Violence "indicates the fragility of masculinity" (Kaufman, 1997, p. 40). According to Kaufman, rape and sexual assault result from pervasive masculine and feminine and active and passive dichotomies in social life, in which male identity and authority are associated with the aggressive assertion of masculinity. Men are indoctrinated into a gendered role at a young age and learn via observation that aggression is promoted in their surroundings (Bandura, 1977). Some studies on domestic abuse and other interpersonal violence show that violence is a masculine deficiency function. In other words, "rape and sexual harassment might be seen as acts of defense of the male gender role" because men sense inadequacy in some other aspect of their lives (Koss et al., 1994, p. 14). For instance, losing control or responsibility at work challenges the male ideal of success and strength, so males project their anger onto the women around them.

Nonetheless, rape in conflict may be motivated by a desire to strengthen one's personal and collective identity instead of filling a void. Felson (1993) provided a model for understanding the methods and the proximate and distal aims of rape and sexual aggression, which is valuable for studying the context of gender violence in conflict and

non-stressed civilizations. His approach implies that rape and assault may have intended purposes and exemplifies numerous consequences or objectives of violence, including "retributive justice" and "desired social identity." First, retributive justice might be the desired consequence of a group's conquest of another tribe. Second, from a social psychology standpoint, "desired social identity" can refer to either the desire to express one's identity or group identification, which are often confused. The circumstances of war (such as fighting and living together) foster and enhance the urge to display a unified identity by affirming a personal and communal identity. However, wartime violence tales show a pressing urge to reinforce one's group or collective identity (i.e., as males and members of a national group), which is the defining characteristic of social identity theory (Tajfel & Turner, 1986). Social identity theory says that people seek excellent social group identification and participate in ideas and activities that elevate the in-status group and discriminate against the out-group (Tajfel & Turner, 1986). It indicates that in-group partiality (such as the distribution of resources) continues even in socially neutral, laboratory-created conditions (Brewer, 1979; Tajfel, 1978).

However, war is filled with societal significance and vested interests. Social identity theory evolved from realistic group conflict theory, which returns to the general notion that "the perception of one's group's gains as another's loss translates into perceptions of group threat, which causes prejudice against the out-group, negative stereotypes, in-group solidarity, awareness of in-group identity, and internal cohesion" (Sidanius & Pratto, 1999, p. 17; see also Campbell, 1965). Soldiers and paramilitary fighters may collectively utilize gender violence as an in-group norm to promote national or group identity. In the meantime, degrading female members of the out-group through rape and violence assists in preserving their masculine identity by diminishing the influence of the out-women. Group's Certain motifs in the narratives of female victims of gender-based violence in conflict show that a perpetrator's collective identity, as opposed to personal identity, is sought via violence. First, many accounts of rape show that violent acts are performed by groups of males rather than by men acting alone. Frequently, gang rapes result from fraternization, such as the "sharing" of enemy women among the group. "Because Americans were indoctrinated in the buddy system," many rapes of women in South Vietnam were committed by American soldiers in gangs (Brownmiller, 1975, p. 98). In addition, group rape was occasionally institutionalized and promoted, as was the case with Japan's provision of prostitutes to its Impel Milillo /

Rape as a War Tactic 201 rial Army. "Comfort ladies," often Korean women and girls, were present to thrill troops and deliberately unite them to one another and their cause (McWilliams, 1998)(Second, the overwhelming majority of rapists wear uniforms with national or ethnic significance. In addition, many males frequently conceal their identities using masks or scarves. According to HRW (2000), throughout the former Yugoslavia, human rights violations occurred.

1.6. Psychological Consequences of Rape in War

A significant consequence of rape is the social control of women by men. Violence has thus far delineated the dimensions of the cultural and situational determinants on which violence against women is enacted. Notably, it is the interaction of gender and culture that results in women bearing the horror of rape and assault. Foucault (1982) theorized about the impact of disciplinary power as an ideology of social control. The threat and fear of violence create an internalized, self-policing norm among those without power. Women in conflict-ridden societies who have not been personally victimized quickly learn the danger and magnitude of an attack. They are forced to regulate and monitor their behaviors in ways that they believe will lessen the potential of an attack; thus, they apply self-protective strategies to navigate their way through everyday life (Crocker & Major, 1989; Jackman, 1994). The social control of women essentially functions in the mass silencing of women collectively and interpersonally (Lykes, Brabeck, Ferns, & Radan, 1993). The fear or threat of terror induces most women to live a life of silence. Women often remain quiet about their victimizations. Many are also reluctant to help other women, mainly because they fear future re-victimization and the shame of dealing with the attacks. Women become a stigmatized majority, constantly vigilant about what could happen. Psychological losses of self and motivation, learned helplessness or even suicidal wishes ensue from the Trauma. Because many women feel that they are the "psychological bearers of the collective community," a sense of guilt or depression looms for not doing more to help or to stop the violence or for not protecting their men. (Milillo, 2006)

1.7. Trauma Fiction

The trauma theory provided a remedy for the extremes of indifference and rigidity in the new post-structuralist and historical interpretations. The deconstruction activity, in turn, exposed the text's limitless permeability and its continual "ideology." In contrast to arousing the reader to the author's demise as a moral and cultural authority, Trauma theory reveals the author as a survivor of history. The relationship between author and reader is one of empathy, which restricts the extent to which a book may understand and inhibits the desire to impose a moral judgment on the author.

Literary trauma studies developed as a response to post-structuralism. Shoshana Felman and Kathy Carruth, the first literary Trauma theorists, were former students of Paul de Man at Yale University in the 1970s. The founding of the Video Archive of Holocaust Testimonies by Dora Loeb and Jeffrey Hartmann inspired their work throughout the next decade. Felman, closely like her co-author Loeb in *Testimony*, employs the analytic therapy model to interpret literature in opposition to post-structuralist ideas as an "alignment between witness" and between survivor and listener "to speak on behalf of and for others". Carruth's concept of Trauma in *Unclaimed Experience and Trauma: Explorations in Memory* is based, with Freud's reference, on a post-structuralist model of broken semantics combined with neurobiology: while "images of trauma re-enactments remain perfectly accurate and precise, it is largely inaccessible to conscious recollection and control," one can "speak beyond what is already understood" through testimony (Carruth, p151- 155). Both writers make bold claims regarding a witness, direct transmission of the experience of others, and a reality that is beyond our understanding.

The narrative of traumatic memory creates various claims to the past since the emergence of multiple value determinants unrelated to the silent absence concept. Taking an approach without being bound by the view of the traditional model of language allows for an interpretation that determines the ability of language to multiply the different meanings of traumatic experiences. Thus, the linguistic ability to precisely identify the origin and impact of Trauma allows for a fantastic view of psychology and identity. Narratives that depict the specificity of the Trauma in textual representations demonstrate first-hand knowledge of the event. To a certain extent, the diversity of Trauma in both concept and form within the pluralistic paradigm changes over time to

determine the impact of Trauma rather than revealing an intrinsic and inescapable absence symbolized and kept ambiguous by the individual or group. However, the type of trauma definition used has nothing to do with the narrative's potential to define specific knowledge of the traumatic past, meaning that the commonplace form of trauma definition remains dominant even while focusing critical attention on the particular value in textual representations. The shift in criticism to focus on the specificity of Trauma came with interest in the relationship between individual and group experiences of violence and suffering more prevalent in a guided cultural studies approach.

Examining the cultural context of individual or collective trauma experience allows greater attention to representations of extreme adventures such as rape, war, the Holocaust, the Gulag, American slavery, colonialism, and racism. Scholarships in Holocaust Studies and Feminist Studies and Postcolonial Criticism deal with a web of social and cultural factors that influence the linguistic and ethical terms to represent Trauma. Anne Svetukowicz, Naomi Mandel, and Greg Furter show in their work a pluralist model of Trauma that, although influenced to greater or lesser degrees by basic Freudian notions of Trauma, extends critical analysis beyond the broken trope mainly by emphasizing the cultural dimensions of Trauma.

Naomi Mandel *Against the Unspeakable: Collusion, the Holocaust, and Slavery in America* (2006) argues that the traditional conception of Trauma as the unspeakable is a "discursive production" that evades moral responsibility in representing atrocities by favoring "the problems inherent in speech" rather than addressing "the ethical obligations involved in such statements" (Mandel 2006: p 4-5). In her analysis of Trauma and the paradoxes of memorialization in Toni Morrison's beloved novel, Mandel writes that "silence and forgetting are as much a strategic and self-conscious gesture on the part of the oppressed as they are a product of culture's compulsive demands and demands) "(Mandel, 2006 p178)

In Cvetkovich's *Archive of Feelings: Trauma, Sexuality, Lesbian Public Cultures* (2003), A view of experience transcends that of pathology by examining the peculiarities of Trauma and the differences in female discourses and general culture that arise around Trauma. Tsvetkovic acknowledges the potential for Trauma to be unrepresentable and indistinguishable but focuses on how traumatic experience, especially sexual Trauma, creates new value in cultural representations and practices. Her analysis examines sexual

Trauma and focuses on lesbian culture to say that "influence, including trauma-related effects, serves as the basis for shaping public cultures" (Cvetkovich, 2003, p. 10).

Suppose Holocaust survivor Elie Wiesel's generation "created a new literature, which is quotes" (Testimony, 6) using Primo Levi as a model. Literature as testimony is more peculiar to the modern day than the Holocaust, as Vielman's wide range of case studies from Mallarmé to Ceylon and Camus demonstrates. Trauma theory established links between literature and history in the 20th century, with authors such as Toni Morrison and W.G. Sebald's participation in the resurgence of psychiatry, law, and narrative studies to deliver testimony over a century late indicative of his lateness. Attributes of testimony were identified retrospectively in modernist writing, especially after Walter Benjamin read Baudelaire as the poet of the city's "Traumas." However, significant gaps remain in the possibilities of trauma theory and twentieth-century literary history, including postmodern writing and World War II, and modernist writing and World War I. Eliot highlights in his book *Critical Values of Modernity* how Ulysses brought order to the "vast panorama of the ludicrous and disorder that is current history". However, both definitions of "order" omitted occurrences that rejected positive interpretation, such as the industrial slaughter of sixteen million people. While Baudelaire and his modernist followers, such as Eliot, prepared audiences for the catastrophic Trauma of the city, the testimony of war trauma remains the domain of the marginalized "war poets." Nevertheless, if World War I was the central Trauma of the 20th century, spanning a history of pervasive violence, this gap in our cultural awareness must be closed.

Christa Schönfelder, in her book (*Wounds and Words*), clarifies that Postmodern trauma fiction tends to show an obsession with memory deeply entrenched in an extreme memory crisis. Trauma novels seem to suggest that a consistent identity depends on memory. Retelling the past is a crucial aspect of Maria's, Mandeville's, and Mathilda's tales, which is a significant manifestation of Wollstonecraft's, Godwin's, and Shelley's common conviction in the formative power of experience and education. The past having a considerable impact on the present and the individual's confrontation with that history – notably its most painful and traumatic events – are major recurring topics in the trauma literature of this family of authors. However, the characters' interaction with the past is frequently driven by forces beyond their control. Maria is burdened by the influence of "the events of her former life." (Schönfelder, 2012).

Greg Furter's early work on *Gender, Race, and Mourning in American Modernity* (2011) employs and adapts the Freudian catastrophic trauma model to emphasize the difference between a "disciplined" trauma or a one-time devastating event and an inaccurate or continuous trauma and everyday event in his analysis that examines the political dimensions *The Historicism of Extremism in Modernist and Postcolonial Narratives* (Forster 2011 p. 98). Expands Trauma theory to include the idea of "significant Trauma" that allows for the transformative perception of experience and thus the determination of its meaning (p.2011-116). In his later work, Furter's theoretical developments of the trauma model applied to postcolonial narratives that expand the focus on the social, political, and cultural forces at work in the representation of Trauma. Rather than engaging in therapeutic and anti-therapeutic approaches to colonial trauma analysis that work to compare the relationships between the psychological and social worlds, Furter examines the debate between these realms, including the causes and social conditions of Trauma (2014: 76). This view of the dialectical relationship between specific psychological and social worlds in fictional representations places a different emphasis on the cause of Trauma and its effects on subjectivity as it allows an exploration of how Trauma is produced and reproduced through colonial institutions, emphasizing the "irreducibility of suffering" (2014. p.77). Furter argues that the 'unpresentable character' of Trauma is therefore not due to it being 'original' and, therefore, transcending history and representation. Instead, it is about the enforced rupture with the pre-colonial past and the prohibition of remembrance imposed by specific regimes of power" (2014. p.77).). The traumatic past of social violence can be represented and recounted in Furter's analysis through formal strategies in the novel that illustrate the moral tension of portraying oppression from the dominant power and its resistance in a representative system that attempts to silence the subject.

Ronald Granofsky's book (the Trauma novel) infuses the cultural foundation of the trauma novel is the Trauma at the devastating potential of human depravity given full license by contemporary technology. I contend that the level of writing seen in trauma novels was unimaginable before 1945. Thus, the term trauma novel is not merely a generic but a genre-period one. It proposes splitting post-war English writing into two separate subgenres from literary modernism: the modernist trauma novel and the postmodern novel. Insofar as it is a time construct, the origins of the trauma novel may be viewed chronologically as falling between literary modernism and postmodernism.

One may argue that modern works of fiction anticipate the trauma novel, but postmodern literature, unable to provide a symbolic explanation or portrayal, takes for granted the horror at the heart of trauma fiction. However, the trauma novel and the postmodern book must be viewed as fundamentally oppositional in terms of genre and the philosophy that supports any identifiable genre. (Granofsky, 1995, p. 22). Consequently, it would not be strange if the subgenre suggests some of the characteristics of the shift from one to the other if this is what English literature has been experiencing over the past few decades.

The modernist novel embodied the belief in the artistic imagination's self-sufficiency to comprehend and express reality. In contrast, the contemporary novelist (whether postmodern or not) is generally skeptical of such aestheticism and seeks a self-conscious continuity with the social and political worlds. The trauma novel bridges the modernist retreat into art, on the one hand, and the postmodern knowledge that all observation is subjective, as well as the perceived necessity to engage fiction with life's events in the face of a profoundly new feeling of joint pain, on the other. The breadth of contemporary criticism attests to the diversity of trauma studies and their relevance to literary theory. Trauma Studies continues to develop and adapt a foundational approach to post-structuralism and incorporate new perspectives from postcolonialism, feminist theory, ethnic studies, and environmentalism into scholarship that examines the significance of Trauma in literature and society. Recent collections such as *Contemporary Approaches to Literary Trauma Theory and the Future of Trauma Theory* further explore Trauma's social, cultural, and semiotic implications in literature (Balaev, 2014; Buelens et al., 2014).

In the following two chapters, the study will deal with the analysis of characters and their study .

The stages of Trauma can vary from person to person, and not everyone experiences every step. However, some typical scenes of concussion include :

Trauma and denial: This is the initial stage of Trauma, where the person may feel numb, disconnected, and in disbelief about what has happened .

Anger and guilt: The person may feel angry about the Trauma they have experienced and may blame themselves or others for what has happened.

Bargaining: People may try negotiating with themselves or a higher power to undo what has happened or avoid the Trauma's consequences.

Depression: The person may feel overwhelming sadness, hopelessness, and despair.

Acceptance: This is the stage where the person begins to come to terms with the Trauma they have experienced and finds ways to cope with it.

Healing and growth: With time and support, the person may start to experience a sense of healing and growth and may find new ways to connect with others and find meaning in their life.

2. REPRESENTING TRAUMAS AND THEIR RAMIFICATIONS IN SAND QUEEN: AMERICAN NOVEL BASED ON REALISTIC WITNESSES

This chapter is mainly limited to theorizing the concept of Trauma in the sand queen novel, where the Trauma of women is considered one of the broadest types of Trauma and involves many images that are mainly related to the formation of the traumatic event in women due to wars and rape directly, in other words, this chapter is limited to Representing the magnitude of the Trauma in the novel and showing the connection between the causal ideology and the event related to the formation of women's Trauma on the main characters in the book,

,Furthermore because the theory belongs to social ideas, many characters are considered representations of societal samples based on which the approach can be accurately represented on surfaces affected by events, which gives flexibility in applying the theory and its realism to characters.

The novel is written based on confessions and vivid testimonies of women who are victims of traumatic events related to their harsh experiences. The book includes the circumstances of the war and its effects on individuals in general and women in particular, where the characters go through painful and harsh experiences that enhance the traumatic event. Women's Trauma is considered one of the most common types In ordinary from the past to the present day, the entire events in the novel are divided into four chapters narrated by two characters and in three dimensions and in different times and related events that give the whole idea behind the origin of the event and its impact in multiple periods and its full results in an overlapping way and in a way that forms a kind of fragmented plot to echo Conditions of the modern novel and its consideration of trauma novels.

The principal purpose of the present chapter is to define the notions of trauma theory in connection to each female character in the novel. In this regard, every component of the book is considered; what counts is that it mimics the painful, traumatic experience of women by shaping the idea of Trauma and considering its causes, roots, and impact on the victims of the event, as evidenced by citations from the text and evidence from theory.

