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From Fear of Rejection to Rejection of Fear :
A comparison between Muslim and Non-Muslim
female protagonists Trauma recovery in
Aboulela's Minaret & Morrison's Beloved.

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Dedication

My great gratitude for God, for His boundless grace upon me and His endless blessing.

I dedicate this work to my precious parents who taught me the language of love.

To my beloved husband Imad DOUADI, for his support and encouragement to continue my studies.

To my lovely kids Meria, Saleh, Adem and Ilyes. I do not forget my brothers and sisters.

To my Sister in Law Sihem DOUADI may she rest in peace.

To my partner and best friend Ismahane.

Last but not least, I extend my dedication to my both families BELAROUÏ and family-in-law DOUADI.

Amina

Dedication

This Thesis is dedicated to the memory of my parents, may their souls rest in peace.

To my beloved husband Chikh CHENTIR.

My family KEDRI and family in law CHENTIR.

To my lovely kids Rania, Roya, Moussa, Haroune and Achraf.

My close friends

To my partner and best friend Amina.

And everyone who was missed by my pen but never missed by my heart

Ismahane

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All praise is due to Allah, the Most Gracious, the Most Merciful

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To our darling husbands and our children , all we can say is to express our deep gratitude and love for them.

Perhaps, we forgot someone ... so, just in case: Thank You to Whom it Concerns!

Abstract

Our fears do not come vain, they are dependent on instinctive responses, they are shaped by our societies and cultures which teach people when to fear and how much to fear, whether it is in the form of neurotic anxiety or supernatural terror. The concepts of fear and trauma have played a significant role in modern literature. These concepts are widely known in the Freudian “Psychoanalysis Theory”. This comparative study deals with the concept of fear in Aboulela’s *‘Minaret’* and Morrison’s *‘Beloved’*. It aims mainly at finding the similarities and the differences in the use of this concept and mainly how the protagonists reject fear in both novels using Freud’s Defence Mechanisms. Also, it includes a feminist reading of the use of this concept in both works. This dissertation is divided into three chapters: Chapter one stands as a theoretical layout for the study. It provides a concise overview of the image of the Black and Muslim women in the 20th century while chapters two.

Keywords: Fear, trauma, psychoanalysis, defence mechanisms, rejection

ملخص البحث

مخاوفنا لم تأتي عبثاً ، إنها تعتمد على الاستجابات الغريزية، بل وثقافتنا التي تعلم الناس متى يخافون وشدة هذا الخوف، سواء كان ذلك في شكل قلق عصبي أو رعب خارق . لعب مفهوم الخوف دوراً مهماً في الأدب الحديث. وهذا المفهوم معروف على نطاق واسع في «نظرية التحليل النفسي» الفرويدية. تتناول هذه الدراسة مقارنة مفهوم الخوف في «الحبيبية» لموريسون و «المئذنة» لأبو علا تهدف بشكل أساسي إلى إيجاد أوجه التشابه والاختلاف في استخدام هذا المفهوم وكيف يرفض الأبطال الخوف في كلتا الروايتين باستخدام آليات الدفاع لفرويد. كما أنه يتضمن قراءة نسوية لاستخدام هذا المفهوم في كلا العملين. تنقسم هذه الأطروحة إلى ثلاثة فصول: الفصل الأول يقف كتخطيط نظري للدراسة. يقدم نظرة عامة موجزة على صورة السود والمسلمين في القرن العشرين بينما تم تخصيص الفصلين الثاني والثالث لتحليل الشركة من خلال قراءة نفسية لكلا العملين. إنها الجزء العملي الذي تناول القراءة النسوية لمفهوم الخوف وتحليل استخداماته وسبل علاجه

الكلمات المفتاحية :

الخوف , الصدمة , علم النفس التحليلي ,اليات الدفاع , رفض

Table of Contents

Contents

Dedications	i
Acknowledgement	ii
Abstract	iii
ملخص	iv
Table of Contents	v
General Introduction	1
Chapter One: The Image of Muslim-Sudanese Women in Britain and Black American Women in USA in the 20th Century	3
Introduction	3
1.1. The Image of Sudanese Muslim women in the 20th century	3
1.2. The Image of Black American women in the 20th century	5
1.3. Similarities and Differences between both Images	6
Conclusion	7
Chapter Two: A Psychoanalysis Overview on the Concepts of Fear & Trauma	8
Introduction	8
2.1. The concept of Trauma: An overview	8
2.1.1. Definition: causes, effects and types	8
2.1.2. Caruth Trauma Theory in Literature	9
2.2. The Concept of Fear: An overview	11
2.2.1 Definition: causes, effects and types	11
2.3. Interrelation between Fear and Trauma	13
2.4. Defense mechanism to reject Fear	13
2.4.1. Repression and Suppression	14
2.4.2. Denial	14
2.4.3. Identificatin	14
2.4.4 Displacement	15
2.4.5 Sublimation	15
2.4.6. Projection	15
2.4.7 Intellectualization	15
2.4.8. Rationalisation	15
2.4.9. Regression	15
2.4.10. Reaction formation	16

2.4.11. Other Defence Mechanism	16
Conclusion	17
Chapter Three: A Psychoanalysis of the Concepts of Fear, Trauma and Defence Mechanism in <i>Minaret</i> and <i>Beloved</i>	19
Introduction	19
3.1. Fear and trauma in <i>Minaret</i>	19
3.2. Nadjwa's defence mechanism to reject fear	22
3.2.1. Suppression and Repression	22
3.2.2. Denial	23
3.2.3. Displacement	23
3.2.4. Reaction formation	23
3.2.5. Intellectualization	23
3.3. Fear and trauma in <i>Beloved</i>	25
3.4. Sethe's defence mechanism to reject fear	27
3.4.1. Repression	27
3.4.2. Identification	28
3.4.3. Projection	29
3.4.4. Denial	29
3.4.5. Submission	30
3.4.6. Depression	30
3.4.7. Suppression	30
3.4.8. Reaction formation	31
3.4.9. Intellectualization	31
3.4.10. Displacement	31
Conclusion	31
General Conclusion	32
Works Cited	34