2.1. Novel Summary

The first novel on the Iraq War to be published by a female author is "Sand Queen." In 2009, a work of nonfiction titled *The Lonely Soldier: The Private War of Women Serving in Iraq* was written by Helen Benedict, a journalism professor at Columbia University. Beacon Press released this book. It resulted in Benedict speaking twice in front of Congress on the topic of women serving in the armed forces, and it was the subject of a documentary that won an award called "The Invisible War".

The chapters of *Sand Queen* switch between focusing on American soldier Kate Brady, 19 years old, and Iraqi medical student Naima, 19 years old. They first meet one another in 2003, when Brady is working as a guard at Camp Bucca, a temporary jail located in the desert close to the border with Kuwait. To put it another way, "in the poorest, bleakest area of the desert," as Kate puts it. Location: "Right in the Fucking Middle of Nowhere"

Kate is a naive girl from an upstate New York small town who joins the Army Reserve before 9/11. She had no idea that the United States would be involved in a war in the Middle East and that she would call up and be sent to a location like the Iraqi desert. It should not come as a surprise that she has difficulty adjusting to the severe circumstances of Camp Bucca. Even when we work shifts ranging from twelve to fifteen hours, I cannot fall or stay asleep. It is too damn hot, and I am sharing a tent with thirty-three snoring, farting members of the male sex, not to mention the convicts only a few meters away, chanting and shouting all night long. She has doubts about it. "It is too damn hot, and I am sharing a tent with thirty-three snoring, farting members of the male sex. We have just destroyed their cities, imprisoned their men, and slaughtered their children; however, one GI Jane with sand up her ass is expected to make everything all right? Kate is selected by her squad leader, Staff Sergeant Kormick, to act in an occasional capacity as a liaison with the local Iraqi civilian population. "He is under the impression that the appearance of a female soldier will win over people's sympathies and support.

After escaping the mayhem of Baghdad, Naima and her family made their way to reside with her grandma. She decides to become a part of a group of local people who make a daily pilgrimage to the camp checkpoint to ask about the whereabouts of the male members of their families who have gone missing. Because Naima is fluent in

English, she takes on the group's de facto spokesperson role and communicates with Kate.

Benedict demonstrates to the readers the different experiences of two young ladies with good intentions who are caught up in a battle in which very little makes sense by following Kate and Naima. Kate has a hard time surviving the monotony of spending her days in a watchtower that overlooks nothing but unending stretches of sand that stretch to the horizon. She tries to form a close relationship with the other women in her platoon, Yvette and "Third Eye," but is only partially successful. The women are cautious and on the defensive because they are well aware of their precarious position within the ranks of the males. With few notable exceptions, the male troops are almost entirely considered obnoxious, stupid, and sexist louts. Kate and the other young women are constantly walking on eggshells, self-conscious of how everything they say and do, as well as how they appear, is perceived by the men because the men have closed ranks and always protect their brothers in arms first and foremost. Since the men have closed ranks, they always watch their brothers in arms first and foremost.

The tensions increase when a sergeant attacks Kate and makes an unsuccessful attempt to rape her. It marks the beginning of her transition from a lovely young woman to an immoral robot soldier, which will be a gradual process. She goes through the same emotional instability as any other victim of such an incident, amplified by the intricacies of the milieu within the military. Is she able to report what took place? Will they put their faith in her? What kind of treatment may she expect from the officers and the other soldiers? No, she concludes that nothing positive can result from this situation. She will not make a statement and will "soldier on." ,However now, she is a time bomb waiting to go off. ,Furthermore to add salt to the wound, the men now refer to her as a "sand queen," which is a term for an unattractive female soldier who receives male attention because she is the best of the limited options available and who then begins to believe that she is unique and desirable .

At the same time, Naima is attempting to learn the status of her younger brother Zaki, who is passionate about playing the guitar, and her father, who had previously been imprisoned and tortured by Saddam Hussein's secret police. In return for Naima's assistance speaking with the locals, Kate offers to investigate Naima's family to locate

her father and brother. She eventually runs across both, with unexpected outcomes after each meeting.

In addition, Kate is working hard to keep her relationship with Tyler, her long-term boyfriend who lives at home. However, she has developed feelings for the one person in the platoon concerned about others, making her situation even more difficult. On a separate path, Naima pines away for the day when she may be with Khalil, the man she loves.

The battle events have profoundly affected both Kate and Naima, and those changes are gradually revealed as the story of *Sand Queen* continues. She comes to despise the leaders who have supplied the soldiers with equipment from the Vietnam era and seem generally unaware of what is needed to fight this particular war in this place, and she both fears and hates the enlisted men, who engage in a persistent pattern of harassment against the women, of both the sexual and fraternity hazing types. For Kate, in particular, it is a downward spiral of anger, hurt, paranoia, and contempt for the fecklessness of the military: she comes to Her physical and emotional health are both progressively declining, yet it appears that she has no control over the situation. "Since I have been here in this sandpit, I have lost twelve pounds, and my menstruation has completely stopped. My fingernails have also become abnormal; they are now brittle and floppy. In addition to that, I am losing clumps and clumps of hair. However, none of us is healthy in any way that matters. Sandfly fever has been blamed for it by some, while others point the finger at polluted water. The locals refer to it as the Bucca bug.

Benedict occasionally editorializes, putting harangues and broadsides in the mouths of her characters, even though the two storylines she writes make for engaging reading. She aims at the typical targets, including the Bush administration, the culture and leadership of the armed forces, and the widespread ineptitude and misogyny of many service members. Benedict also condemns Saddam's regime a few times; he attacks the Iraqi people. Her poison is directed almost exclusively at American targets, although Iraqis also receive a few piercing jabs here and there.

At the story's beginning, Naima observes: "I wonder how much the tiny American soldier I met today realizes what she is doing to us." It might be helpful to ask if you see her again. How would you feel if I tore your mother's children away from her as you have done mine? That is the question I would pose to you. How would you feel

if we flew over your cities and villages and dropped cluster bombs and missiles on them until your dead were strewn over the streets, ripped beyond recognition, and putrefying? How would you feel if we destroyed the power that cleans your water, operates your traffic lights, and illuminates, warms, and cools your homes? How would you feel if we disabled your defenses and opened the door for criminals and fanatics to come in and rob, kill, and rape you? Then, when you tried to protect yourself, we jailed or murdered you for being a terrorist. How would that make you feel? How would you feel if we uprooted you from your homes, separated you from your loved ones, friends, and families, and murdered your children...? I want to ask her all these questions, but I will not. Because what was it that she could say to me? She is inexperienced and naive for her age. Nothing more than a marionette".

The character's voice is reminiscent of Naima's, but one can also make out Benedict's influence. Nevertheless, considering what she discovered while writing *The Lonely Soldier* and conducting research, it is difficult to condemn her for being enthusiastic. When discussing a topic like war, it is challenging to maintain an impartial and dispassionate stance.

After describing the particularly heinous nature of cluster bombs used by the United States and the United Kingdom, Naima shifts gears and aims at her people almost halfway through the book. "But then, what exactly did we do when Saddam used his demonic weapons to gas the Kurds? ,Moreover what did we do when he murdered the Shia, people from the same tribe as my mother, took their water, dried up their farms, and destroyed their means of subsistence? Even we may behave like sheep sometimes.

In the second half of the game, *Sand Queen* ramps up the pace, speeding down the highway like one of the Army's miles-long Humvee caravans. The readers will want something positive to happen to Kate and Naima, but unfortunately, as is the case in most wars, they will be disappointed repeatedly. If war truly is hell, one should not expect to find any oasis or shelter during or after it.

The events that were mentioned in the previous chapters of the novel are events that are narrated in the form of implicit memories that revolve in the mind of the victim, who is the main character Kate, and this is evident through the last part of the novel, as Kate's character begins to speak within the actual time, in which she suffers from *The* weight of her memories and the traumatic events associated with her condition, which

is evidence of the victim's condition that she is going through as a result of her memories of previous events and experiences from the basis of her formation to the peak of the most recent one, then she approaches the results, which in turn gives an adequate impression of the state of loss and Trauma that Kate's character is going through, And because Kate is a representation of Western civilization and its mentality, the writer wanted to include the Trauma of women in the broader way and in two different, opposite cultures, and that was through Naima character, who is a representation of Eastern women, to prove the universality of the state of Trauma and its association with different societal ideologies and the same negative results.

2.2. The Effect of Ideology on the Divisions of the Temporal Structure of Trauma

As already demonstrated in the previous chapter, the temporal structure of Trauma refers to the three traumatic moments: (pre-traumatic, traumatic, and post-traumatic). These three branches of the temporal structure of Trauma are represented in the novel in one way or another, The events are narrated sequentially with multiple roots, and this gives the reader an idea of the correlation between the events and their formative roots, which helps the reader or critic understand the state of Trauma experienced by the character. Moreover this is what Carruth emphasized when she said that Trauma is the implicit memory in which the victim is still stuck. The unique narration method adopted by the writer in introducing the reader into the plot of memories without any clues as to the type of narration and whether they are direct events or previous events, he does not discover his immersion in the memories of Kate's character until he reaches the middle of the novel to live the experience of memories within memories and is closer to the dream method Inside a dream or a play within a play Although this method may make the reader's task difficult, it depicts the state of disorientation and the actual dispersion of the victim in ; addition to that, it covers all the details and the real roots of being a character and the behaviors of that character and provides a clear breakdown of the roots of the Trauma and its nucleus its inception.

“Mom’s approach is different. “Have you been saying your prayers every night and going to the chapel?” she likes to ask after telling me she always prays for my safety. “Are you setting a good example to those poor brave soldiers” (Benedict, 2011, p. 94)

Through this quote, Kate explains that her mother's way is different and shows that she is religious and frequents the church. The importance of this text lies in knowing the tribal behaviors of the Trauma, which seems to be insinuating that the writer was indicating that the seriousness of the Trauma lies in what results after it, showing the size of the contradiction in the text between the mother's concern for her daughter and her whereabouts in the first place, the army environment is not considered a pleasant place for a religious family, and the Army cannot be a natural choice for a girl who lives an everyday life.

Moreover because Trauma is more like an infection, the interconnectedness of events between its factors and its cause makes the victim unbalanced in his decisions, thus casting a misleading. The impact of this event on those around him, by diving more into the personality of Kates mother, we can know through the following text that she condemns. It was initially a Trauma kite.

"I have got to tell you. It is about what happened to me when I was your age. It is time for you to know." And then she told me the horrible story in this strange, detached voice like she was talking about somebody else. Did not spare any of the gruesome details, in any case. The five girls got drunk on stolen whiskey. Piling in a car, giggling, even though every last one of them knew better. Careening into an oncoming pickup at sixty miles an hour. Dangling heads, twisted backs, smashed faces. "I lay in the hospital for six months, thinking about why the Lord let my friends die and not me," Mom said, "and that is when I realized He was giving me a second chance, calling me to spread His love. Be the doers of the word and not the hearers only. I want you to believe in Jesus and Mary, Katie. They will look after you as long as you heed Christ's teachings. Moreover it would be best not to see those boys outside again. They are not the kind of boys you should be with. I know their parents. They are hard-drinking, ungodly people. Dangerous people. You understand" (Benedict, 2011, p. 95)

This quote gives us all the data for the crisis to deal with the Trauma of Kate's mother. The Traumatic event left its traces on Kate's mother, and she sees that she survived only to spread the message of Jesus. Here, the ideology was linked to the traumatic event to be a significant reason for Kate's exclusion from her life as an American citizen. It enjoys the life of young Americans, and the mother's desire, which

stems from a strict ideology based on psychological Trauma, has become the determinant of Kate's fate and her way of life.

Because Kate, A teenage girl, was looking for the easiest way to get rid of the burden of studying, she saw that going to the Army would be the right thing, especially since her mother and father's encouragement gave her confidence that it was the right choice. Moreover because the father is a former soldier, Kate's mother sees the idea of removing Kate from a life of debauchery and evil by encouraging her to join the Army. They always insisted on her that she was doing a service to her country. This service is a service to the American nation, and God will be proud of it.

Darius Leo, Zahra Izadikhah, Erich C. Fein, and Sayedhabibollah Ahmadi Forooshan concluded in their research entitled *The Effect of Trauma on Religious Beliefs: A Structured Literature Review and Meta-Analysis* that people, after exposure to Trauma, do not leave religion as a result of the Trauma, but most of them have either tendencies towards weak faith or extremism and more outstanding commitment after the Trauma. (Leo, Izadikhah, Fein, & Forooshani, 2019). It explains precisely the transformation that took place in the personality of Kate's mother, as she was transformed after the traumatic event she was exposed to from an ordinary American girl who converts to Christianity and enjoys her life without limits or realizing the limitations of what follows to a woman who is highly committed to spreading the teachings of the Christian religion and applying that to her daughter Kate and the attempt to distance her from American society, which in her view as religious is a decadent society. After surviving the accident, Kate's mother sees that Jesus saved her to spread the message of religion and alert others to religion. The impact of the Trauma made Kate's mother adhere more to religion Because it is a defense mechanism of the brain to overcome the event What . happened was a punishment for her and her friends who died in that accident She . did not perceive the matter as negligence and a violation of the law for driving under the influence of alcoholic beverages, which was what it was.

On the other side of the novel, we see that Naima also has a tremendous traumatic past represented by societal ideologies that would be the causes of Trauma for Naima's family, and these ideologies relate more to the Arab-Islamic culture by focusing on Naima's conversation with herself as she recalls her grandmother's past,

“she had progressed from misery to happiness just like the heroine of a folktale. She had been married at fourteen to a man old enough to be her father and for years was terrorized by his blows and the pain and horror of the nights when he came to her bed. She became pregnant before she was fully grown and almost died giving birth to a stillborn baby. Nevertheless, after five years of this misery, it was released. Her husband died, poisoned perhaps by his cruelty, and a year later, she was married to my grandfather, a man also older than she but kind and loving” (Benedict, 2011, p. 53)

Through this text, it is clearly shown the type of Trauma experienced by the grandmother's personality, the amount of misery she experienced during her childhood, the magnitude of the Trauma that occurred as a result of her marriage as a child, and the most dangerous thing her marriage to a man of her father's age, and then what is more than that is the Trauma of domestic violence to which she was exposed. Furthermore she is an innocent child who does not know what is happening around her and why she is subjected to rape and humiliation daily. Religious approvals in an Eastern society govern religion and customs in the first place and the law to a lesser extent. Mentioning the grandmother's Trauma and her past only indicates that these ideas have not ended, and these violations are continuing and that traumas in the world of women still exist because of religious and tribal ideologies. Although it declined in Iraq during the pre-occupation period, it began to increase. These ideologies resumed their activity in society due to the backwardness and ignorance that Iraq was experiencing after it was occupied for years. There was no system or strong government to improve cultural levels and warriors. This type of ideology corrects misconceptions,

“We only want to help. Do you have feelings of anger” toward your parents because they supported your decision to enlist? It might” (Benedict, 2011, p. 121)

It is what matches the conclusion of Zemfira Gogueva 2020-2021 in a study entitled *Between Tradition and Fundamentalism Muslim Women's Rights in the North Caucasus* to obtain a master's degree in human rights for a study whose purpose was the purpose of the research was to gain a better understanding of the existing condition of women in North Caucasian culture. Islam is the dominant ideology within the "legal triangle", They frequently select the hip bar. Zemfira Gogueva2021 concluded That gender imbalance exists in all imaginable spheres in the North Caucasus. By international civil society norms, women's rights and opportunities are below average.

In addition, the civic consciousness of many women lags. They are unaware of their rights, do not strive to exercise them, do not wish to, and do not believe that social or legal equality with males is conceivable or essential. In addition, a woman reared in a traditional society has internalized assumptions that correspond to traditional social conventions, limiting her activities to the home. Under these conditions, it is not straightforward for women to assert their equal rights. Even if a woman recognizes herself as a full-fledged part of society and is committed to active citizenship, her desires are frequently thwarted, and her capacity to express herself is contingent on the approval and support of her family. In this climate of social and legal discrimination, the decision of women to convert to fundamentalist Islam is not as Traumatic as it may initially appear. First, it is demonstrated that Islamic fanaticism exists in the North Caucasus.

Essentially, it is a philosophy of intergenerational conflict. On the one hand, clear allegiance to a specific religion does not necessitate authority. It permits an independent interpretation of religious teaching, moving away from the hierarchical subordination ideology typical of traditional society and focusing more on individual choice. In contrast, in Islam, which traditionally preserves the concept of the subordination of the younger to the older, complaints from the younger about questions of religion are regarded as valid. Consequently, in the early phases of intergenerational conflict, this ideology allows the younger generation to reject the established hierarchies of adults (Gogueva, 2021). Ideologies based on intermarriage between clan customs, societal heritage, and various religious support would create direct traumatic events in women's lives. Such incidents make traumatized women live in constant anxiety and severe post-traumatic stress disorder due to the absence of hope. In change or obtaining help from someone, and because the masculine trait prevails, even the law tolerates Traumatic incidents due to husbands' abuse of their wives. These women either have to live with the pain of those traumas without real feelings or commit suicide as a last resort.

The age and intellectual disparity in the marriage of minors is what creates the causes of the crisis, the emergence of disagreement between the married couple and his wife, and the child's lack of awareness of the size of the responsibilities required by marriage, whether sexual or household chores, which are the marriage families in these cases. Every young person who falls prey to the trend of young marriage will be affected if they are not prepared for everything before climbing the marital ladder. Numerous ramifications will result if he marries young without enough preparation, including

biological, psychological, social, and educational consequences. However, those that follow this trend are already capable of all that will benefit them, such as avoiding adultery and promiscuity. Several factors contribute to their youthful marriage, including the influence of parents or family, self-determination, social media, customs, finances, and education. The MBA is the least relevant. (Marriage by Accident) (Pangestu & Ayu, 2020),

The Trauma of Naima's grandmother was not a single Trauma treatable. Still, it was an extension of the traumatic events represented in a miserable psychological state due to the differences in the affairs of continuous domestic and physical abuse. She almost died as a result of pregnancy and the birth of a dead child when she was a child, so she faced Trauma Death and the Trauma of pregnancy, and all of this at the age of only 14 years, after five years of pain and torment, her husband did not die, and she married Naima's grandfather. She had grown more and matured more; in addition, Naima's grandfather treated her better despite the age difference between them; soon, Naima's grandfather did not die after a few days because of the significant difference between them. Maryam was left once again to be traumatized by her children.

Carruth 1996 in her book *Unclaimed Experience* Carruth, seeks, in contrast, a phenomenon that happens not just in the reading of literary or philosophical texts but also in the larger historical and political spheres, namely the particular and paradoxical experience of Trauma. In its broadest sense, Trauma refers to an overpowering experience of abrupt or catastrophic events characterized by the sometimes delayed, uncontrolled, recurring development of hallucinations and other intrusive phenomena. A key and repeating picture of Trauma in our century is that of the soldier confronted with abrupt and immense death around him, who experiences this sight in a numbed condition only to relive it in recurring dreams later. As a result of the increasing occurrence of such perplexing war experiences and other catastrophic responses over the past two decades, physicians and psychiatrists have begun to reshape their thinking about the physical and mental experience, including more recently, the re - responses to a wide variety of other incidents, such as rape, child abuse, auto, and industrial accidents, etc., which are now frequently understood in terms of the effects of post-traumatic stress disorder. In the equally broad and baffling contact with Trauma, both in its occurrence and the endeavor to comprehend it, we might begin to identify the potential of a history that is no longer straightforwardly referential (that is, no longer founded on basic models

of experience and reference) (Caruth, 1996) In severe PTSD, such as the one the two characters suffer from—a sample he was working with—there is a strong possibility that there is an atrophy of the hippocampus, altering the normal function of this aspect of autobiographical memory as if the memories are being replayed On endless reels of tape.

According to Muhammad Al-Amin, People who have experienced severe early childhood trauma are more likely to generate false memories of the Trauma; they feel that something occurred and may feel pressured to remember, but their reconstructions are especially expected to be inaccurate, for example, the wrong adult may be identified as the abuser, or medical treatment may be remembered as sexual abuse".

From birth until age seven, an individual's primary psychological framework begins to shape. During this age, the kid gains and establishes behavioral and psychological experiences, values, and habits, which he will revisit and revise throughout his life when confronted with a distressing memory's accompanying trigger. Thus, the pattern resides in the repeated conduct of an ongoing effort to resolve the occurrence. (Al-Amin, 2023).

2.3. Pre-traumatic Events, Precursors, and Stereotypical Deformities

In *Sand Queen*, as a female soldier, Kate experienced two ethical events of significance, which made her get into ethical dilemmas. After internal struggles, she made moral choices, which put her into honest confusion again. One forthcoming event Kate faced on the battlefield was whether to report that her immediate superior nearly raped her. Although Kate is eventually saved from the clutches of her boss by Jimmy, the fact that Cormack raped her female companion, The Third Eye and Boner, puts Kate in an ethical dilemma. Faced with this moral issue, Kate has two choices: blow the whistle or act as if nothing has happened .

First, if Kate chose to report, it was bound to be complicated. Kate found it challenging to persuade herself to say. First, Kate saw it as a sign of weakness to rely on the help of other male soldiers. Reporting crime required evidence, which needed to be provided by male soldiers such as Jimmy, who rescued her. It was contrary to Kate's original intention that female soldiers could protect themselves and be as strong as male soldiers.

Second, Kate found avoiding increased prejudice as a woman soldier challenging if she chose to report. In the military, leaders' discrimination against women soldiers was deeply rooted. Kormick, when he found Kate moving a little slowly, assumed she "*powdered her nose*" (Benedict, 2011, p. 6) And if she went to report, the leader must think Kate cared about petty things. Ultimately, it turned out that the leader saw it right in this way. When Kate told Sergeant First Class Henley, he thought it was "*internal strife*." (Benedict, 2011, p. 152) Moreover in his mind, Kate was trying to break the "*cohesion of our unit*" (Benedict, 2011, p. 151). Finally, she was verbally abused by male soldiers in the Army, which prevented her from having the courage to stand up for her rights. She was called "*Pinkus*" by male soldiers who spied on her while urinating in the harsh desert for physical reasons. "Sand Queen" was also an insulting term for Kate given by other male comrades in the Army, which means.

"An ugly-ass chick being treated like a queen by the hundreds of horny guys around her because there is such a shortage of females" (Benedict, 2011, p. 105). "Sand Queen" Had isolated Kate from other comrades, and she, already separated, did not want to make it worse. Given those demerits of reporting, Kate still could not give up reporting because choosing not to report risks putting more female soldiers in harm's way. Therefore, Kate was caught in an ethical dilemma. After an internal struggle, Kate chose to write. However after the accusation, the consequence made Kate in deep remorse. Her female partner Yvette was assigned to the most dangerous convoy mission with her because Yvette helped her Finally, she was killed in convoy, making Kate feel heavier and guilty. The original purpose of Kate was to protect more women soldiers, only to find the innocent woman soldier Yvette was put into the abyss of destruction. The other ethical event Kate faced was if she should shoot the Iraqi boy's donkey. Yvette was bombed to death in Iraq, which made Kate hate the Iraqi people. She thought Iraqi people were "stinking animals".

"*Stinking animals*" that killed Yvette" (Benedict, 2011, p. 283). Therefore, seeing Iraqis, Kate was faced with a new ethical dilemma. The shooting seemed like avenging Yvette's death, but against social restrictions. "Free will, also known as natural will, embodies animal factors. Rational will is the embodiment of the rational factor. Free and rational will are two opposing forces" (Nie, 2011, p. 8). Kate, at that time, lost the ability to think rational; will no longer controlled her natural will, and raw emotions like anger went into her head. She began to aim at the boy's donkey, ready to carry out

her killing act. As the donkey approached, Kate fired, and the donkey fell, spilling oranges and lemons on the ground. Then Kate pointed the gun at the Iraqi boy. Dave Grossman once said that societies generally consider taking a human life taboo to the extreme (Holmstedt, 2007, p. 2). Kate could not consider social and ethical taboos and was no different from animals at that time because animal factors controlled her. Had Nielsen not stopped her, she might have shot the Iraqi boy, violating the social taboo. Even if Kate did not end up hitting the boy, she felt as guilty as killing the boy in the end. From the narration of Nama, it was not difficult to find that after the invasion of American troops, Iraqi civilians' homes were cut off from electricity and food.

,Moreover Naima had to borrow a neighbor's gasoline to drive her dying grandmother to the hospital. It was easy to imagine what the donkey meant to this Iraqi boy, and the fruit on the cart could be the entire family's livelihood. The donkey was more than just a pet. Killing the donkey seemed to kill the boy's real hope. After the donkey fell to the ground, the boy caught hold of it, weeping, putting his arms around the donkey's neck, and hugging it. It proves the donkey's importance to the boy. Also, the consequence confused Kate because her duty was to rescue Iraqis who suffered but killed an innocent boy's donkey, depriving him of living necessities.

Kate shows her isolation thought having big spider, so in Sand Queen, Kate states, "*IT is THE BIGGEST frigging spider I have ever seen in my life*" (Benedict, 2011, p. 5). Later in Kate's story, it is revealed that she lives in awful conditions, sharing sleeping quarters with two other female soldiers and 39 males, resulting in a lack of personal space and privacy.

Along with Kate's story, readers cannot quickly determine that the spider was employed to terrify the male soldier who frequently attempted to harass her. At the same time, he slept next to her sexually. On the other hand, readers would also find Kate's life to be before she became a soldier; the American citizen was content. Before enlisting in Iraq, she and her partner Tyler had a pleasant and carefree existence. As readers, we cannot help but wonder why Kate became a female soldier despite the difficulties and risks she experienced.

"Ethical literary criticism necessitates that critics return to the historical scene, that is, to critique literature within a particular ethical context" (Nie, 2010, p. 19). From the standpoint of Ethical and literary criticism, the reasons leading Kate to make such

an unethical decision include her desire for woman's power, her father's expectations, and her ignorance of the actual living situations of female soldiers. To comprehend why Kate made such an unethical decision, we must evaluate the ethical circumstances in which she found herself.

As indicated, Kate lived a regular life before entering the military. Still, on closer investigation, we would find it was merely a brief, weak, and easily destroyed illusion. Kate's ethical decision to join the Army was motivated by her desire for social acclaim. Her lover Tyler protested her decision to join a soldier, as he did not want her to lose the adorable compassion she displayed as a child. However, he was unaware that Kate was bored of being the stereotypically delicate American girl. Kate "was weary of being the type of girl who received head pats.

"The Goody Two-Shoes who volunteered for bake sales and church bazaars — the girl whom everyone smiled at but no one listened to"(Benedict, 2011, p. 40). She yearned to flee from the American civic society in which women's contributions were devalued. Therefore, she attempted to penetrate the surface's fragility.

"Her need to feel significant, respected and heard prompted her to join the military. When Kate heard the Army recruiter discuss how honorable it was to serve the nation, she decided to enlist because she "wanted to accomplish something big, something that would make people take note" (Benedict, 2011, p. 40)

Kate was from a tiny town where her father dominated pious family life. Her father was a police officer, and "He was always happy when I did boyish things, like join the track team or run hurdles. Therefore, as soon as Kate decided, she could not wait to inform her father. Kate was also profoundly inspired by her father. Kate desired social recognition, respect, and meeting her father's requirements. As a child, she desired to steal her father's rifle from the sideboard and hold it to experience "*its might and heaviness. Feel the admiration that earned him*" (Benedict, 2011, p. 41). Kate had associated "Gun" with grandeur and sanctity ever since she was a child, so she sought to prove herself as a soldier.

Importantly, let us return to the historical context in which Kate existed. First, the study revealed that feminist movements profoundly impacted Kate. Kate was highly inspired by feminism before and after she entered the Army, as seen in the novel. Before joining the military, Kate stated, "*I like feeling powerful and capable. I like proving*

myself" (Benedict, 2011, p. 43). Furthermore after going to the battlefield, experiencing an attempted rape by her direct superior, Kormick, and being given assistance by Jimmy Donell, she does her utmost to maintain her independence: "*I am a soldier, after all*" (Benedict, 2011, p. 85). It is the standard feminism-influenced characterization. "Gender disparity was not intrinsic; it was created by social convention and culture" (Zhang, 1999, p. 115). Kate was keen to dismantle the assumptions of women's roles in American culture, seeking to overcome the societal underestimation of women by partnering with male troops in the war. Therefore, when assisted by male soldiers, she would decline since she did not want to be disregarded because of her gender. Moreover, Kate had yet to learn what life was.

Like for women on the battlefield, the Army recruiter only propagated how noble it was for a soldier to serve his country. Still, he would never talk about how tough it was to live on the battlefield, especially for a woman soldier. Helen Benedict talked about Mickiela Montoya's reaction when she interviewed her in *The Lonely Soldier*, "I do not even tell people about seeing death and being shot at anymore like for women on the battlefield. The Army recruiter only propagated how noble it was for a soldier to serve his country. Still, he would never talk about how tough it was to live on the battlefield, especially for a woman soldier. Helen Benedict talked about Mickiela Montoya's reaction when she interviewed her in *The Lonely Soldier*, "I do not even tell people about seeing death and being shot at anymore.

"Because they do not believe me. They assume all I did was office work" (Benedict, 2011, p. 198). It reflects that in American society at that time, in the eyes of the public, women could not be real soldiers who participated in actual combat. Even if they joined the Army, they only did office jobs. As a member of American society during the Iraq War, Kate would never have thought she would be assaulted by her male comrades, even if she knew she would not do office jobs. Moreover, it also revealed that female soldiers, as a minority group, lacked the right to speak in American society. No one listened to their stories so that no one would know their situations. Thus, only after Benedict realized that female soldiers were mute in American society, she decided to speak for them and restore their lost history, which had been obscured by public discourse. And later, Benedict

“was listening to all sorts of female soldiers from all over the country who wanted to tell their stories” (Benedict, 2011, p. 2); it also proves Montoya was not alone. Kate, in the novel, could not hear the voice of such real female veterans at that time. Only with her illusion and fantasy did she make the ethical choice to become a female soldier.

The toughness of women in the Army depended on the extent of their cooperation with each other; the only protection available to them was to be together as much as possible; Benedict reveals that through the female soldiers trying to avoid drinking liquids at night to avoid going to the toilet, any attempt to go out alone is the risk of being raped by the soldiers, The fear of the occurrence of the event itself manifests the pre-traumatic event. Kate and the female soldiers lived in constant terror because of verbal abuse, sexual harassment, and fear of rape. They had nightmares and anxiety. Calling Kate, the title “boobs” is the first representation of masculinity in the novel. Seeing her as prey in a forest and not as a companion in arms, the pre-traumatic signs were not from the event itself but rather from distorting the image she imagined due to the encouragement of her parents and exploring the reality of the environment that has become her reality now.

On the other hand, Naima's life was like that of Kate before she joined the Army. Naima was completing her studies in medicine. She was on her way to fulfilling her dream of being a doctor. She was living the most beautiful moments while falling in love with her fiancé, Khalil. Everything was perfect. It is natural and beautiful for her, and although the former regime persecuted her father, she was living an everyday and beautiful life to some extent, and she had drawn plans and dreams for her and Khalil's future.

All those dreams collided with a different reality, with a cruel war that destroyed all of Naima's dreams and deprived her of everything she loved.

Unlike Kate Naima, she is a representation of the firm, solid Asian woman who did not live a life of luxury or a life of complete freedom. She was a girl seeking to achieve dreams and improve her life. Living in the challenging environment of Iraq created a solid girl from her. The many tragedies, wars, siege, and constant psychological anxiety formulated, Including a complex and daring girl; although the war was the first Trauma for her, a girl with Naima's awareness hoped that the war was the

beginning of a new life and that it was the safest way to get rid of the regime that was chasing her father from time to time, says Naima *"My fiancé, Khalil. I telephoned him as soon as Papa told us to pack, and he ran right over to see me. We clung to each other in Trauma. "I will count every minute until we can be together again," he said urgently, holding me tightly to his chest. "And as soon as the war ends and we are reunited, inshallah, we will not watch him walk out the door. I had to turn, and we will celebrate our new freedoms, our new Iraq, right, my love? "Yes, God willing, yes," I replied, weeping"* (Benedict, 2011, p. 28)'.

Khalil also wished that the future would be the best and that this war was the beginning of liberation and the fulfilment of aspirations and dreams, without the slightest idea of the hell they and the Iraqis would live in.

2.4. Traumatic Event, Shattering Chains of Hope

The series of traumatic events begins with Kate, one of the most challenging and severe events that can occur in women, namely, rape. The rape of Kate by Bonner and Cormac was a shattering event. Rape, in general, and if it happened in any case, is an excruciating issue. For women, but for the rape to be among the comrades-in-arms and for it to be by the people whom Kate must trust and entrust with her soul, that was a demolition of military concepts and values in general and a breaking of the trust cycle on which the work of the Army, in general, is based. Kate sees that women are weak in the military, and even the soldiers are proud of their ability to rape. Days after Kate was raped, Kormick and Bonner again raped another girl, the third eye, Kate's roommate. The most considerable Trauma that Kate sees is the rapists' boast of raping women in the Army.

"He speaks. That swipe Boner was bragging in the tent last night that she had blown him and Kormick. A cozy little threesome, he said 104". And people believe that? Third Eye"? (Benedict, 2011, p. 110)

,Moreover this happens openly and is spoken by the soldiers among themselves in the army environment, where they are supposed to be representatives of the law, the American Army's reputation, and the military values on which they were brought up. Still, the opposite is what was happening. Kate concludes that the absence of deterrence is why women in the Army do not dare to demand their rights and stop the violations against them. She now feels that she is responsible for the rape of the third eye because

she did not file a complaint against Bonner and Cormick when they raped her. Her remorse motivated her to represent women in the Army and file a complaint about what happened. She tries Kate is to be a role model in correcting misconceptions, stopping repeated tactics, and making the status of women in the Army higher and nobler.