General Introduction

Novels have had a high value in both American and Sudanese literature, especially in the late 19th and the beginning of the 20th centuries. It is more accessible to different categories of readers. The writers Leila Aboulela and Toni Morrison use this genre to portray various social, economic, and feminist issues in their societies. They use female protagonists and focus on a special moment in the life of each character, and how it changes their thoughts and views towards life. In the modern novel, Robert Foster Bennet expresses that: “It is not rejection itself that people fear; it is the possible consequences of rejection. Preparing to accept those consequences and viewing rejection as a learning experience that will bring you closer to success, will not only help you to conquer the fear of rejection, but help you to appreciate rejection itself”. Also Joseph Nowinski reinforces in his book *The Tender Heart Conquering Your Insecurity* that:

“Insecurity refers to a profound sense of self-doubt—a deep feeling of uncertainty about our basic worth and our place in the world. Insecurity is associated with chronic self-consciousness, along with a chronic lack of confidence in ourselves and anxiety about our relationships. The insecure man or woman lives in constant fear of rejection and a deep uncertainty about whether his or her own feelings and desires are legitimate” (23)

This dissertation is a comparative study between ‘*Minaret*’ by the Sudanese writer Leila Aboulela and ‘*Beloved*’ by the American writer Toni Morrison. It investigates the concept of Fear and Trauma and how they are used by each writer in each of these works, linking from the form to the content.

Helps researchers and students to trace the transformations of literary texts across time and space, and to analyze the different writing styles of the authors. The aim of this dissertation is to provide a review of the concept of fear in literature through comparing and contrasting two novels from different backgrounds and to show how people use defence mechanisms to reject oppressive situations.

The two novels are considered as feminist works, where defence mechanisms are used to reject fear and substitute it with strength and resistance by Black and Muslim women

In this research paper we hypothesize that women who are suffering, not only because of their religious belongings but rather of their skin colour. Leila Aboulela and Toni Morrison spotlight fear to serve the same feminist goal that is to liberate Sudanese Muslim and African

American women and make them aware about their situation. Also, we hypothesize that there are similarities in the way Leila Aboulela and Toni Morrison express fear since they both use it in a realistic way.

In this comparative study, we attempt to answer the following questions:

- 1- What types of fear are portrayed in the two novels and how they are expressed?
- 2- How does the protagonists' traumatic experience reshape their self concept
- 3- What defence mechanisms are used by female protagonists to reject fear in both novels?

The main objectives of this comparative study between the two novels are:

1. To review the concept of fear and its use in modern novels.
2. To compare and contrast the fear of the protagonists in the novels.
3. To conduct a feminist investigation view to the concept of fear in the two novels.
4. To analyse the way fear is used by the two authors in terms of form and content.

To answer the questions raised in this study, we subscribe to the comparative approach in order to compare and contrast how authors deal with the concept of fear in the two novels through the protagonists. In our comparison and analysis, we are going to refer Psychoanalysis theory mainly to Freud's Defence Mechanisms through which we see how the protagonists reject fear in both novels.

This dissertation is divided into 3 chapters. Chapter one stands as a theoretical layout for the study. It provides a concise overview on the image of the Muslim and Black women in the 20th century while chapters two and three are devoted to the analysis of the corpora through a psychological reading of both works.

This thesis will help students and researchers with a detailed study about both novels and to spotlight on English novels by Muslim writers to be introduced in the syllabi of literature in EFL pedagogical situation, it also aims to bring out new discussions and further research about this term and its significant use in the field of literature.

On this basis, the main aim of this study is to prove how fear plays a very significant role in contemporary novels.

CHAPTER ONE

The Image of Muslim-Sudanese Women in Britain and Black American Women in USA in the 20th Century

Chapter One: The Image of Muslim-Sudanese Women in Britain and Black American Women in USA in the 20th Century

Introduction

This thesis is a comparative study of two novel writers: Leila Aboulela and Toni Morrison. We examine how the two authors use the novel genre to have interaction with inside the fear of rejection of their communities. The geographical and cultural distances that separate Leila Aboulela and Toni Morrison do now no longer avert their closeness and connectedness in the literary field. The ground on which those writers meet is their resistance against racism, oppression, dispossession and displacement even though every act consistent with the needs of the society to which they belong. This chapter focuses on the general image of women in both British and American societies.

1.2. The image of Sudanese Muslim women in 20th century

The Republic of Sudan used to be under the rule of the British in the African colony. Sudan gained independence in 1956, it is characterized by diverse ethnic (Arab, black African including Sur, Beja and Sallata), cultural and religious realities (Muslim, Christian and folk religion); this diversity has resulted in inequality, instability and poor status for Sudanese Muslim women. In addition to large numbers of refugees fleeing war zones, famine and prosecution, Sudanese Muslim women including voluntary immigrants who have moved to the United Kingdom in search of better opportunities. This community is constantly affected by the political and economic situation in Sudan. As a result of the Second Civil War in the Sudan, the situation of women became a matter of concern. There was a difference between the status of women in the country, that is Sudanese women from Southern Sudan and women from Northern Sudan.