"She wants to protect the good soldiers by rooting out the bad" (Benedict, 2011, p. 116). She goes to SFC Henley to inform him of what Bonner and Cormick are doing of crimes against female soldiers. Kate gathers her strength and recalls the pain of the event and the condition of her friend, the third eye, to tell Henley everything then ; Kate is Traumatized by Henley's reaction when he praises Cormick by saying. *"Sergeant Kormick, who, I might add, is a fine and dedicated soldier ,kindly declined to press any charges in the hope you would not repeat this"* (Benedict, 2011, p. 114)

,Furthermore the strangest thing is that he threatened her with charges as a result of trying to defend herself with a weapon; this text shows the truth of the conspiracy that Kate was not aware of, and this explains the reason for the laughter and mockery by Kormick and Bonner and their publication of stories of rape and their boasting about it because they know that the institution The military avoids putting in place laws to preserve the rights of women, and this makes them safe from any accusations. Also, maintaining the Army's reputation requires that rape stories not be mentioned. Instead of treating the rapists with the law, the female soldiers are forced to remain silent and submit to reality, and this is what she suspected. Kate, however, quickly confirmed her suspicions after a few days, as her name was mentioned among the patrols that were with her colleague Event, who was also raped, that going on patrols on the road to Basra is the rule of death, since there is no column walking on that road that returns safely, all the convoys are exposed to Various types of attacks and explosions, Kate concludes that their names did not exist in the column by chance. *"It means, in our case, that Henley's trying to get rid of us"* (Benedict, 2011, p. 169)

And Kate discovered that they were Healy who intended to get rid of them by sending them in these convoys, even at the level of their presence inside the Humvee truck, because their sitting places are hazardous and exposed to death in a panic may happen, and this confirms that the military establishment is trying to cover up The problems that are represented by rape by getting rid of the female soldiers, and this is what described another major Trauma to Kate, instead of holding Cormac and Bonner

accountable, she and event are put to death because they demanded an end to their rape, the complete loss of faith in justice, and sending them to their death made her in the Complete state of Trauma,

Moreover, what was expected would soon happen, targeting Kate's column, screaming, panic, and blood everywhere, firing on every side. Kate was not aware of what was happening, as the Trauma from the violence of the explosion made her in a state of loss of awareness of what was happening around her; as a result of this explosion, The convoy's cars were damaged, and Avent dies as Henley planned, and she is disposed of forever. Kate experiences significant Trauma and becomes hysterical when she sees Avent's body. She blames herself and thinks she is the cause of Avent's death because she initiated complaining against Cormick and Bonner.

On the other hand, Naima, who bid farewell to the days of the former regime, and despite being cut off from her lover and her studies, she carried a glimmer of hope that life would improve and that the Americans came to liberate the Iraqis with the slogans of democracy. The Traumatizing and frightening event was the explosions and bombing that their city was exposed to. The war scenes are terrifying for men, women, and children. The sounds of bombs everywhere, raining down on the town,

After the US forces arrested Naima's father and her brother Zaki, Naima's father was not satisfied with the arrest from the previous government. If the first Trauma for Naima was that her father was arrested for unknown reasons, the loss of hope from a person creates within him bouts of despair and anger that Traumas rain down on Naima From arrest, war, and destruction. The Trauma of Rahim and Zaki's arrest was not the only reason this happened to her. ,Nevertheless the fact is that the war is very close. Last night, the sky was over, Umm Qasr.

,Furthermore Naima shows the extent of the fear and the tragedy that she lives with her family, especially after the arrest of her father and brother. Naima searched for her father and brother in Bucca prison, armed with her courage, culture, and English language, hoping that she would reach their place. Please get to know Kate, and Kate is amazed at Naima's ability and excellent English. Her firm, bold personality and desire to help her father and brother impress her. Kate thinks that this type of woman does not exist in the class.

Despite Kate's attempts to find the child, Zaki, and his father, she encounters incredible difficulty. One day, Naima loses hope, and misery takes hold of her. Kate's suffering increases after her grandmother, Maryam, becomes seriously ill and is forced to take her to the hospital. The hospital is full of dismembered people and corpses dumped in the street and horrific and Traumatizing scenes. Naima is surprised by the shortage of cadres and the severity of the cases. *"I look down at the child. I am tending to a little boy of about five. He is lying on the floor, splattered with blood, vomit, and urine, but he lacks even a sheet to protect him. The hospital has no more sheets"* (Benedict, 2011, p. 204)

The one who suffered the scourge, the amount of pain, Trauma, and fatigue that Naima suffers from is indescribable. She lives in a state of stupor while trying to help others. She tries to help a small child, but the hospital has no ingredients. She looks at her grandmother as if she is dying in front of her eyes without any way to help her. Naima preferred to help the child because he did not see anything, even if it was at the expense of her grandmother.

The grandmother, Maryam, passes away, increasing the Trauma and suffering of Naima, who used to see her grandmother as a refuge and safety. Sadness and frustration increase, and Naima's grief rises with it.

Engaging in crises such as war means the absence of law and the spread of backwardness. As soon as the war began, Shiite Islamic groups emerged from the followers of Muqtada and other movements that claimed Islam and fought the occupation. Naima was aware of the danger of these people. *"I long to say, "Why must you be so destructive? I, too, want the Americans to leave, but not at the expense of even more hatred and murder among our people and not at the hands of fanatics like you."* (Benedict, 2011, p. 146)

Unlike simple people, Naima does not like the idea of Islamic violence. She is conscious and realizes these people are no less dangerous than the Americans. They are masculine groups that only see that women should be covered by blackness and blindly obey them. They attack Naima by saying. *"You walk like a whore alone in the streets!" one hisses at me as I pass by "You turn away from Allah, and you will be punished." And he spits at my feet"* (Benedict, 2011, p. 146)

Calling her a prostitute and saying that she will be punished manifests the backward ideology in which they live and that these ideas flourish and grow whenever the law is absent. Chaos prevails, where masculinity and competition for power among

males persist. A prostitute deserves to be punished, which is the complete tyranny of women's rights. Their leader issued these opinions, claiming that a religious legislator had prevented women from leaving the house without a veil and prescribed life by the rule of Sharia. It was contradictory to all that Naima dreamed of in terms of liberation, democracy, and rights, and her Trauma increased with the flourishing of backwardness and the increase in ideologies that limited the ambition of all misfortune in development and progress.

2.5. Post-traumatic Stress Disorder, Decision Disorder, and Disorientation Between Feelings of Guilt and Injustice:

“Trauma does not disappear when you ignore it.”

Stephanie M. Hutchins

The traumatic events of Kate create an unbalanced girl who cannot predict or in her way of thinking. The pressure caused by the Traumatic events that Kate went through made her indifferent to her life and think only of revenge and guilt. Event's death in her hands made her see her companion. Everywhere, her image is not lost in her imagination. *“NOTHING is THE SAME now that Yvette's dead. I cannot eat without feeling her blood in my mouth. Cannot sleep without seeing her body pin cushioned with shrapnel. Cannot get through the day without thinking that I am seeing her over and over”* (Benedict, 2011, p. 20)

The significant change in Kate was not expected, even by her closest friend, Jimmy. Kate had insulted Naima's father without knowing, and although after she knew, she no longer had any sense of guilt, on the contrary, she saw everyone as enemies and that everything that happened to her was Because of them.

Kate changed from an innocent girl who loved life and helping others to a girl who did not care about the death of Zaki, Rahim, Naima's father and brother, and only wanted revenge on everyone. Able to cry She is unable to sleep; whenever she closes her eyes, she remembers the child who was shot, she remembers the blood of Event; as a result of these hallucinations, the desire to kill, revenge, and the loss of psychological balance, Kate shoots the penis of a soldier who tried to rape her in the watchtower. She became emotionless and ready to do anything .

Kate is taken to the hospital after she falls from the tower, and the Army decides to cover up the case and send Kate home. Kate notices the bottles of alcoholic beverages that her mother used to bribe the pharmaceutical companies. She looks at the matter with contempt and sees the extent of the falsehood with which her mother lives, which was one of the reasons for her going into the Army.

Kate thinks about Jamie a lot, and she can no longer pray. She imagines the blood of the Event everywhere.

Even her colleague, The Third Eye, commits suicide after her service ends because of the Trauma she experienced, and they are a representation of the thousands of girls and women who committed suicide or went insane as a result of post-traumatic events. As a result of these hallucinations, the desire to kill, revenge, and the loss of psychological balance, Kate shoots the penis of a soldier who tried to rape her in the watchtower. This girl has become emotionless and ready to do anything.

Naima was overcome with Trauma, wilting, tiredness, groaning. The grandmother's death, Maryam, caused Naima to be in intense fear when she saw how her mother was crying over her grandmother. She was afraid of living this experience and losing the last of what was left of her family, and The dearest of them was her mother.

The impact of the Trauma seems to be less on Naima ultimately because Naima is a strong girl who lived in a harsh environment and was used to the harshness of life. Still, the most important reason for her not being subjected to the collapse Kate was subjected to is that she still had nothing to resist. Grandmother Maryam soon buried her until she returned. Poor Naima decided to resume her adventure by searching for her brother, Zaki, and her father, Rahim Al Jabbour, hoping to find them and repair some of the damage that occurred to this family, following a glimmer of hope in the unknown as she says.

“For all I can hear, echoing relentlessly in my head, are the words of mourning Mama spoke over Granny Maryam's body as she wrapped her in that shroud. Words that seem Determined to extinguish, one by one, each tender flame of my hope.

I am the house of remoteness.

I am the house of loneliness.

I am the house of soil.

I am the house of worms.” (Benedict, 2011, p. 225)

Without knowing that her quest will not find a way and her efforts will remain fruitless

When the environment is the impetus for the genesis and development of women's Trauma, the traumatic reality has no choice but to assert dominance. Helen Benedict had conducted extensive research into the hidden locations, such as watch towers, public restrooms, and the desert, which are the environments in which a person is forced to focus solely on maintaining their composure and ensuring their survival. Despite the challenging and unique circumstances, the author concentrated his efforts on the areas where he discovered that women were still the victims. Now, masculinity imposes itself to produce Trauma due to the results of its actions. An increase in juvenile violent behaviors is accompanied by an increase in toughness and resistance among these young people.

In contrast to Naima, the Iraqi girl, who lacks refuge, loses hope for resistance and development, and lacks the solidity necessary to exist in reality again after the acts of death and rape she saw, now Kate, is submissive. Although Naima was not sexually assaulted, she did experience other forms of harassment, including sexual harassment. The harsh environmental formation she experienced contributed to her overcoming challenges. The hope of finding her detained father and brother motivated her to wipe away the tears of sadness, challenge the fear inside her, and break the peace. Even though she experienced Traumatic events, the harsh environmental formation that she experienced contributed to her overcoming challenges. Turn around and go back to Boca Hell.

In conclusion, *Sand Queen* by Helen Benedict is a novel that explores the traumas of war, both on the battlefield and back home. The story is told from the perspectives of two female soldiers, one American and one Iraqi, who experience the horrors of war firsthand. The novel is based on realistic witnesses and portrays the devastating consequences of war on individuals and their communities.

The novel depicts the various forms of trauma that soldiers face, including physical injuries, post-traumatic stress disorder (PTSD), and moral injury. The

American soldier, Kate, suffers from PTSD and struggles to adjust to civilian life after returning home. She experiences flashbacks, nightmares, and anxiety, and finds it difficult to connect with her family and friends. The Iraqi soldier, Naima, also suffers from PTSD and is haunted by the memories of her experiences during the war. She is forced to confront the trauma of losing her family and the destruction of her home.

The novel also portrays the ramifications of trauma on individuals and their relationships. Kate's relationships with her family and friends are strained as she struggles to communicate her experiences and feelings. Naima's relationship with her lover is also affected by the trauma she has experienced, as she struggles to connect with him emotionally.

Furthermore, the novel explores the societal impact of war and trauma. The war has caused immense destruction and loss of life, and the characters must grapple with the question of how to move forward and rebuild their lives and communities.

Sand Queen provides a powerful depiction of the traumas of war and their far-reaching consequences. The novel portrays the devastating effects of trauma on individuals and their relationships, as well as the societal impact of war. Through the experiences of the two female soldiers, the novel highlights the urgent need to address the issue of trauma and to support those who have been affected by war.

Sand Queen depicts the stages of trauma in a realistic and poignant way. The novel effectively portrays the following stages of trauma:

- Trauma and disbelief: This stage is depicted in the novel through the character of Kate Brady, who is initially in Trauma and disbelief after witnessing the death of a fellow soldier. She struggles to come to terms with the reality of war and the loss of life.
- Denial: The character of Naima experiences denial when she refuses to accept that her brother has been killed. She clings to the hope that he is still alive and refuses to believe otherwise.
- Anger: The character of Specialist Perry experiences intense anger after a traumatic event. He lashes out at his fellow soldiers and struggles to control his emotions.

- Guilt and shame: The character of Kate Brady experiences feelings of guilt and shame after a traumatic event. She blames herself for not being able to save her fellow soldier and struggles with feelings of inadequacy.
- Depression and withdrawal: The character of Naima experiences depression and withdrawal her falls in saving of her brother and her father. She isolates herself from others and struggles to cope with her grief.
- Acceptance and healing: The novel portrays the characters' journey towards acceptance and healing. Through therapy and support from others, the characters are able to come to terms with their trauma and move forward with their lives.

3. REPRESENTATION OF TRAUMA, EXTENSION, EVENTS, AND EFFECTS, IN WHAT COMES WITH THE DUST

In the past years, between 2014 and 2016, ISIS in Iraq and Syria detained about 1,800 kidnapped Yazidi women and girls. Human Rights Watch has not been able to confirm these statistics. Still, the United Nations has reported allegations - based on estimates by Yazidi officials - that up to 3,500 people were in ISIS captivity as of October 2015. The UN Office of the High Commissioner for Human Rights said in March 2015 that ISIS may have committed acts of genocide against the Yezidis. Many cases of abuse - including torture, sexual slavery, and arbitrary detention - are war crimes if engaged in an armed conflict or crimes against humanity if it was part of ISIS policy during a systematic or widespread attack on a civilian population. Although Iraq is not a party to the 1948 Genocide Convention, its provisions are widely recognized as reflecting principles of customary international law. The convention prohibits murder and other acts “committed with intent to destroy – in whole or in part – a national, ethnical, racial or religious group”.

The abuses against Yazidi women and girls documented by Human Rights Watch—including practices of abduction of women and girls and their forced conversion to Islam and forced marriage of them to ISIS elements—may constitute part of acts of genocide against the Yezidis. Women also reported that ISIS members took their children from them, physically abused them, forced them to pray, or gave them Islamic names. Several Yazidi women and girls continue to flee ISIS, KRG officials and NGOs assisting their estimate. Human Rights Watch interviewed 15 Yazidi women and girls, including seven who had been in ISIS captivity for over a year and four who escaped in December 2015 or January 2016. The women and girls said ISIS brought and sold them repeatedly, sometimes with rape. They were locked in rooms for days, humiliated, and their children beaten or taken from them.

The events of the novel "What Comes with the Dust" revolve around these events that afflicted the Yazidi people and the Yazidi women and center. Physical torture of this innocent group of society. I dubbed the Holocaust of the Yazidis because the burning of the soul is greater than the burning of the body, and this event will leave a mark that memory will not erase and history will not forget. Gharbi Muhammed Mustafa has significantly attracted readers from various parts of the world to the Yezidis issue as a

social issue. The novel was published as a self-reported novel in 2017. It is based on personal interviews with Yazidi women who fled Daesh (Islamic State). Iraq and Syria) reveal their horrific experience.

It is an exciting and influential work of literature rich in culture and characters, highlighting the genocide and will for the survival of the Yazidi people. The novel primarily focuses on females and their perseverance to survive severe difficulties. It highlights the traumatic events they were exposed to through living those experiences through the accounts written down. Regardless of the writer's Kurdish nationality, the novel was written in English to shed light on the tragic story of the Yazidi people in the world to recognize in a way that international news could not. ISIS has waged war against the people. However, not many people may know about their actions against the Yazidis, especially in the Sinjar region of Iraqi Kurdistan in 2014. Through his realistic account, Mustafa is trying to turn the world around. He wants to pay attention to the injustice being practiced against them. Yazidi people were involved in the writing process, so the writer helped present the brutal reality they lived through truthfully. This study investigates what was practiced against the Yazidis in Mustafa's novel. Focuses, specifically on females. Traumatic event and women Resistance and considered a social issue against them based on religious differences.

This chapter aims to identify the foundations of resistance in Mustafa's novel *What Comes with the Dust, Gone with the Wind*, by focusing on Yazidi females who escaped from ISIS captivity. It sheds light on the events that caused the tragedy in the life of the Yazidis and the Yazidi women. It also deals with the impact of their will and pride as a driving force in the face of many unimaginable obstacles and difficulties.

Finally, it highlights the so-called "Islamic State," realistically presenting their beliefs and actions in a novel.

In this chapter, the novel will be analyzed based on the trauma theory to find out the causes of these events from extremist ideologies and others, then dive into the intensity of the traumatic events and identify their impact on Yazidi women.

3.1. Novel Summary

The events of the novel revolve directly around a Yazidi girl named Nazo, and another girl named Suz, the two main characters in the book, two beautiful Yazidi girls from northern Iraq, who fall victim to ideological and destructive violence by terrorist groups and extremist ideology such as ISIS and everyone similar to them in thought and belief, in the margins between the folds of all that the two characters live, we see many Yazidi female characters, where the events take place with the kidnapping of Nazo by ISIS so that we live the tragedy of Nazo and all the Yazidi girls and women from what they are subjected to in terms of rape, violence, murder, terror and humiliation For a large silver and physical, the characters live as what the human mind cannot imagine of shame and human crimes, and they are messages that the writer conveys to the world to define what happened to the Yazidis and what could happen.

On the other hand, Soz is also a fighting figure who fights with the Kurdish unit YBS, and She helps the survivors through her work as a nurse and a fighter at the same time. ISIS killed her family, and her sister became a prisoner at the hands of ISIS. Suze seeks to save her sister, while Nazo seeks to be freed from the grip of ISIS and to meet her lover Azad, whom ISIS killed. Without her knowing that he was dead, the novel ends with the intertwining of fates between the characters and the sharing of the Traumatizing future and suffering between all Yazidis in general and women in particular, with eternal wounds in the soul of every Yazidi woman and a black page in world history for an event that is no different from the tragedy of the Holocaust in terms of the scale of the event And his brutal nature and irrational extremism.

3.2. Pre-traumatic Events, the Ideological Impact on the Tragic Reality

When the Almighty God created Ta'us Malik, the leader of the angels, He told him not to bow to other creatures. Then, God formed the remaining archangels and commanded them to bring him Akh—dust from Ard—the Earth. From this sibling, Adam created. God breathed life into Adam and commanded the archangels to kneel before His new creation. Ta'us Malik was the only archangel who disobeyed. How can I surrender myself to another? I am derived from your brilliance, but Adam is composed of dust." Ta'us Malik cried for seven thousand years, and his tears of guilt filled the

Seven Holy Jars, thus extinguishing Hell's flames. After that, the Almighty God committed the guardianship of the universe to the Seven Archangels, commanded by Ta'us Malik.

He presented himself as a rainbow aura around the sun and then Ascended to Earth in the shape of a gorgeous peacock to end the world in splendour and plenty. At Lalish Canyon, the heart of northern Mesopotamia, he landed among the Yazidis, the original inhabitants of the Garden of Eden. Ta'us Malik, the Peacock Angel, became a significant character in the religion of the Yazidis, which mixes aspects of ancient Mesopotamian and Persian traditions as well as Judaism, Christianity, and Sufi-Islam, because of these favors. The misidentification of Ta'us Malik with Satan in Judeo-Christian beliefs and Iblis in Islam has resulted in a lengthy history of persecution of the Yazidis as Satan worshippers.

An Ancient Yazidi Prophecy As Qappia Asmani, the Gate of Heaven, appears in the sky, the Fifth Age of this Earth will begin, marking the beginning of humankind's purification on Earth. The Peacock Angel, Ta'us Malik, will teach the holy men of the globe, who will then carry the word to the representatives of all countries.

This Fifth Age will begin at a period of conflict fought not just against the Yazidis but all of humanity. Millions of wailing black crows will swarm over the deserts, and innocent blood will flow in torrents. This conflict will compel the Yazidis to flee their homes and disperse to the four corners of the globe. During this Great Battle, the Yazidis will serve as a source of illumination for Muslim and Christian countries. The Lalish Temple and other old sacred places will serve as safe havens for anyone needing sanctuary. The battle will be a conflict between spiritual and material principles. The spiritual message will win, and those who survive will carry it forward to establish a new world. Ta'us Malik will inaugurate this new Golden Era.

The writer explains through a simple summary what the Yazidi religion is and gives a simplified picture of the prophecy carried by the Yazidi people. That they are the servants of the Devil, and this is what made their distance from all people isolated between them, that these definitions of the component are what the foundations of pre-traumatic events are built upon, and that the nugget that they possess has been embodied in the occupation of ISIS of their lands, killing them, raping and abusing their women.

It determines the extent of the psychological Trauma experienced by these people as a whole and the women of these people in particular.

The novel opens on the day of Nazo's marriage, with a blurry picture of what the event is and how it is formed, and the opposite of what is customary in weddings, as the bride is prepared for the most beautiful day of her life, where this is the prevailing description by logic and custom, we note that there is a description of the presence of sulfur and kerosene, It is an indication of the existence of an exceptional situation in Nazo's life.

We dive into the implicit memories of the life of Nazo, the simple Yazidi girl whose life events take place in the simple Yazidi village in which she lives, one of the Yazidi villages in the Nineveh Plains. Urban in Europe, far from the countryside and its society and customs,

The motives for Nazo's desire to change her environment and move away from her village become more apparent, so the character of Azad, an English language teacher, emerges. He is a young Kurdish man with different ambitions and a way of thinking different from the society of the village in which he lives, and its people reject him because they believe that his ideas are Aiming at their values by not following their habits,

“Azad was not any young man! For Nazohe ; was a sweet apple from the forbidden tree” (Mustafa, 2018, p. 10)

This text shows the impossibility of marriage between Azad and Nazo that the only solution for them for their hearts to unite in marriage is to escape and leave the village to places that accept freedom of thought and difference. Nazo sees in Azad the loyal hero and the remarkable man who shares his dreams with him, and they live an unforgettable love story based on sound and plans to escape to Europe.

The reasons for escaping were unknown until the picture became more apparent, and it became clear to us that Nazo had become engaged to her cousin, Imad Shato, a car dealer. It was customary in Yazidi society for marriage between Yazidis to be consanguineous in the first place. The writer Mustafa Al-Gharbi removes something from the membrane Customs to reveal to us that the conflict between Azad's ideas and

the villagers' refusal to accept him is based on his rejection of unfair customs against themselves and the right of Nazo and the rest of the Yazidi girls.

Nazo appears determined to implement the plan agreed upon with Azad to escape to Turkey and go to Germany and live the life they dreamed of together. On the day before the day set for the escape, Azad surprises Nazo at the well. She surrenders herself to him so that that day will be when Nazo loses her virginity to her lover, Azad.

Through this event, it appears to us the extent of Nazo's adherence and her keenness on her plan to move away from the customs that force her to marry her cousin and the society that imposes his will on her.

“With one leg a little shorter than the other, Nazo walked with a slight limp. She was Born with developmental dysplasia of the hip, a genetic disorder attributed to Nazo's parents being first cousins” (Mustafa, 2018, p. 10)

Through this text, the writer explains the depth of the customs and traditions that the Yazidis and many other people adhere to in marrying relatives, without awareness about the risks caused by the consanguineous marriage of congenital malformations, and one of these malformations is the short feet of Nazo that The idea of disability and deformities due to consanguineous marriage is one of the causes of phobia among Nazo, and that these deformities are the result of ideologies and traditions that her family adheres to. Nazo is terrified of having a disabled or deformed child because of her family's desire to marry her to her cousin Imad Shato. The concept of rejection is the lack of emotions and the direct impact on her life and the lives of her children if she is going to marry her cousin, and this is one of the reasons for her insistence on implementing her plan to escape away with her lover Azad, as there are no such ideologies and traditions that could pose a threat to her future.

“why making sweet love should bring such bitter tears” (Mustafa, 2018, p. 12)

Nazo asks this question as evidence of her inner turmoil between overwhelming happiness, overwhelming emotion, and fear of the future. It is as if Nazo tells us why happiness is linked to pain and why her life cannot be every day in which she marries the one she loves without having to sacrifice between her family and her home and between her lover Azad. The tears that she sheds describe the legitimate right of Nazo to lose her virginity to whomever her heart and soul chose and her fear of the

consequences that come from traditional and religious thought, which in turn causes feelings of guilt within Nazo to mix tears of happiness with sorrow and regret at the most beautiful moment in her life.

“Remember, a decent girl will only lose her virginity to her husband on her wedding night. If she never marries, then a decent girl will die a virgin” (Mustafa, 2018, p. 15).

This text justifies the reason for Nazo's feelings of shame and fear. The danger lies if her family knows she has lost her virginity to Azad without marriage. She will have no value in society, and no one will accept to marry her, and her family will feel shame and disgrace, and they may proceed to Kill her. Such ideologies are like infections circulating among most rural communities, regardless of religion or race. It is evidence that ideologies are universal and need nothing but ignorance and backwardness to become a societal tyrant. Most of these ideas involve societal ideologies, usually whenever It was a less civilized society and closer to the countryside than the city., her virginity loss means she is determined to decide on no return., she was picked on her decision, Confident of her feelings and willing to fulfil her wish to marry Azad and live in Europe. However, Nazo, being an Azad girl, felt that she had dishonored her honor and had committed a great sin. She was praying to King Taos to forgive her. Nazo felt a feeling between happiness and regret. The anxiety and pain of what awaits her and what happened to her, as she is about to make a fateful decision to abandon her family, especially her sister Sarah and her mother, reminds her of the importance of honor and the virginity of a girl is proof of her honor on the day of marriage.

“Nazo, I bought these from a passing fortune teller yesterday to protect you from the Evil Eye” (Mustafa, 2018, p. 15).

The author shows how simple the villagers think, including Nazo's family, who control her fate. Nazo's mother believes that the blue eye necklace is what might protect her from evil and envy. It is evidence of the simplicity people think of and the inheritance of wrong ideas and strange beliefs that conflict with Nazo's desires and thoughts. These ideologies increased their influence on the life of that community. Azad also suffered from these ideologies. He was from a family that practiced the profession of fishing, and his grandfather used to prepare him to be an angler, but he was afraid of water, and because he was an orphan, His grandfather was the one who took care of him. Azad's

grandfather always asked him to be a strong hunter, and he was unhappy with Azad's falling behind in the family profession. He always reminded him that he would remain locked in the job as a teacher. Azad suffered from these ideologies due to the harshness of the society surrounding him. This difference is that he did not accept the customs, and his desire to determine his fate made the people of the village see that he represented a danger to their children and their businesses.

By going through the story's events, we learn more about the ideologies, their differences, and the intensity of their influence, so we get to know Omid, a young man who admires Nazo. Omid had tried more than once to show his love and admiration for Nazo, but because he was a simple and orphaned young man, always lacking the means and correct expression, and because society rejected the relationship between Nazo and Azad, Omid was ignorant of love and the relationship that unites them. He described her as a watermelon girl, referring to the size of her large breasts, which does not impress Nazo, the ambitious girl. Omid presents himself as a contrast to Azad and his ideas. The two characters' differences appear in ideas, simplicity, and ambition, which is precisely why Omid did not attract Nazo's attention.

In dealing with the life of Omid, we know that Omid is the only survivor of his family after a terrorist suicide bombing targeted his family, which explains the constant state of grief and the continuous dismemberment of his body. This terrorist incident opened the door to a dangerous ideology prevalent in thought in the Islamic community in Iraq, alive. Then, Omid's family and many other families were victims of terrorist explosions. The nature of this terrorist explosion was targeting a specific component, which is the Yazidi component. The Muslim community in Iraq looks at the Yazidi component in the wrong way and thinks that the Yazidis are devil worshipers. Perhaps this idea may not be based on religious opinions, but based on the reality that the people lived in Iraqi and the lack of necessary awareness to realize the origin of religions and the difference between the components and respect for this difference, so the prevailing opinion among the community is that the Yazidis are worshipers of the Devil and that this belief is in itself what created a kind of hostility, hatred and terrorist mobilization that derives its strength from The prevailing deviant ideologies, and this is what led one of the militants to blow up Omid's family and kill them all so that Omid remains the orphan boy who bears hatred and the desire for revenge against the militants, which has been happening for years and is one of the reasons that led to the displacement of many

Yazidis and Christ. The Jews accepted them from Iraq to the rest of the world to save their lives from extremism.

When delving into the novel, we get to know the second main character, a Yazidi girl named Suz, and Suz is one of the girls who escaped from the clutches of ISIS. At the same time, her family members were killed by ISIS, which kept Suz's sister Solin hostage. Suz represents the struggling Yazidi woman who has a reason to go beyond the Trauma of reality, to live in the hope of avenging the killing of her family and saving her sister from the clutches of terrorism.

“a life in chains for him and Nazo. He must tame his fear of water to make their trip to Europe” (Mustafa, 2018, p. 18)

Despite his fear of water, Azad wanted to achieve the impossible by going and sailing, overcoming his fears, and directing them for himself and the sake of his beloved Nazo. He tried to break the chain that bound them and restricted the realization of their dreams. Given the kind of life that people live in the village and the fundamental difference between Nazo's mature thinking and Azad's great ambition and their understanding of the impact of negative habits on people's habits and the effects these habits leave on health, congenital deformities and psychological disruption that individuals possess in this community, it is possible Realizing the extent of the pressures that both Azad and Nazo were subjected to that led to their decision to flee to Europe. There are many contradictions between what Ideologies impose and what is correct and logical for them, that Azad and Nazo represent many lovers who have gone through the same Trauma, which left weak marriages that are not based on love and proportion because of the ideologies that prevail in society, and that each of them is a representation of the suffering of males and females. It is contrary to logic for any person to marry someone he does not love just because he is one of his relatives or to work in a profession that he does not want because his family loves that profession. They want to escape under the cloak of imposed habits and ideologies.

For Nazo and Azad, everything was perfectly prepared, except that something happened that was not taken into account, black flags and soldiers resembling crows, which the Yazidis believe are signs of their doomsday; ISIS enters the village to open a new chapter of suffering and Trauma that A mind never imagined it.

3.3. Traumatic Events, ISIS brutality vs the Peacefulness of the Yazidis

At a time when Nazo and Azad were supposed to be preparing to flee, started by the sound of gunfire, Azad dropped to the ground a few yards. To announce these firings about the arrival of ISIS and to open a chapter of destruction and violence that the region had not witnessed in modern history, the events escalated with ISIS surrounding Azad in the school. ISIS men approach him and ask him to introduce himself while they are holding a computer. They call him the ugliest. I express doubts about his honor because of his blue eyes. Their words revealed their weak thinking and brutality when they said to him mockingly.

“Blue eyes and blonde beard! Your mother must have slept with a European man behind your father's back”. (Mustafa, 2018, p. 19)

These words show the type of people who are ISIS and are like the Yazidi prophecy, as they are men with black hair, black clothes, and thick beards. They look like crows, which the Yazidi prophecy warns of. Furthermore, the religious difference and intertwining between them have created an ideology that justifies the extremists' actions against the Yazidis. ISIS informs him that he is a descendant of Satan, referring to the Yazidi religion.

“These sons of Satan” (Mustafa, 2018, p. 19)

These events suddenly undermine Azad and Nazo's aspirations to achieve their plan and escape and open the gates of Hell for the Yazidi people.

ISIS's incursion into the village increases to show their brutality towards the people, and their extremist ideology based on violence becomes apparent, and through the data that appears on them in the use of weapons, mockery, and provocation of civilians, their intention and desire to annihilate the Yazidi people in the region and the justifications become clear that they are the children of devils,

“We ought to impregnate their women to Cleanse this Aryan bloodline. God bless that ; would be a sacred mission”! (Mustafa, 2018, p. 19)

Through this text, it appears the actual intention is to target the Yazidis, as ISIS has the choice to rape the Yazidi women and cut off this lineage that they call the offspring of Satan by forcing the Yazidis to convert to Islam and forcibly marry them to one of the fighters in the ranks of ISIS. ISIS portray this atrocity as necessary, Sanctified

by God to purify the Earth from the children of Satan, the real danger is represented in the ideology that ISIS follows, and the apparent motives are sexual motives with a religious tint, which creates a lack of conscience within them. The contours of ISIS and its intentions become more pronounced when the personality of Abu Jihad appears, and he is an ISIS field commander. Abu Jihad bargains with civilians for their money under the pretext of allowing them to leave. Abu Jihad seeks to deceive them into obtaining all their property without panic or violence.

With the rapid pace of events, Nazo knows that ISIS has arrived at her house, the sound of bombs and the house is surrounded, turmoil and fear. Nazo tries to enter the last room to hide her sister, Sarah. Although the terror possesses her, they soon enter her house, and something they did not expect happens. ISIS enters their house, men in terrifying forms; they check the family members, only to discover that Qassim, Nazo's brother, is a soldier in the Kurdish Peshmerga forces.

Qassim Heydo, isn't this a photo of you dressed as a Peshmerga? A Yazidi infidel and a Peshmerga fighter that is a fast ticket to Hell". (Mustafa, 2018, p. 29)

Nazo is crying out for her brother's love, and Sarah is crying out for his sister, expressing her pain. Sarah is affected by the event and urinates on her legs due to her fear and the terror she is experiencing with her family.

The fact that Qassim is Yazidi and belongs to the Peshmerga forces made killing him a pleasure for the ISIS terrorist. They quickly dragged Qassim out of the house and dragged him like an animal without giving any measure of dignity to him and his parents. Pulling him outside and a bullet in the head is all it took to take Qassim's life was the attention and cries of his family, so that Nazo would receive her first direct traumatic event, and her sister Sarah would live in the same terrifying situation, a significant and violent Trauma that befell Nazo and her family.