Sudanese women have suffered a lot in the past decades from injustice, marginalization and deprivation of liberty. They resist the systemic racism, classism and sexism that engulfed the country from North to South, West to East.

Notwithstanding the insurmountable obstacles imposed by military dictatorships and wrong beliefs and oppression from society on the people in general and Sudanese women in particular, they do not remain idle. These women soon recognize that they are on the cusp of challenging oppression, but they do not give up, they work to reclaim their independence,

eradicate women's oppression and restore their rights. Women's federations and trade unions are founded, the Sudanese women's voice has become heard both inside and beyond Sudan. Besides, they were given the freedom to run for elections, vote and to be elected. Finally, Sudanese women's social and political conditions have improved in recent years.

In addition to what the Sudanese women suffered in their country, we witness their suffering as immigrants as well, severely and cruelly, they face the difficult refugee conditions abroad. Britain is no exception for they women immigrants suffer there for being Muslim Black Sudanese Women.

Sudanese refugee Sarah Sharaf El-Din at a seminar for the International Organization for Migration in Bristol expresses her suffering. She is a Sudanese journalist, who lives in luxury and had a chauffeur and a housekeeper, and works as a political editor for a newspaper there. However, because of her journalistic work, she feels that she is being watched and threatened by the government, which forces her to flee her country and seeks refuge in Britain in 2015.

About her experience, Sarah told *Immiger News*: "Things were not looking at their best in the first year". After arriving in the UK, she had have a mixture of positive and negative experiences. She was yelled at the airport by some, while others helped her and were kind to her. She spent the first few months in a hostel for asylum seeker before settling in Bristol, where there was a small Sudanese community.

Moving to Britain came as a shock to Sarah at first, as she did not want to leave her country. Starting over is difficult because: " nobody thought I was a famous journalist, I had a job, an apartment and a dignity". She said the reactions from some people in the UK had been painful, because they had preconceptions about fleeing refugees. Journalist Sarah was nothing but the suffering of a Sudanese Muslim women among the endless numbers of women who lived under pressure and are subjected to persecution.

Kandiyoti provides critique for the predominant approach in tackling issues of inequalities in non western societies, and the attempt made by Muslim feminists to read the religion differently and progressively. She states that:

“Muslim feminists attempting a progressive reading of the Qura’n, and the Hadith, along with a few radicals who argue that Islam is intrinsically patriarchal and inimical to women’s rights. This tendency has produced a rather paradoxical convergence between western orientalists whose ahistorical and ethnocentric depictions of Muslim societies have been the subject of an

extensive critique and Muslim feminists and scholars with a genuine interest in radical change'. (Kandiyoti 1)

Every year, many Sudanese women escape to the UK. In this society, women and religion are considered to be a cursed couple, and here the mysterious conflicts begin as a Muslim woman in a country that accuses them of any problem.

1.1. The image of Black American Women in 20th Century

The field of Black women's history has produced a great deal of scholarship over the last century. This has been due to the fact that African American women have had to tackle with the issues of freedom and national context during this period. This is an important time in American history, when African American men gain citizenship rights and a political

empowerment open to them. But this era of desire is short-lived: as W.E.B said Du Bois says: "The slaves went free; stood a brief moment in the sun; then moved back again toward slavery" (1935.30) Indeed, black Americans experience a period of increasing threat to their economic, social and political circumstances in the early the twentieth century. There have been many changes in the lives of African American women over the past century, but these changes have not been continuous. Rather, the century can be divided into three different eras:

The first era refers to the years from 1900 to 1915, during the early years of the 20th century, most black women live and work as farmers or farm labourers. Unskilled labour and service work is significant because they have no home, little or no education, no financial means to leave the South and are considered inferior and impossible. Still had no alternative to be child-nurses for white families They were either the only breadwinners in their households or they contributed to the family income. Before the Civil War, African American women were victims of sexual exploitation and threats by white male employers. After the Civil War, when they were no longer protected by men, they developed various strategies to deal with this problem. Wells says that by the age of 24, a woman should have been married, had a child, and been in the process of becoming pregnant. She wasn't, so she was the subject of vicious rumors. "(1995 114) In addition, they face the problem of raising children in the context of economic and sexual domination.

The second era in American history refers to the years from 1916 to 1964, people move to cities and change the way they live. The worsening political and social conditions in the South were a major factor in the extraordinary migration of African American women. But it seems

that migration is related to economic factors. Northern businesses in many industries have a lot of demand for their products and so they need a lot of workers. After the end of the war, new immigration laws have been put into place. These laws limit the number of people who can come into the country. Racial tensions rise in the 1930s as unemployment increased, especially in the North. This led to a decrease in black migration during this period. In 1940, there are many black groups living in some of the Northern cities. Newspapers in the South offer information about housing, jobs, and social conditions. In 1943, the honest employment regulations seem to have helped improve these conditions.

The last era is from 1965 to 1999. Black civil rights and employees start a new era of progress in regards to racial inequality and discrimination. Black feminist organizations of the 1960s developed separately in response to the specific challenges they face, such as being ignored by the majority of the women's movement. Their history emerges as an interesting and unique area in the early 1970s, the heart of the women's rights movement, when colleges and universities establish women's studies programs and courses. For most of the 20th century, Black feminists formulated their politics within established organizations, fighting sexism and other forms of discrimination while also battling racial capitalism and white supremacy. They maintain an internationalist perspective and consider themselves as members of a black diaspora that is oppressed and exploited. After liberation in 1865, black women ran outside the house, fighting for their dignity, while decorating their own safety technology with learning and web painting during the 20th century, African Americans move from attracting attention in southern agriculture to a great variety of homes and professions. The discrimination in schooling between black and white Americans decreased significantly. The development in the sector wars went through a series of short periods of rapid growth and periods of stagnation. The company's profits are due to the movement of black employees and specific antidiscrimination initiatives. Finally, it must be said that the development of this century ended with th sizable gaps ultimate among African and white American ladies. This evaluation has discovered that those ladies believed in self-assist and resorted to their personal electricity to higher their conditions. They taken into consideration it their responsibility to show that, via combating in opposition to discrimination and injustice.