After three days, the Nazo family and all the other families are walking towards the school on a path towards the unknown without knowing the true intentions of ISIS. The villagers seized everything they possessed.

"ISIS had placed three large ones. boxes labelled CASH, GOLD, and MOBILE PHONES" (Mustafa, 2018, p. 30)

It shows that ISIS has prepared the plan in advance to plunder the property of the Yazidi, that everything that is happening from the latest is a plan that the terrorists have ready for.

Nazo meets Azad at school, who puts the ring in her hands so that this meeting will be a crossroads between Nazo and Azad. ISIS begins isolating females from males, so Abu Jihad declares that the Yazidis have chosen to remain in the dark and have kept darkness over the light of Islam. Abu Jihad justifies himself and his group as what it will do against these poor civilians who have nothing but the simple life they used to enjoy, away from the hustle and bustle of urbanization and the eyes of Abu Jihad.

ISIS men begin to separate the females from the males. Nazo and her mother and sister are separated from her father and the rest of the Yazidi men. Nazo and the Yazidi women experience Trauma due to their separation from the Yazidi men. This Trauma comes as a result of thinking about the unknown about what will happen to them in the future, what will happen to the men, and whether they will believe the promises of ISIS. While their thoughts revolve Around all of this, they experience in their minds the worst scenarios that could happen to them, and this is what makes women unable to choose a specific goal, such as an escape attempt, as a result of the Trauma experienced by Yazidi women and the promises of ISIS to release them on Mount Sinjar. Driving a herd towards the slope,

Trucks with men go to the old cemetery instead of the mountain, where ISIS intends to get rid of the men, and ISIS men begin the process of mass execution of the men.

“We are not bloodthirsty killers. We are God's soldiers.
Executing his Almighty will on the infidels. We do not kill because
We love killing - we kill God's enemies. It will open the gates of heaven.
For us. There is no place for you infidels here in the lands of the Islamic State
or anywhere on earth” (Mustafa, 2018, p. 33)

With these words, Abu Jahad opens the execution process to prove that the ideologies that Abu Jihad and ISIS believe in are extremist ideologies that believe in killing everyone who disagrees with them in religion and belief, and in particular, the Yazidi religion, which they consider the religion of Satan, and that killing these people will open them up. The gates of heaven

“She heard truck doors slamming.

Outside, followed by the chanting voices of ISIS men as they celebrated.

their victory over the villagers” (Mustafa, 2018, p. 34)

Soon, the terror events are renewed for Nazo and the women after allowing the sound of take beers and joy, and shooting in the air by ISIS men, rejoicing in their victory over peaceful villagers without power or strength. One of the women asks about the sounds of gunfire, and ISIS responds.

“We were shooting some dogs.” The ISIS fighter laughed” (Mustafa, 2018, p. 34)

The horror of the terrorists' thinking appears by mocking and lying to the women and not giving them the real reason for the shooting. According to the ISIS leader, according to his belief, he did not lie. He considers the Yazidis as dogs, and he gets rid of them. Nazo and the women remain clinging to the hope of meeting the men on Mount Sinjar.

ISIS started separating women from girls by force, so they got up.

“ISIS men tore Sarah and then Nazo from their mother's grasp” (Mustafa, 2018, p. 35)

Men forcibly removed Nazo and Sarah from their mother's hands, and during Nazo's cries, the screams also pervaded because of the mothers' coercion to leave their mothers. Mother and father, the loss of the mother, father, and husband for the Yazidis is the loss of refuge and safety, and this is what made the girls enter into a state of Trauma from the terrifying events that happened to them,

Because of Nazo beauty, Abu Jihad rushes to take her in his car and separates her from her sister Sarah by force amidst screams and trying to hold on to her sister.

“If you make any more moves, I will find your head with the butt of my gun.” (Mustafa, 2018, p. 35)

Abu Jihad released threats that would terrify Nazo because of his excessive brutality. Nazo submits under threat after being possessed by terror and fear.

“His voice trembled. You are my share of the gift that God has bestowed.

upon the mujahedeen, His Almighty Warriors, in the sacred war against the

pagan world". (Mustafa, 2018, p. 35)

What is to come is much worse for her, her sister, the Yazidi girls, and all the other Yazidi women. ISIS men exert psychological pressure on the women victims, targeting the vulnerability of women in response to threats and submission through the violent means used by ISIS men,

"There, he forced her to watch a videotape of the ISIS men.
Strangle a woman to death. He warned her that she would suffer the same.
Destiny if you disobeyed him or showed resistance." (Mustafa, 2018, p. 35)

They force her to watch a video of a Yazdani woman strangled to death. This suffocation resulted from this girl's refusal to accept the orders of ISIS and her repeated attempt to reject her actions of rape and the violence directed at her. A tool of pressure and intimidation on the rest of the kidnapped women, ISIS men are trying to extend their complete domination and kill any attempt of the Yazidi women to escape or even reject their actions by instilling terror in them; hence the forced Nazo to watch this video in total, and the men told her that if she did not If you are obedient, you will suffer the same fate.

"He went down to the middle of the room and prayed to God. In his eyes, what is

What he was about to do was an act of devotion, a sacred ritual that would attract him *closer to his Lord*" (Mustafa, 2018, p. 36)

According to the ideologies entrenched in Abu Jihad's mind, everything he does and is about to do against Nazo' is an act of sincerity that brings him closer to God. Rape leaves its effects on women violently, regardless of the circumstances of its occurrence. For Nazo, the data became clear about the nature of the upcoming events, and although she knew that she would be subjected to rape, that rape is not something that she can be prepared to reject, resist, or even accept. Horrible, and she was like a doll yielding to his threats. Either death or acceptance of rape. For the Nazo, death is more manageable than raped, but she cannot surrender to death and abandon Sarah, her deaf little sister. She cannot give up her dream with Azad, who, according to her thinking, is waiting for her on Mount Sinjar. She silently endured his stench, filthy body, and the pain of rape and its horror, but in reality, it was exploding inside her, a hurricane of feelings, anger, sadness, and brokenness.

All the feelings gather so that the empty body collapses; her body vomits as an involuntary reaction to the horrific event; Abu Jihad finishes her and leaves her lying on the bed like a sex doll that crushed all her feelings and killed hundreds of her family so that this filthy person could enjoy her body for a few minutes.

“A woman approached the bed. I stood over Nazo's head and slept on it.

Face. “You dirty Yazidis. Get up and wash the clothes of the Mujahideen ”. (Mustafa, 2018, p. 36)

The attack on Nazo was not enough for ISIS, so this older woman, the wife of Abu Jihad, took the initiative with her wrinkled face, whose wrinkles carried experiences that softened her heart with love. It was not just about men. The use of religion as a justification for the heinous acts of murder within women is followed by their childlike feeling that a woman can never abandon, namely the feeling of jealousy for her husband and her refusal to be with another woman. Reflects it to turn it into feelings of indescribable hatred and. The torment of Nazo extends with the stench of Abu Jihad that clings to her body to make her feel the spectacle of the event despite its demise. She hastens to cleanse her body of filth and filth, but she knows that the horror of his act defiles her soul. To cleanse her soul of dirt, Nazo became desperate, but memory has an opinion on reviving her hopes. Nazo longs to go to the temple of Lalish and extend her limbs in the water of Zamzam.

“Then she will only make her wish: to see Azad again” (Mustafa, 2018, p. 36)

Her memories form a defense mechanism from her brain to avoid giving up by reminding her of Azad and their dreams, and she has nothing left but hopes to hold on to.

Because of the religious influence on Nazo's logical thinking, Nazo begins to doubt herself and sees that what is happening is planned. Because she fails to fulfil one of the conditions of the pilgrimage to the Elch Temple, Nazo begins to link realistic events based on extremist thinking.

It gives it a stint as a kind of divine punishment. It is related to the well-established religious ideologies of the Yazidis as a kind of their teaching, and “Nazo asks.

,which extinguishes the fires of HellMay . my tears be extinguished

Hell inside me?” (Mustafa, 2018, p. 37)

The impact of the horrific event on Nazo made her in a state of loss between sadness and crying and justifying her fate with religious interpretations. The acts of terrorists continue to rape, and their brutality becomes more apparent when a Turkmen ISIS member comes forward to choose one of the women to go to bed with him, or he will run over a child's head until he dies. Humanity is stripped from them, and signs of evil appear on them to prove that terrorist ideologies such as infection affect everyone regardless. About their religion, color, shape, or even their gender, Nazo lives all the horror of rape between being the victim of the act or watching the rest of the girls being raped with ; all the violent events accompanied by insult and humiliation, Nazo and those with her live a chapter that cannot be erased from their lives.

The impact of the terrible event on Nazo made her in a state of loss between sadness and crying and justifying her fate with religious interpretations. The acts of terrorists continue to rape, and their brutality becomes more apparent when one of the Turkmen nationalists advances to choose one of the women to go to bed with him, or he will trample on the head of a child until he dies. Humanity is stripped from them, and signs of evil appear on them to prove that terrorist ideologies such as infection affect everyone regardless. About their religion, color, shape, or even their gender, Nazo lives all the horror of rape between being the victim of the act or watching the rest of the girls being raped; with all the violent events accompanied by insult and humiliation, Nazo and those with her live a chapter that cannot be erased from their lives,

One of the ISIS fighters brags and considers that God has rewarded their victory when he says:

“God showered us with money and Yazidi women” (Mustafa, 2018, p. 42)

ISIS men see that their desires were answered by God as a reward for their sacrifices and killing people, that they did that to support the religion, and that all the money that they stole from the people and the women they took as captives to rape them or make them servants is a reward from God for their actions. The Yazidi ISIS men divide by lot as if they are just valuable possessions that avoid conflict over it, so they use the lot so that each of them gets a share of the girls.

Nazo gets terrified every time one of the ISIS men approaches to withdraw a card for fear that her name will not be next.

“She is only eleven years old.” (Mustafa, 2018, p. 44)

One of the ISIS terrorists approaches Sarah and asks how old she is. Nazo replies that she is just a child to keep him away from her. The desires of the terrorists are sexual desires mixed with hatred stemming from an extremist ideology that does not distinguish between a child and an adult.

“Then he turned to Nazo. It is permissible to have intercourse with her before puberty if she is fit for it; if she is not, then it is enough to enjoy her body without intercourse” (Mustafa, 2018, p. 44)

The sexual repression that possesses terrorists can become the tool that controls their minds as they create reasons and tricks to obtain their sexual desire. Whether it is a child or an adult, these men try to use all available means to enslave and humiliate Yazidi women by raping them by all means and forms. ISIS justifies that her being young does not prevent having sex with her, and if there is an impediment, he can enjoy her body as much as possible without having sex directly with her, and it is clear from this text that ISIS has no barriers, as all their ideologies believe in are controlling their actions, there is no humanity or even respect for childhood, and no appreciation for the psychological and physical pain that this causes to her, which may reach her death

Nazo is now living in great terror and conflicting feelings, indifferent to the fact that she could be the next girl to be raped. All she cares about now and what she thinks about is Sarah's safety. The men take turns taking the girls one by one; Nazo thanks God that Her sister Sarah is deaf and does not hear the screams of the women who are being raped. The screams are loud, and the men come to enslave the women with others Vian's name appeared in the lottery. One of the terrorists came and carried her. She could die, and he takes her upstairs to rape her; the women who came back from rape had traces of torture and rape, and they bleed from the rape, and bruises are visible on all their bodies; after a while, Vian returns. She was brutally raped, and it was not individual rape but rape group by four terrorists,

“Please, sister, help me to end this” (Mustafa, 2018, p. 44)

Vian asks Nazo to end her suffering, she can no longer bear the humiliation, and his body may be shattered as a result of the rape, but what is more broken is her soul, which has become unbearable for this torment that she and the rest of the Yazidi women are going through, she asks Nazo to help her end her life and get rid of this the tragedy you are experiencing.

“They laughed at my weak body. They spit on my face every time.

They are finished with me. Call me Satan's ugly daughter. I hate.

Myself! I hate this body!” (Mustafa, 2018, p. 45)

Vianne's crisis worsens with the rape and humiliation she was subjected to due to the cruel rape and repeated humiliation with the rape by describing her as the daughter of the Devil. They also bullied her weak body, humiliated and spit on her face when they finished raping her. The amount of brutality that the victim suffered from made the Trauma exacerbate for her, and as a result of the horror of the events she went through, Vian decides to commit suicide by cutting her veins in the bathroom to find the only escape from eternal suffering. Memories by killing themselves.

One of the Yazidi women sends her brother the coordinates of where they are and begs him to inform the American forces of bombing the place and killing those in it. Such a request benefits from two motives, the first is the loss of hope and the desire to live after the humiliation and Trauma experienced by those women, and the second is the desire for revenge by killing the terrorists and burning them, even if that means burning those Yazidi women with them. Women's desire to end their suffering stems from the horror of the events they lived through, and they are ready to bear anything to get rid of this miserable situation.

The arbitrary methods of ISIS are illustrated through their punishment of Yazidi women to sow terror in their hearts. Nazo is subjected to flogging by using a whip at the hands of Abu Jihad because of her failed escape attempt. Although that attempt was dangerous, Nazo could not bear to stay in this situation. Moreover she cannot give up and abandons her dream with Azad, so she rushes to flee because she clings to hope. Nazo makes a deal with Walid, one of the terrorists, after he saves Sara from the punishment imposed by Abu Jihad on Sara and Nazo. The agreement is that Nazo will marry Walid, convert her to Islam, and be a good wife fulfill all his desires. In return,

Walid will flee Sarah to the Kurdish-inhabited area outside Kirkuk. She also asks her to help a Yazidi girl with cancer and take her to the hospital.

“Nazo, my undercover girl, has turned into Mother Teresa.” He ground.

His teeth. "Do this for me, and I will be your obedient wife forever after."
(Mustafa, 2018, p. 49)

The writer refers to the emotions and good intentions that possess Nazo, although she struggles for her survival. She tries to help as many women as possible if given the opportunity. Nazo and Charmaine go to the hospital; Charmaine learns she is about to die.

“Charmaine took her hand and whispered, “I know my journey ends here.

It just started for you.” (Mustafa, 2018, p. 49)

She exchanged her clothes for Nazo's clothes to escape so that Nazo could run without the knowledge of Walid and the men outside. The sacrifice between the two girls and their cohesion is evident in saving each other from the horror of what they are going through. The freedom you long for. Alone, possessed by hunger, pain, and exhaustion, Nazo walks through the streets of Mosul, desperate and miserable, asking for help from an older man.

“Are you a non-Muslim?” Asked.

“Yes,” Nazo admitted in a desperate voice.

“Move, woman. I do not want any trouble.” (Mustafa, 2018, p. 60)

Through the text, it becomes clear the magnitude of the danger posed by helping a non-Muslim woman; the absence of human values and sympathy left Nazo in more incredible Trauma; the writer explains that the ideology of hating non-Muslims, especially the Yazidis, is a prevalent ideology in Mosul and the rest of the regions,

Nazo goes to the last refuge in her torn dress; the cold makes it difficult for her to walk between the alleys; full of fear and terror from the danger of being caught again, she goes to the last possible refuge; Nazo tries to reach the mosque,

“I clung to the iron bars of the mosque gate. "Mullah, I ask for sanctuary.
In the house of God".

"Are you a beggar or a gipsy"?

“No, I just converted”.

"What do you want, woman"?

"I need shelter for the night".

"Girl, a woman cannot sleep in a mosque without a male relative." (Mustafa, 2018, p. 60)

Despite the emergency of Nazo and the difficulty of her situation, the mullah hesitates to help her because he suspects she is not a Muslim. Nazo only asks for a haven to stay overnight; the mullah repeats the word "woman" while addressing Nazo and wonders if she is a gipsy or a homeless person. Nazo has changed a lot as the effects of Trauma and violence appear on her. The mullah repeats describing her as a woman because it reduces her value as a female. It stems from a masculine ideology that does not sympathize with Roma and homeless women as they do not deserve sympathy. The mullah helps her after he realizes she has converted to Islam, yet he remains clinging. According to its religious laws, the one who does not enter the mosque requires to have a male relative beside her to allow her to enter the mosque.

Despite the severity of the human condition that Nazo is going through, the conscience of the cleric does not move and shows real help to her. He did not give her serious condition any attention. He refused to give her refuge because of religious taboos that had to be overcome for the most crucial goal, this girl's safety. The writer shows that humanity is in the hearts of this. Limits without apparent meaning bind a man and his ilk and cannot stem from the divine will.

The events are getting bigger, the Trauma is renewed, and its effect on Nazo is increasing. For Nazo, despair began to creep into her heart after she learned that there was no sympathy for the Yazidis and that fear and the absence of human conscience are the nature of this environment. In her tired steps, she notices the presence of a young man in front of a house. He asks her.

"Do you need help, sister"? Nazo turned to the voice. "I am lost".

Runaway" (Mustafa, 2018, p. 60)

My sister's expression is evidence of the young man's desire to help and help this girl. The young man asks her to follow him to their house. When they enter, the boy gives an excuse for his absence to his father. If he is praying in the mosque, the father objects.