1.3. Similarities and differences between both image

It is undeniable that both Muslim Sudanese and African American women ones Are often raised in conservative ways, lack of political and economic power and the institutional racism and sexism of their times. Civil wars affect them continuing their struggle for dignity and

developing strategies to enhance their protection through education and community. However, during the twentieth century, African American women move from tremendous concentration in Southern agriculture to much greater diversity in residence and occupation. Schooling differentials between blacks and whites fell sharply, as well. The progress during the world wars is punctuated by periods of rapid gain and periods of stagnation. The rapid gains are attributable to actions on the part of black women workers (especially migration) and specific antidiscrimination policy initiatives. While, the fact that Sudan is a conservative country that means is restricted by religion, customs and traditions , the poor living conditions and instability due to the civil war, it leads to flight and asylum to Britain to escape persecution and serious harm in search of stability and the illusion of freedom. Here they find themselves living in diaspora and loss of identity.

Conclusion

Finally, we note that this century end with considerable gaps remaining between Muslim Sudanese women and African American ones and their societies of asylum. This analysis has revealed that these women believe in self-help and resorted to their own energy to better their situations. They consider it their duty to prove that, through fighting against discrimination and injustice.

CHAPTER TWO

A Psychoanalysis Overview on the Concepts of Fear & Trauma

Chapter Two: A Psychoanalysis of the Concepts of Fear and Trauma

Introduction

The perspective on which we have decided to build our comparative analysis of Leila Aboulela and Toni Morrison's novels is psychoanalysis theory. This theory is important in the study of fear and trauma, and we will analyse the protagonist of both novels and to what extent they may differ, but what is important are the general features their work has in common.

2.1. The concept of Trauma: An overview

2.1.1. Definition: causes, effects and types

According to Dr.Chandan Dolakasharia, trauma is the emotional response to a deeply distressing or disturbing event like an accident, rape or natural disaster thatoverwhelms an individual's ability to cope, causes feelings of helplessness, diminishes their sense of self and their ability to feel a full range of emotions and experiences. It does not discriminate and it is pervasive throughout the world. A World Mental Health WMH survey conducted by the World Health Organisation WHO found that at least a third of the more than 125,000 people surveyed in 26 different countries had experienced trauma and the actual number is probably higher.

The main events that cause trauma are: bullying, harassment, physical, psychological, or sexual abuse, sexual assault, traffic collisions, childbirth, life threatening illnesses, sudden loss of a loved one, being attacked, being kidnapped, acts of terrorism, natural disasters and war.

The main traumatic events are bullying, harassment, physical, psychological or sexual abuse, sexual assault, traffic conflicts, childbirth, life-threatening illnesses, sudden loss of loved ones, attacks, kidnappings and terrorist acts. , Natural disasters and war.

Trauma can cause a wide range of emotions in different people, both immediately after the event and over the long term. They may feel overwhelmed, helpless, shocked, or have trouble processing what happened, as it can also cause physical symptoms. Trauma can have long-term effects on a person's overall health. If symptoms persist and do not decrease in severity, it may indicate that the trauma has progressed into a mental health disorder called post-traumatic stress disorder (PTSD) But there are some basic common symptoms The emotional signs are sadness, anger, denial, fear, and shame. These symptoms can lead to nightmares,

insomnia, difficult relationships, and emotional outbursts. Physical symptoms such as nausea, dizziness, changes in sleep patterns, changes in appetite, headaches, and gastrointestinal problems may occur, along with psychological disorders such as PTSD, depression, anxiety, and dissociative disorders.

According to the American Psychological Association (APA), there are several types of trauma including: Acute trauma. The later results from a single stressful or dangerous event. A other type is chronic trauma. It results from repeated and prolonged exposure to highly stressful events. Examples include cases of child abuse, bullying, or domestic violence. The third type is Complex trauma which results from exposure to multiple traumatic events. Secondary trauma, or vicarious trauma, is another form of trauma. With this form of trauma, a person develops trauma symptoms from close contact with someone who has experienced a traumatic event.

When symptoms last for more than a month and seriously affect a person's ability to function, the person may have PTSD. Some people with PTSD don't show any symptoms for months after the event itself. Some people find it difficult to cope with PTSD symptoms from a traumatic experience for the rest of their life. There is no need to talk to other people about the trauma if it is too difficult. Engaging with others can have a positive impact on mood and well-being. Some people feel a benefit from disclosing their trauma with people they trust. Others prefer writing to release their thoughts because it is a safer way to communicate, and it can help avoid potential risks of self-harm, suicide, or hurting another person.

Active coping is a key part of recovery. It enables a person to accept the impact of the event they have experienced and take action to improve their situation. The following can help achieve this: learning about PTSD and understanding that an ongoing response is normal and that recovery takes time. Also, accepting that healing does not necessarily mean forgetting, but gradually feeling less bothered by the symptoms and having confidence in the ability to cope with the bad memories. In addition to doing some physical exercise, such as swimming, walking, or yoga, practicing relaxation, breathing, or meditation techniques and listening to quiet music or spending time in nature.