"You? Praying at the mosque? I am your father, not some ISIS Hezbollah" (Mustafa, 2018, p. 61)

There is a sign from the father that ISIS was holding accountable anyone who missed the prayer and that prayer in the mosque was by force. The two boys get to know Nazo, and they realize the danger she poses.

“I do not remember you or your father fighting for ISIS, so who is this gift for you?” (Mustafa, 2018, p. 61)

The writer indicates through the text the extent to which Yazidi women have become cheap about ISIS, as ISIS has begun distributing them as gifts to their fighters without putting any values or considerations on what these women will be exposed to. The discussion rages between the boy and his parents, revealing the real intentions of this young man for poor Nazo.

“Dad, girl means money” (Mustafa, 2018, p. 61)

The real intention of this young man was not to help Nazo. This young man views Nazo as a commodity worth good money if he sells it. The lack of conscience in a person may reveal the worst in him. The writer shows that the embodiment of the true trait of Satan is in the actions that appear in the absence of A deterrent to him and that the description of the Devil against the Yazidis was called by people who are themselves demons; the writer wanted the reader to live the Trauma and feel it before Nazo experienced it, for the reader to see the curse from a different perspective in which he anticipates the events to know the extent of what Nazo and thousands of Yazidi women were subjected to indescribable Traumas,

Full of hope, the young man takes Nazo to Mount Sinjar after she eats and is fed well, and hope illuminates her face. They pray near a house at the mountain's edge, informing her that she will flee at night and that the house owner is a smuggler who will help her.

Soon the young man goes and receives a vast number of ISIS terrorists, to be surprised that she will not go anywhere and that the young man has sold her to him,

This event has surpassed the event of cruelty and violence that all the men of ISIS subjected to Nazo, that values and morals fall, that evil manifests itself in the characteristic of angels, and that conscience dies to be replaced by cunning; this is what made Nazo in a state of significant Trauma, the event represents a stab to every What a person believes in terms of moral principles, religious values, and tribal customs. The

events and their ugliness extend more and more in another stage, where Abu Salma learns that Nazo is not a virgin girl and that she is pregnant, and the Traumatic event intensifies on Nazo through two cases, the first is Abu Salma's anger and kicking her on her stomach to give birth to her child, and the second is that she is living in a stage of doubt between That her child is the remaining legacy of Azad to keep and cling to, and the second is that the child is the child of one of the ISIS who raped her to want to get rid of him, as she imagines him as one of those strange shapes and black eyes, and she fears that her child is one of their offspring, so she tries to get rid of him from him,

The events are getting increasingly intense, so Nazo gets to know Solen. The two ISIS members show videos of the slaughter of the Yazidis, and they force Solen and Nazo to watch these videos to get to know their relatives, and they watch them being slaughtered. The Trauma lies in the repetition of the rape scenes and throwing Sulin into the Euphrates River after she loses consciousness due to the rape. Nazo is Traumatized by what happened to the girl who is with her signature, and although Nazo is in a complicated stage because of the traumatic events she is exposed to, she is forced to cling to life for her child, who may be all that is left of Azad,

Nazo returns to another traumatic experience after meeting her sister Sarah again, to learn that Walid has broken his promise to her and did not flee Sarah to Kirkuk. You know her mother was killed because she refused to obey the orders of ISIS. A man from ISIS buys Nazo and Sarah to return to where the story began, as the events revolve around Nazo's implicit memories as she is about to commit suicide in the bathroom. After learning that Azad had died, Nazo decided to commit suicide, and during her attempt, she returned to live all the memories from where they began.

“She must nurse the wounds in her soul and grasp the thread of her life.

She must wear her pain like rosary beads for the little life within.

Around her neck.” (Mustafa, 2018, p. 95)

After the sounds of applause and the hustle and bustle of Nazo marrying her owner, the older man tries to rape Nazo, but she refuses to obey him and sleep with him, so something happens that Nazo did not expect. Nazo does not fulfil his desires, Nazo takes revenge by giving him a hefty dose of Viagra, so he suffers a heart attack and dies,

Sarah and Nazo escape and reach the Kurdish protection forces (YBS) after great suffering and a journey of terror and chases. Nazo and Sarah reach safety and are free from the clutches of ISIS.

Nazo gives birth to her child, only Traumatized by the attack of the people of the village where she lives after being liberated from ISIS. An older man takes her child to drown him and get rid of the offspring of ISIS. Nazo pleads and tells them that the child is from the descendants of Yazidi.

“Men pushed her back until she fell on.

Earth, crying out, “ISIS has no blue eyes! ISIS has no blue eyes!” (Mustafa, 2018, p. 95)

Omid arrives and saves the child after he sees that the older man who wants to drown the child is Azad's grandfather. Omid tells him that he was about to kill his only grandson, which was a horrific and Traumatizing event that Nazo passed by, and for a moment, she almost lost her most precious possession and everything she fought for. He almost lost at the hands of the people closest to her, except for Azad's grandfather.

On the other hand, Suz is a girl who escaped from ISIS, and her most significant Trauma was the slaughter of all her family members by ISIS men, except for her sister, whom ISIS men kidnapped. Suz succeeded in escaping and swore to free her sister from the clutches of ISIS and to avenge her family. During her fight, she gets to know Omid, whom you fall deeply in love with,

Suz suffers an injury to receive another Trauma in her life, which is that she will no longer be able to conceive after suffering an injury to her uterus. Another Traumatizing event lies when Nazo meets Omid and Suze, and Nazo learns that Solen is Suze's kidnapped sister. Nazo informs Suze of what happened to her sister, and she collapses under The Trauma of the event. The most severe event for Suze was what happened one day after her marriage to Omid when an ISIS sniper killed Omid, so Suz experienced a Traumatic event that changed her life forever.

3.4. Eternal Wounds and Sores, Posttraumatic Consequences on Yazidi Women

“The mind replays what the heart cannot delete.”

Helen Keller

Naming the wounds is a link in the psychological impact that the Yazidi women were subjected to as a result of all the horrible events that all the characters went through in the novel *What Comes with Dust*, which in turn represents a reality that the Yazidi women lived and are still living through.

As for the sores, this name is related to the physical effect, which includes the actual traces left by the events and memories associated with the terrifying shapes, the stench, and the dirty bodies that left indelible traces and were removed from the bodies of the innocent Yazidi women victims as a result of their contact with them through repeated rape that defiled their pure bodies.

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The traumatic events left a significant impact on the victims. Although the writer dealt with several victims in the novel, Nazo and Suz can be considered samples representing most of the events that Yazidi women went through. The traumatic events may be of two types, in-kind events witnessed by the victim Who is directly affected by it or direct actual events that the personality itself is exposed to, and the character lives under the influence of these events according to the type of event and the size and impact of the Trauma.

Signs of Trauma begin to appear in the Yazidi victims in general through the repeated fear of fulfilling the prophecy of the crows. It represented a terrifying story that

lived with every Yazidi, whether male or female. The association of the killing and the torment that the black crows invaded the lands of the Yazidis and shed their blood created a kind of psychological Trauma and constant anxiety in the souls of the Yazidis, and what contributed to amplifying this Trauma was the atmosphere surrounding the Yazidi community and rejecting and accusing them in general of Satan worshipers. It created tension among all Yazidis by escalating violence against them and targeting them on a sectarian basis. It became more like proof of the fulfilment of the prophecy in which they believe that the isolation of the Yazidis in villages far from the city centers and their gathering in little towns and relatively far from the rest of the sects is one of the effects of the Trauma that the Yazidi community has been exposed to for centuries.

Salah Hassan Baban 2020 Declares in a report on the Al-Jazeera News Channel website that the reasons why the Yazidis do not possess a holy book are: The Yazidis had two sacred texts, the first called the "Mushaf Rush" (the Black Book), and the second called "Al-Jalwa", but they were lost in the abyss of genocide that is presented The Yazidis during the Ottoman Empire. (Baban, 2020).

Through the report, it is clear that the Trauma that the Yazidi community is experiencing is not a result of the present but instead extends for centuries, during which the Yazidis were subjected to several exterminations that contributed to creating this Trauma and anxiety and fear became a prominent feature in their dealings with the outside community.

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The First signs of Nazo's Trauma show through her escape from reality to fantasy and living in a virtual world based on the plans of her lover Azad and their flight to Europe; this fantasy is accompanied by constant tension and constant fear as a result of the forbidden relationship between Azad and Nazo, and what was in This relationship, from Nazo's loss of her virginity, her betrayal of her family, her lack of commitment to

the traditions that stipulate that she marry her cousin and that she should not practice any love that sparkles her husband. Her sacrifice of everything for passion and logic has surrounded her life with danger, fear of punishment, and the shame she inflicts on her family.

Nazo is exposed to many traumas, starting from the first traumatic event that she experienced, which is her engagement to her cousin Imad Shato,

The impact of the fears and doubts that she experiences as a result of her fear of repeated consanguineous marriage and its impact on the safety of the fetuses and the adverse effects it leaves on them appears. Nazo's fears seem justified because the character herself is a victim of consanguineous marriage, and she was suffering from a birth disability as a result of consanguineous marriage.

“Part of her wanted to be the obedient daughter and get married.
Her cousin. But with every limping step, I thought of the distorted one
The children you will bring into the world from this marriage” (Mustafa, 2018, p. 10)

The fears that Nazo has in her imagination grow in her thoughts due to the Trauma she is experiencing due to the conflict between a false reality and logical fantasy. This conflict made her make the most significant decision in her life to swim against the tide and not be satisfied with what is imposed by society.

The impact of the Trauma becomes more and more evident on the Yazidi victims as the event intensifies and the violence of that event increases, their proximity and their impact on it. One of the clear indications of the power of stigma is the loss of control over the body, either with excitement and screaming or even silent screaming; in the event in which Nazo brother Qassim is killed At the hands of ISIS, Sarah loses control of herself due to the violence of the event and her Trauma at the execution of her brother in front of her eyes. The girl urinates on herself due to her inability to control her actions. Nazo is forced to pull her and hold onto her tightly because she is unconscious to try to go to help her brother and rob the armed men of ISIS, involuntary tears, involuntary urination, and involuntary movement, all of which happen as a result of Sara receiving a violent Trauma that made her panic and severe hysteria.

With the increase in the intensity of the events with the progression in the novel, and with the first rape of Nazo, we notice that Nazo is trying to escape to a safer place in her mind; she goes with her memories to the Elch Temple and her first visit where

she felt safe, peaceful and reassured there, Nazo's brain tries to make her stronger From the event she was subjected to, he works as a defense mechanism to make Nazo forget the horror of the events that she is exposed to, including physical violence, rape, and insults.

“She must put her thoughts in order and leave her next plan on the lowest level.
.Fire
"What do I owe you, Walid?" She blinked.
“You are a Muslim now. Marry me; be my faithful wife”.
Nazo thought for a moment. "I will marry you, but you have to pay.
Dowry as stated in Sharia law.” (Mustafa, 2018, p. 46) "

Throughout the text, the significant development in the character of Nazo appears by arranging plans and making agreements intelligently and using small details in her favor to benefit from everything available to help Sarah and the others.

With the progression of events, we notice the hardening that Nazo is, and the increase in her ability to manipulate others, as well as the formation of a bold and strong personality; with her willingness to sacrifice herself for the sake of others, we notice all this through her agreement with Walid when Abu Jihad decided to punish them with a whip as a result of her bold attempt To escape, the development of Nazo's personality showed her ability to bear the punishment instead of others when she asked to be flogged instead of her sister Sarah, as well as her agreement with Walid to convince him to smuggle his sister Sarah to Kurdistan, all this development in the personality of Nazo as a result of the excessive Trauma and her lack of concern for her life directly, Nazo becomes More intense and more capable of manipulation and persuasion to have the ability to save others and save herself.

In contrast to Nazo Vian, one of the Yazidi girls, decides to end her life and asks Nazo to help her. The severity of Vian's Trauma was so great that she believed ending her life was the only way to eliminate the memories lingering in her brain, which would not leave her forever. Being raped by four ISIS is not the only Trauma that Vian experienced. Instead, that event was accompanied by horrible insults to her, as they spat on her face and bullied her emaciated body. They used to describe her in awful terms that degraded her value as a human being. The indication of the intensity of the traumatic event that Vian was subjected to is surrendering to despair and ending her life, as the victim feels that nothing can fix the values that have been broken inside her and that the

horror of the event will be inherent to her throughout her life, and that the only solution to delete those memories is death.

Going back and focusing on Nazo, we notice that she soon embarks on a serious plan to escape. Her attempt to escape, even though she was tortured and flogged, is evidence of the death of the sweet, innocent girl inside Nazo. The Trauma from Nazo created a new person capable of thinking, resisting, and planning to survive. Despite her success in her plan and escape, and after several attempts, she trusts herself with a simple Moulin family through their son, who offers her help. At the same time, she is lost in the streets of Mosul and needs help. Despite this family providing shelter and food they are supposed to protect and smuggle her to the mountains of Sinjar; Nazo discovers that she has been tricked and sold to ISIS.

“Her vision was blurred as if a large hammer had hit her head, and she
Toppled to the ground.” (Mustafa, 2018, p. 63)

Nazo lost consciousness from the severity of the traumatic event to which she was exposed. It was the first time she lost consciousness, which is evidence of the severity of the Trauma that Nazo was subjected to. The Trauma after Nazo surrendered herself and her fate to a simple family who saw them as safe, but it turned out that they had taken advantage of her condition and her trust in them to sell her to ISIS men for an amount of money. The Trauma was formed due to the fall of all social and human values for Nazo. Terrorism and betrayal are not only related to ISIS, but it turns out that it is more like an epidemic that has spread in society and that this epidemic of poverty and greed has affected the entire community. While she thought she was one step away from salvation

Traumatic events continue to rain down on Nazo, and the time of these events increases in one way or another. Nazo learns that she is pregnant, so she starts laughing despite the situation she is going through. She frowns and starts crying after the idea that her child is the product of rape by ISIS men. Nazo experiences two traumatic events directly, Trauma due to her pregnancy in difficult and severe circumstances and without marriage. The second is the possibility that her child is pregnant due to being raped by ISIS men. Nazo rushes to attempt suicide and cuts her hands with plastic pieces to no avail; Abu Salma offers her a gun. She shoots herself. The gun is empty, and she fails to commit suicide. Despite her failure, the truth is that Nazo was living in a Trauma worse

than death, a Trauma that made death seem like a beautiful thing and an escape available to her. She coexists with a child who represents the most she hates and a fingerprint to remind her daily of the horror of the events she is from, a child she must hold on to because he is her child. Still, he represents the worst that happened to her, and that struggle between instinct and reason was that the only way out is suicide. Still, even suicide has become something different Available to a beautiful girl like Nazo, representing the source of sexual pleasure for ISIS, they do not give it up, even to death.

In the escalation of events, Nazo and Solin are raped again by the two men responsible for their transfer to their new owner. This Traumatizing event had a different impact on Nazo through the events it permeates, where ISIS men use drugs to inject, Nazo Sulin is subjected to rape while injected with drugs, and Nazo sees a strange dream.

“She dreamed that she was sailing on the Tigris.

River in a small boat. From the thick fog, an old bridge appeared.” (Mustafa, 2018, p. 69)

In her dream, Nazo sees the baby coming out from between her legs into the water to be eaten by the seagulls. She wakes up from the pain and from the drug's influence to find herself being raped. Nazo's mind works with a defense mechanism to wake Nazo from the drug's impact. This mechanism was not a defensive mechanism of tears for Nazo only, but for the child she is carrying, as the tears protect him by awakening Nazo from the drug's effect. Moreover to the intensity of the maternal instinct, Nazo's envy responded and overcame the ability of the anesthetic to make her lose consciousness, to find that Suleen had been damaged as a result of hitting her head, but she was still unconscious. In the heart of Nazo, as a result of what you see of the events that do not occur to anyone

Events climax when Nazo learns, through her new owner, that her lover, Azad, and her only hope for life, has been killed, and her mother has also been killed.

“Nazo collapsed to the ground, darkness drinking into her soul. I woke up.

Feeling cold and wet. Water until you wake up. It was the old wretch I had hit it with. Er, eyes filled with tears like a rain cloud.

Before some wild storm the , Waterworks started in earnest. She cried.

As if it had never been explored before, pain, unlike anything I have known to have spilt.

Parts of her heart she did not even know existed. With the wailing Banshee,

He pulled clumps of her hair and slapped her face with both hands” (Mustafa, 2018, p. 93)

Nazo experienced the worst Trauma, the most severe event to which she was exposed. Now, only pain and misery remain for her. Nazo loses the reason she was fighting to live for, that her fate was linked to Azad and their plans to travel and go to Europe and live a new life.

The ISIS older adult is preparing to hold his wedding to Nazo, and while everyone is in the hustle and bustle, Nazo is in a terrifying calm. Nazo started cutting her hair and hitting her face in pain and without awareness. Her tears fell like rain in abundance and heat, expressing the fire that burned in her stomach. Nazo became a human without a soul, and this event was the Trauma to Akbar, which caused more dust than all the events that preceded this event.

“Nazo sat on the bed and wrote.

Note to Azad.

Once I read that lost love is like a bullet. What kills you is not the bullet through your body but the **ample** space it leaves behind. and your Azad Leaving left a **large** hole in my heart - it will not heal until we meet again.