2.1.2. Caruth Trauma Theory in Literature

Trauma studies emerged in the 1990s, based on Freudian theory, to develop a model of trauma that imagines an extreme experience that challenges the limits of language and even

destroys meaning. In this trauma model, pain is unrepresentable. Many different models are quickly displacing the traditional model. A lot of scholarship has been devoted to examining the concept of trauma and its role in literature and society, such as Cathy Caruth, Shoshana Felman, and Geoffrey Hartman. The field of trauma studies is focused on the psychological trauma, its representation in language, and the role of memory in shaping individual and cultural identities. Trauma studies examine the impact of trauma in literature and society by analyzing its psychological, rhetorical, and cultural effects. Scholarship explores the complex psychological and social factors that impact an individual's comprehension of a traumatic experience and how such an experience shapes and is shaped by language.

Literature and trauma appear to be closely related, but Cathy Caruth believes they are inextricably linked. She believes that literature often has a lot to say about trauma, and we haven't yet fully understood it. She said, "The painful memories are not fully known, but she insists nonetheless." Literature can provide us with information that is beyond what we are able to remember or understand on our own. This can allow literature to communicate things that are difficult to understand or remember. Literary language is particularly good at transmitting complex ideas.

Caruth argues that a traumatic experience is not the property of an individual or group, so its effects are never captured by direct reference. Trauma can be seen in literary language with its figurative language, speech gaps, and linguistic peculiarities. She viewed trauma as an event that shattered identity and was outside the normal memory and narrative representation of people. Fragmentation and dissociation are seen as the immediate cause of injury. A traumatic experience can lead to a level of fear that destroys the ability to comprehend and code it linguistically. The experience seems like there is a tumor in one's consciousness that is hurting the self. The traumatic experience has a negative effect on the person's sense of consciousness and memory, which prevents the person from integrating the past into a coherent life narrative. This model takes into account the suffering of animals.

Caruth believes that trauma is not only located in the original violent or traumatic event in an individual's past, but also exists in the way it is not acknowledged or remembered - it often returns to haunt them later on. Trauma creates a paradox in our consciousness and in our language- the wish to understand the past, but the impossibility of doing so, as well as the crisis in the traumatic story between the threat of death and survival. Caruth says that the traumatic experience that is so powerful and overwhelming that it goes beyond the psychological aspects of suffering can in fact take a long time to surface. Since traumatic experience enters the psyche in a way that differs from normal

experience, it creates an unusual memory that resists normal storytelling. This process makes it difficult for people to remember the event in a logical way. Literature can teach us a lot by way of texts, which is why it is so important.

2.2. The Concept of Fear: An overview

2.2.1. Definition: causes, effects and types

According to *very well mind*, fear is a natural, powerful, and primitive human emotion. It involves a universal biochemical response as well as a high individual emotional response. Fear alerts us to the presence of danger or the threat of harm, whether that danger is physical or psychological. Sometimes fear stems from real threats, but it can also originate from imagined dangers. Fear can also be a symptom of some mental health conditions including panic disorder, social anxiety disorder, phobias, and post-traumatic stress disorder (PTSD).

The emotional response to fear, on the other hand, is highly personalized. Because fear involves some of the same chemical reactions in our brains that positive emotions like happiness and excitement do, feeling fear under certain circumstances can be seen as fun, like when you watch scary movies.

Although the physical reaction is the same, the experience of fear may be perceived as either positive or negative, depending on the person. Each person may experience fear differently, but some of the common signs and symptoms include: Chest pain, Chills, Dry mouth, Nausea, Rapid heartbeat, Shortness of breath, Sweating, Trembling, Upset stomach. In addition to the physical symptoms of fear, people may experience psychological symptoms of being overwhelmed, upset, feeling out of control, or a sense of impending death.

Fear is complex. Some fears may be a result of experiences or trauma, while others may represent a fear of something else entirely, such as a loss of control. Still, other fears may occur because they cause physical symptoms, such as being afraid of heights because they make you feel dizzy and sick to your stomach. Generally, people feel afraid of certain specific objects or situations (spiders (arachnophobia), snakes, heights (acrophobia), flying, etc), future events, imagined events, real environmental dangers, the unknown.

Certain fears tend to be innate and may be evolutionarily influenced because they aid in survival. Others are learned and are connected to associations or traumatic experiences. Some of the different types of anxiety disorders that are characterized by fear include: Agoraphobia,

Generalized anxiety disorder ,Panic disorder, Post-traumatic stress disorder(PTSD),Separation anxiety disorder ,Social anxiety disorder ,Specific phobia ,Social anxiety disorder

2.3. Interrelation between Fear and Trauma

Polaris Gonzalez, BA1 and Karen G. Martinez, MD, MSc2 say that the expression conditioning and regulation of fear have been implicated in the development of all of the symptoms of PTSD (Figure 1). These fear processes have a direct relationship with stress responses as the traumatic experience starts a cascade in which fear circuits and the HPA axis are affected. Experimental and clinical measures of fear can be used to help in the understanding of how a stressful situation can lead to pathology and also serve in the development of better screening and treatment for PTSD patients.

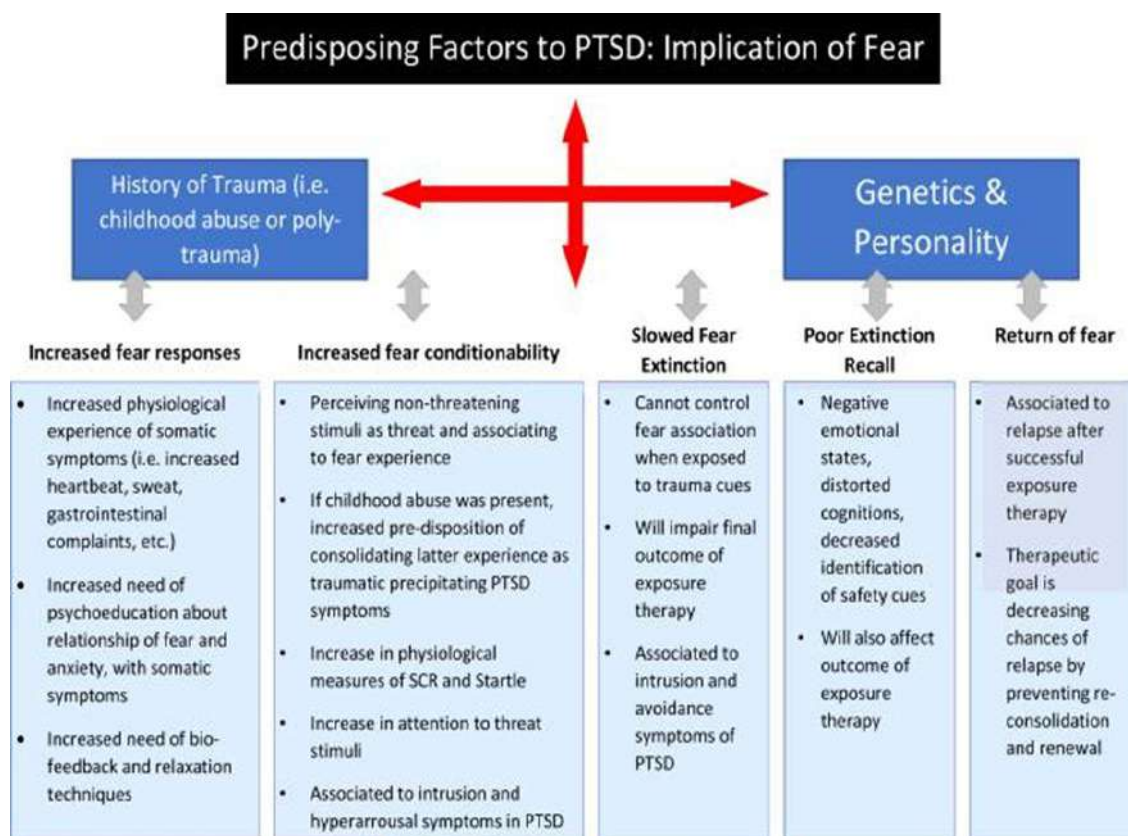


Figure 1: Predisposing factors related to increased experience of fear in PTSD and their implications for treatment :Predisposing factors are a key to altering an individual's resiliency. Not only are genetic variances accountable for psychopathology, but environmental experiences can either awaken or alter genetic behavior leading to psychopathology. In the development of PTSD, fear plays a crucial role.

Source: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4255725/>

Polaris Gonzalez, BA1 and Karen G. Martinez, MD, MSc2 view that the most common pathological manifestation of fear is posttraumatic stress disorder (PTSD). Developing PTSD is closely related with predisposing factors such as genes and early traumatic experiences. In PTSD, enhanced fear learning and poor extinction are common. Fear is manifested through autonomic responses and persistent memories of the traumatic event. The current review evaluates the role of fear and stress in the course of PTSD. Findings on fear learning and extinction are presented in order to guide future treatments for patients with PTSD.

The diagnosis of PTSD describes the cluster of symptoms that emerge after exposure to actual or threatened death, serious injury or sexual violence. The person then develops intrusion symptoms associated with the trauma such as intrusive memories, distressing dreams, flashbacks or distress or physiological reactions upon exposure to cues of the trauma. There is also the avoidance of the reminders of the trauma, alterations in memories or mood associated with the trauma and marked alterations in physiological arousal and reactivity. PTSD is a serious problem in certain samples such as war veterans, emergency medical personnel and survivors of rape. A sentence showing that rape is important traumatic for writers Exposure to stress can lead to different psychiatric manifestations depending on the individual. Generally, Stress and fear, in response to actual or possible threat, enhances the possibility of forming trauma-related memories leading to PTSD. Excessive fear responses in PTSD can be seen as physiological reactions to trauma cues and alterations in arousal and reactivity increasing fear conditioning capacity. Predisposing factors such as suffering childhood abuse increases risk of fear conditioning, renewal, and reconsolidation.

Finally, fear and anxiety are a normal response to trauma. For most people, this fear will extinguish over time. For some, usually due to avoidance, the fear does not extinguish. PTSD can be conceptualized as a disorder of extinction. Fear structures contain information about the feared stimuli, the fear responses and the meaning.

2.4. Defence mechanism to reject fear

Most notably used by Sigmund Freud in his psychoanalytic theory, a defence mechanism is a tactic developed by the ego to protect against anxiety. Defence mechanisms are thought to safeguard the mind against feelings and thoughts that are too hard for the conscious mind to cope with. In some instances, defence mechanisms are thought to keep inappropriate or unwanted thoughts and impulses from entering the conscious mind. In Sigmund Freud's model of personality, the ego is the aspect of personality that deals with reality. While doing

this, the ego also has to cope with the conflicting demands of the id and the superego. The id is the part of personality that seeks to fulfill all wants, needs and impulses. It is the most basic, primal part of our personalities and does not consider things such as the social appropriateness, morality, or even reality of fulfilling our wants and needs. The superego tries to get the ego to act in an idealistic and moral manner. This part of personality is made up of all of the internalized morals and values we acquire from our parents, other family members, religious influences and society.