I was born half Sol. All my life, I have searched for the person to be with Missing, and I found it in you. When we met, my half sailed away.

Your blue eyes, in their depths, merged with eternity.

Now death has separated us into separate realms of the universe. However, I am.

Dead, too - I only need the corpse of my body to free my soul. I do not want.

Breathe in the world when you are not in it anymore.

Tonight, I will be your bride. Tonight, I will dance with you under the blue.

Raindrops from the sky.” (Mustafa, 2018, p. 94)

Nazo believes that the time has come for her to meet her lover, Azad, through a path that no one can separate from the way of death. She tries to commit suicide, and all the above events, since she was a girl, and how the events took place in detail, revolve in her imagination. Months of events passed in Nazo's consciousness within a few seconds. With the ignition of the match and her attempt to throw it on herself, the implicit memories of the victim appear quickly and immediately as the decision to commit suicide approaches. Still, for a direct reason between these events, Nazo clings to the

child and sees that it may be the last remaining of Azad, so she decides not to commit suicide.

This traumatic event was the most severe event that happened to Nazo due to the strength of the Trauma she was exposed to, which exceeded all previous traumas.

“The pain gave her a sense of presence. These tough experiences in her life will push her into shape while she is. She was still warm and soft, and then her heart turned cold iron. All this time, the lessons aimed to awaken her inner strength and show the truth about herself and her life journey. She sat down and plotted revenge for the attack on Sarah” (Mustafa, 2018, p. 95)

The significant change in Nazo's personality is shown in the hardening of her feelings and her ability to transform feelings of anger and hatred into actions. It is demonstrated through her ability to kill the older man and take revenge on him after he threatens to rape Sarah. Heartless and without a sense of fear and not caring about what might happen, this change is in the interest of Nazo, as she succeeds in escaping and reaching safety with her sister Sarah after the events of a terrifying chase.

The maturity of nature and the development of its ability is evident through events, as it has become more ruthless and has a more extraordinary power to kill. The significant changes accompanying Nazo resulted from her being affected by multiple traumas. The impact of these events on their personality ranged in varying degrees, as each event left a scar on her character and changed her behaviors.

The Yazidi women are affected by these events at the end of the story, where we notice an unfamiliar picture of women when Suze begins to cut the body of the sniper who killed Omid a day after their wedding. The event shows the characters' tremendous psychological and mental impact on the events that preceded them until their feelings hardened and became bodies devoid of any soul, which does not leave them with the image of the horror of the events they were subjected to. As a result of the lack of a logical explanation for the injustice they are subjected to, they have become empty bodies that see nothing but injustice and darkness within them and live those moments in their dreams and imagination.

What Comes with the Dust is a novel by Western writer Mustafa that explores the effects of ISIS control over northern Iraq. The novel effectively depicts the trauma

experienced by the Yazidis during this turbulent period and the lasting effects it had on their lives.

The main character, Raouf, is a young man who is caught up in the protests and violence that erupt in the wake of the Arab Spring. He witnesses firsthand the brutality of the police and the military and is traumatized by the events he experiences. The novel effectively portrays the stages of trauma that Raouf goes through, including Trauma, denial, anger, and depression.

Trauma spillover is also explored in the novel, as the effects of Nazo's experiences continue to affect her life long after the events have concluded. He suffers from nightmares and flashbacks, and his relationship with others is strained as a result of his trauma. The novel effectively depicts the lasting effects of trauma on her memories, which she lives with forever.

The events depicted in the novel are based on real-life events that took place during the ISIS occupation of northern Iraq and its crackdown on civilians, and the author does an excellent job of capturing the chaos and violence of this period. The novel also explores the political and social issues that led to the emergence of such terrorist organizations, and provides an important context for the events that occurred.

What Comes With the Dust effectively depicts the stages of trauma that the main character, Nazu and the rest of the Yazidi women, go through during the disaster. These stages include:

1. Trauma and disbelief: Nazo is initially in Trauma and disbelief as the events of ISIS' entry unfold around him. He struggles to come to terms with the reality of the violence and brutality she witnesses.

2. Nazo suffers from denial as she tries to rationalize the events he witnessed. She struggles to accept the reality of what happened and holds out hope that things will get better.

3. Anger: Nazo faces a state of intense anger towards the nomads of ISIS who have committed acts of violence and brutality. She struggles to control her emotions.

4. Depression and Withdrawal: Nazu suffers from depression and withdrawal as the lingering effects of her trauma continue. She struggles to communicate with others and tries to sacrifice herself to save them.

5. Acceptance and Healing: With therapy and support from others, Nazu is able to deal with his trauma and move toward acceptance and healing. The novel effectively depicts the journey towards acceptance and healing, showing that recovery from trauma is a gradual and continuous process.

What Comes With the Dust effectively depicts the stages of trauma and the lasting effects it can have on one's life. The novel provides an important perspective on the experiences of Yazidi women who lived during the demilitarization of ISIS control in Mosul and many parts of Iraq and highlights the ongoing struggles faced by those who have suffered trauma.

In conclusion, What Comes with the Dust is a powerful novel that effectively depicts the trauma experienced by the Yazidi people as a whole and the Yazidi women in particular during that catastrophe. Through the character Nazo, the novel explores the stages of trauma and the lasting effects it can have on one's life. The novel also provides an important context for the causes of religious extremism and sheds light on the political and social issues that led to this turbulent period in the history of Iraq as a whole and the Yazidi people in particular

CONCLUSION

A Comparative Sand Queen and What Comes with the Dust

“Different people respond differently to head trauma than others.”

Dana White

The two novels pursue similar events despite the vast gap between Western society and Eastern Culture. Nonetheless, the reader is given a clear understanding of the underlying causes of the terrible incidents. It quickly becomes apparent that the pervasiveness of hyper-masculinity and its application to vulnerable women is the common thread that ties all the characters together. The basic foundations of traumatic situations are varied. In Sand Queen's novel, the girl Kate has exposed the maturity of nature. The development of its ability is evident through events, as it has become more ruthless and has a more extraordinary power to kill. The significant changes accompanying Nazo resulted from her being affected by multiple traumas. The impact of these events on their personality ranged in varying degrees, as each event left a scar on her character and changed her behaviour. Kate's exposure to abuse, rape, and sexual violence from her colleagues led to significant Trauma as a result of the violence she witnessed and the excessive masculinity that dominates the military environment to which she belongs, which led to the fall of all concepts and values Which she believed in, and the existence of a religious motive and a military motive from her parents to send her to the army, Kate has now become indifferent to all beliefs. She does not respect them for a reason for her living these events and has become a body without a soul that lives imprisoned in memories and nightmares that do not leave her.

Naima, the Iraqi girl, is more cohesive on the other side of the novel; however, she suffers from the masculinity of individuals in society because of being subjected to the most heinous acts of violence by religious groups. Staying together, owing to her toughness due to surviving in a challenging environment for so long, and the desire to find her brother and father keeps her going.

In the second novel, What Comes with Dust, the events take place in a broader environment, and the motives for the events that the Yazidi girls were subjected to were sectarian and racist, and although the events show a form and perspective in this way, what lies behind these excuses is excessive masculinity, oppression and unbridled desire

among the males of ISIS. The primary motivation behind the violence is the desire to rape as many Yazidis as possible. It creates the idea that a religious objective is being accomplished making , the terrorists take more joy in carrying out their duties.

Yazidi women are subjected to extreme Trauma due to their separation from the world. Killings and rapes committed based on religion were enough to spark terror and hysteria among the Yazidi women; however, the lack of local and international sympathy for these poor women and this simple community was the primary factor in creating that Trauma. It was the most significant cause of the Yazidi women's reaction.

And the various awful occurrences encountered by the protagonists in the narrative are founded on religious and cultural legacies that effectively give males the power to decide the fate of these women, taking them as objects of servitude and sex.

When we look at the aspect that unites many of the characters in both books, we find that the desire for women to live freely and determine their destinies ties them together. To attain their most fundamental rights and be the first indicators of subsequent traumatic occurrences, it is also possible to see the breakdown of most women under the effect of the Trauma and the horror of the traumatic event. All of these desires stem from the fact that there is no universally accepted concept of social justice for women. In society, this absence of justice is rooted in religious and cultural legacies that restrict women and stand as an impediment.

Female survivors are related to hope to survive because of a direct cause. At the ,same time other victims either face the fate of death or continue to live under the effect of the Trauma that turns a person into .an emotionless creature

We learn from the two books that the absence of the force of law during times of war and conflict is the first step for a patriarchal society to revert to its barbaric nature based on violence and rape to satisfy its ego and its instinct to survive. It is something that we discover.

Despite the myriad of causes, the root of the problem is an excessive amount of masculinity. This factor does not change regardless of society, setting, or era in which it occurs. No matter how different the time, place, or Culture may be, Trauma and its effect on women is a constant that remains the same.

“ISIS could be violence, their ideology, only by books.”

Gharib Mustafa concludes in his novel that extremist ideologies and their erroneous legacies can only be contained through books and education, summarizing that everything that happens is a result of the absence of human awareness and the spread of backwardness. Although Helen Benedict shows how difficult it is to understand the experiences and perspectives of people from different backgrounds and cultures, it also suggests that actual human bonds can be forged even amid war and that empathy and compassion based on awareness and humanity can help bridge the gaps between people.

Each war has its own unique conflict and historical and political context. Hence her discourse was reflected in the wave of war narratives and traumas of violence against women. However, poetry in representing devastating war highlights women's distinctive individual and social experiences throughout times of conflict. Psychological realism is a unique way of portraying trauma as a spiritual scar. It demonstrates his imprisonment within the confines of his own mind. By its nature, this therapy is similar to how trauma is dealt with during dreams.

In contrast, discourse is a means of overcoming trauma on an individual and societal level. Thus, considered works tend to reflect global and transhistorical tragedies. Through what Michael Rothberg defines as multidirectional memory, the Iraqi and American authors discussed in this paper explore the healing effect of sharing individual and group anecdotes creatively, fascinatingly, and experientially. They illustrate the importance of reflecting on collective history and the unexamined relationship between our experience and “theirs”.

Written against the backdrop of the events of the War on Terror, the military operations of the Iraq War, and the catastrophic events of the emergence of ISIS in Iraq, the literary works examined cast a shadow over the psychological, social and political implications of this. This ordeal, are all representations and expressions of war experiences. Consideration of the foregoing anecdotes reveals the subtlety with which these experiences relate to the many concepts of individual and social injury. The previous literary works demonstrate an authentic, realistic reaction, juxtaposing emotions and ideas. As such, it is situated inside a framework that links and intersects the many genres; it primarily weaves a setting composed of psychology, politics, and history. Additionally, in the analyzed reports, the process of juxtaposition includes more than one traumatic event. Individual experiences are interconnected to form a cohesive

organism that encourages numerous reactions to misery and anguish. In this way, the story of women's traumas resembles two sorts of memories: the traumatic memory, marked by fragmentation, disorder, and confusion, and the narrative memory, which follows a chain of cause and effect. Nevertheless, these two categories are imitated using the past tense and shifting between the past and present. The juxtaposition of the timeframes corresponds with and mirrors the lateness of the unpleasant event.

Helen Benedict and Gharib Mostafa describe what it is like to endure everyday suffering. Although Benedict depicts it as a paralysis of the U.S. military environment and a permanent disability in the Trauma of trans-historic women, Gharib depicts it as a disease that shatters all the peaceful relationships upon which a cohesive society may be constructed. Women's traumas, whether chronic or everyday Trauma, are conveyed by establishing a direct connection between the reader's imagination and the reality of events to provide a clear depiction of the severity of the Trauma experienced by traumatized women. These traumatized pictures construct their tales of women's pain via a continual interaction between symbols and gothic powers of dread and death. Hence, neither Benedict nor Western is heroic nor romantic. Instead, they are actual people whose lives are marked by moral ambiguity, violence, and uncertainty. As such, my Benedictine and Western trauma tales include existentialism and concepts of the self. In contrast to the former, defined by subjective inclinations, the latter is marked by being and becoming. Mixing the two themes necessitates a complicated structure that frees the story from an actual storyline and concentrates instead on the painful condition of memory that confirms what lies behind the terrible surface of reality. The literary output of the writers who participated in the war provides commentary on the nature of the military environment and its difficulty for female soldiers in the United States Army in Iraq, and then gradually moves to the existing practices against female soldiers in the army, before concluding with the brutality of the war and the Traumatic effect of the war on the soldier's conscious and unconscious mind neglect. Instead of documenting their personal experiences in the form of autobiographies, memoirs, or films, troops returning from combat blend their memories with those of war zone veterans to observe collective Trauma being twisted or misrepresented. Their testimonies are not restricted to the terrible memories of American soldiers alone; they rely heavily on the discussion to study the opposing side of the fight. Individuality. Whereas Powers' dialogic language is related to a confessional pattern designed to heal Trauma, Benedict's dialogic language

is identified in the polyphony that describes their pain. Benedict's narrative thread offers voice to traumatized women in the battle zone, distinguishing her story from conventional war books that feature male perspectives. Benedict and Aslam share a feminism that graphically illustrates the agony caused by the suppression and dilution of female voices at the hands of male authority. In contrast to Benedict's depiction of the dominance of a masculine military discourse that Restricting the female body to the limits of the sexual object, the Westerner examines the title of ISIS in Iraq, which treats women as personalities with a degrading background and groups them with children as strangers.

Kate's identity struggle is shown via intertextuality, prompted by Benedict's self-conscious narration of *The Queen of the Sands*. Kate's numerous references to canonical works and personalities emphasize how difficult it is for her to comprehend her past and current selves. In contrast, Charles Newman characterizes American literature in his book *The Halo of Postmodernism* as "literature without fundamental influences," "writing without recognized paternity," and marked by "anxiety of lack of impact" (Newman, 1985, p. 87). In this regard, intertextuality is a crucial stylistic device since it illustrates how Trauma fiction may be produced from a classic or known book for explication or to create a new possible meaning that suits the suggested discourse in the new text.

The human body is often emphasized throughout the books reviewed for this research. This emphasis derives from the idea of Trauma as physical and spiritual harm that impacts and reverberates throughout the body and soul. Western employs the nude body as a metaphor for the confusion between life and death. The tragedy has robbed Nazo and Suz of all semblance of vitality, to the point that they feel like corpses prepared for burial. The human body works as a mediator of transhistorical trauma in Western narratives. This theme is exemplified by the fact that Nazo's body seems to have a handicap, a factor whose unfavorable genetic effect will be passed on to her kid, therefore designating his body malformed. Gharbi, the mysterious character in Gharbi's terrible story, represents the abducted creature in Iraqi Culture. Suz is a symbol whose body symbolizes the collective identity of the traumatized Iraqi society. Each component of this gothic character corresponds to a distinct socioeconomic segment that desires vengeance.

The pained body becomes manifest. Benedict and Gharbi's discussion of the seduced body and death by flogging placed them on the same theoretical plane as feminism. It does not define Gharbi's book as a feminist story in the same way as Benedict's does Omid's efforts to conceal the scar on his body mirror his efforts to hide his psychological pain. Even if the human body is shown differently as a trauma-bearer, all studied reports depict two painful scenes: flesh, blood, humans remaining strewn in a battle zone following explosions, and female victims of violence and rape. Emphasizing sensory impressions that assist access to the emotions replicated by battle, the enormous scope of the experience of war trauma is portrayed. Powers, Benedict, and Western's utilization of the senses, such as hearing, smell, taste, etc., suggests that the traumatic event completely captures the conscious and unconscious. The frequent usage of the dream motif exemplifies this possessiveness. While the details of this drive differ from character to character, it is a projection of an individual's experience. It presents Trauma as a psychological blow that transforms into a "haunted home".

As Kate is troubled by the faces of terrible warriors trying to seduce her, her disturbed mind becomes aggressive. This Gothic term, which refers to the haunting past, seeps into a topic shared by Iraqi and American books that is something between them. This subject was intimately connected to the literature created following 9/11 and the Iraq War in 2003. As shown in Iraqi literature, living in between signifies being between the catastrophic past and present. Living between two identities - which results in a fragmented state of mind - is the American interpretation of this issue. Gharbi and Benedict share the concept of balancing military and civilian life. A third identity, traumatized by the collision of two opposing identities, struggles to overcome posttraumatic stress disorder.

Considering the contemporary and postmodern ways of expressing individual experiences of war trauma, one concludes that the imaginary structure serves as a declarative memory that speaks objectively to the damaged mind. It describes elements of the traumatized identity that both the offender and the victim share. The conceptual architectures of the books under consideration rely on the same stylistic methods to express the anguish of Trauma from its exclusivity to a broad spectrum of collectivism. In this aspect, the sensation of traumatic pain is almost the same, even if the specifics of the experience vary. The remaining issue is whether Shared Trauma bridges the divide between "us" and "them." In the words of E. M. Forster, the response is "No, not yet..."

Not there." As long as conflict threatens harmonious human connections, its specter will remain terrifying. The most effective answer is to articulate and share our wounds via literature so that you may serve as a collective witness to the worldwide pain of our modern society.

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