In order to deal with fear, Freud believes that defence mechanisms help protect the ego from the conflicts created by the id, superego and reality. So what happens when the ego cannot deal with the demands of our desires, the constraints of reality and our own moral standards? According to Freud, fear is an unpleasant inner state that people seek to avoid. Fear acts as a signal to the ego that things are not going the way they should. As a result, the ego then employs some sort of defence mechanism to help reduce these feelings of fear. Here are some different defence mechanisms:

2.4.1. Repression and Suppression: Repression acts to keep information out of conscious awareness. However, these memories do not just disappear; they continue to influence our behaviour. For example, a person who has repressed memories of abuse suffered as a child may later have difficulty forming relationships. Sometimes a person might do this consciously by forcing the unwanted information out of her /his awareness, which is known as suppression. In most cases, however, this removal of fear-provoking memories from awareness is believed to occur unconsciously.

2.4.2. Denial: It is probably one of the best-known defense mechanisms, used often to describe situations in which people seem unable to face reality or admit an obvious truth (e.g., "He's in denial"). It is an outright refusal to admit or recognize that something has occurred or is currently occurring. While it may temporarily shield person from anxiety or pain, denial also requires a substantial investment of energy. Because of this, other defences are also used to keep these unacceptable feelings from conscious awareness. In many cases, there might be overwhelming evidence that something is true, yet the person will continue to deny its existence or truth because it is too uncomfortable to face.

2.4.3. Identification: Anna Freud explains that the defence mechanism, identification with the aggressor, is a combination of two mechanisms that are identification and projection and it mainly implies that "[b]y impersonating the aggressor, assuming his attributes or imitating his

aggressions, [the individual] transforms himself from being the person threatened into the person who makes the threat.” (113).

2.4.4. Displacement: It involves taking out our frustrations, feelings and impulses on people or objects that are less threatening. For example, when a person has a really bad day at work and then goes home and takes out his/her frustration with family and friends. Then he /she has experienced the ego defence mechanism of displacement.

2.4.5. Sublimation: It allows a person to act out unacceptable impulses by converting these behaviours into a more acceptable form. For example, a person experiencing extreme anger might take up kick-boxing as a means of venting frustration. Freud believes that sublimation was a sign of maturity that allows people to function normally in socially acceptable ways.

2.4.6. Projection: It is a defence mechanism that involves taking unacceptable qualities or feelings and ascribing them to other people. For example, if a person has a strong dislike for someone, he /she might instead believe that they do not like him/her. It works by allowing the expression of the desire or impulse, but in a way that the ego cannot recognize, therefore reducing fear. According to Baumeister et. al, “projection can be seen as defensive if perceiving the threatening trait in others helps the individual in some way to avoid recognizing it in himself or herself.” (1090).

2.4.7. Intellectualization: It works to reduce fear by thinking about events in a cold and clinical way. This defence mechanism allows a person to avoid thinking about the stressful, emotional aspect of the situation and instead focus only on the intellectual component. For example, a person who has just been diagnosed with a terminal illness might focus on learning everything about the disease in order to avoid distress and remain distant from the reality of the situation and their feelings about it.

2.4.8. Rationalization: It involves explaining an unacceptable behaviour or feeling in a rational or logical manner, avoiding the true reasons for the behaviour. For example, a student might blame a poor exam score on the instructor rather than their own lack of preparation. It not only prevents fear, but it may also protect self-esteem and self-concept. When trying to explain success or failure, people tend to attribute achievement to their own qualities and skills while failures are blamed on other people or outside forces.

2.4.9. Regression: When confronted by stressful events, people sometimes abandon coping strategies and revert to patterns of behaviour used earlier in development. Anna Freud calls

this defence mechanism regression, suggesting that people act out behaviors from the stage of psychosexual development in which they are fixated. For example, an individual fixated at an earlier developmental stage might cry or sulk upon hearing unpleasant news. According to Freud, behaviors associated with regression can vary greatly depending upon which stage at which the person is fixated. For example, an individual fixated at the oral stage might begin eating or smoking excessively, or might become very verbally aggressive. A fixation at the anal stage might result in excessive tidiness or messiness.

2.4.10. Reaction Formation: It reduces fear by taking up the opposite feeling, impulse, or behaviour. For example, an individual would be treating someone he/she strongly dislikes in an excessively friendly manner in order to hide his/her true feelings. According to Freud, they are using reaction formation as a defence mechanism to hide their true feelings by behaving in the exact opposite manner.

2.4.11. Other Defence Mechanisms

Since Freud first describe the original defence mechanisms, other researchers have continued to describe other methods of reducing anxiety. Some of these defence mechanisms include:

Acting out: Coping with stress by engaging in actions rather than acknowledging and bearing certain feelings. For example, instead of saying someone is angry with them, he/she might yell at them or throw something against the wall.

Aim inhibition: Accepting a modified form of their original goal. An example of this would be becoming a high school basketball coach rather than a professional athlete.

Altruism: Satisfying internal needs through helping others. For example, someone recovering from substance use might volunteer to help other people in recovery as a way to deal with drug cravings.

Avoidance: Refusing to deal with or encounter unpleasant objects or situations. For example, rather than discuss a problem with someone, simply start avoiding it so you do not have to deal with the issue.

Compensation: Overachieving in one area to compensate for failures in another. For example, someone who feels insecure academically might compensate by excelling in athletics.

Dissociation: Becoming separated or removed from an experience. When dealing with something stressful, for example, someone might mentally and emotionally disengage himself / herself from the situation.

Fantasy: Avoiding reality by retreating to a safe place within mind. When something in life is causing fear, retreat to inner world where the cause of the stress cannot harm persons.

Humour: Pointing out the funny or ironic aspects of a situation. An example of this might be cracking a joke in a stressful or traumatic situation.

Passive-aggression: Indirectly expressing anger. Instead of telling someone that he/she is upset, give him/her the silent treatment.

Undoing: Trying to make up for what someone feels inappropriate thoughts, feelings, or behaviour. For example, if you hurt someone's feelings, you might offer to do something nice for them in order to assuage your anxiety or guilt.

While defense mechanisms are often thought of as negative reactions, we all need them to temporarily ease stress and protect self-esteem during critical times, allowing us to focus on what is necessary at the moment.

Some of these defenses can be more helpful than others. For example, utilizing humor to overcome a stressful, anxiety-provoking situation can actually be an adaptive defense mechanism.

There are many different types of defence mechanisms that can be used to protect the ego from anxiety. Some of these can be healthier and more helpful than others.

Conclusion

Fear is a response to an event, while trauma is the event itself. Trauma is one of the most important themes of contemporary literature. The field of Trauma Studies emerged with bearings to Freud's psychoanalytic theory of trauma. A later model of trauma pioneered by Cathy Caruth. In the 1990s, Cathy Caruth, Shoshana Felman, and Geoffrey Hartman led a flood of inquiry into the concept of trauma and its function in literature and society. The concept of trauma as an unrepresentable event that showed the fundamental contradictions within language and experience was promoted during this first wave of criticism.

The interrelationships between psychology and literature; Freudian and Caruthian theory relating to the interaction of the psychic system; Identity, ego, and subconscious and their relationship to literature and language .also the use of Anna Freud's article and theory related to human behavior and defence mechanisms for a better interpretation of some actions and behaviors of the main characters. Main Defence Mechanisms.

CHAPTER THREE

A Psychoanalysis of the Concepts of

Fear, Trauma and Defence

Mechanism in

Minaret and Beloved

Chapter Three: A Psychoanalysis of the Concepts of Fear, Trauma and Defence Mechanism in *Minaret* and *Beloved*

Introduction

Psychoanalysis and particularly Sigmund Freud's psychoanalytic approach and Caruth's Theory of Trauma hold a place in literature. They provide both the reader and the critic opportunity to analyse the characters in literature by delving deeper into their psyche and finding out the main cause of their abnormal behaviour. They help them comprehend the motif behind the characters actions as well as how they create defence mechanism. Therefore, in this chapter we interpret both novels *Minaret* and *Beloved* and using a psychological approach, and explain that characters wanted to feel love and interest as Schapiro states that "if from the earliest years on, one's fundamental need to be recognized and affirmed as a human subject is denied, that need can take on fantastic and destructive proportion in the inner world" (Schapiro 209).

3.1. Fear and trauma in *Minaret*

Several works have emerged as instances of trauma fiction in the last two decades. The novel *Minaret* (2005) sifts through the intriguing chain of events leading up to Najwa, the daughter of a wealthy Sudanese minister, falling from favour and her desperate attempts to survive psychologically .

This work of fiction portrays a unique perspective of the diverse effects of unhappiness on an individual's mind resulting from successive events of social and cultural shocks and the quest to prove core self identity , wound healing and reshaping the identity of the traumatized individual.

Minaret is a story about migration, Islamic religious and spiritual struggles, and exile in Britain. In the novel, Aboulela presents a devout Muslim woman as the protagonist, Najwa, who shows an ever-present awareness of her religious identity. In other words, she knows herself deeply as a Muslim and both consciously and unconsciously live as a Muslim. Najwa, a Sudanese Muslim woman forced into exile in Britain, negotiates her past as an aristocratic, secular, Westernized woman living in Sudan, and her present, as a practicing Muslim wearing the veil.

Minaret by Aboulela (2005) has been known as a novel on personal and individual trauma .moves between 1984 and 2004 chronicling Najwa’s pre-exile and post-exile attitudes towards the people around her .

The novel plots two parallel narratives of an upper class Sudanese girl, Najwa who experiences the trauma of exile in her youth.

The first plot narrates the story of Najwa, the spoilt and ignorant Westernised university girl whose luxurious life relies on her father’s controversial political career. Najwa cherishes Westernised high-profile parties and enjoys companionship with her peers and has vague thoughts about women beyond her social circle, The other, is that of a deserted and exiled Najwa who works as a maid to an upper class family in London.

As defined by Cathy Caruth (1996), “psychic trauma is a wound inflicted upon the mind that breaks the victim’s experience of time, self and the world and that causes great emotional anguish in the individual” (p. 3-4) , this idea confirms the agency of the protagonist Najwa, who abandons her search for romantic love entirely in favor of spiritual fulfillment.

Between 1984-5, the first portion of the story takes place in Khartoum. It depicts Najwa's existence before the coup of 1985, which will surely change her life and that of her family. Najwa's twin brother Omar, who later becomes a drug addict and is imprisoned for murder in a drug business incident, dies before the key event that changes the family's lives.

Due to the 1985 coup, the change in Najwa's life began, one tragedy after another, starting with the execution of her father , this is where post-traumatic stress disorder (PTSD) appears. Najwa describes this trauma as follows :

There are all kinds of pain, degrees of falling. In our first weeks in London we sensed the ground tremble beneath us. When Baba was found guilty we broke down, the flat filling with people, Mama crying, Omar banging the door, staying out all night. When Baba was hanged, the earth we were standing split open and we tumbled down and that tumbling had no end, it seemed to have no end, as if we would fall and fall for eternity without ever landing. As if this was our punishment, a bottomless pit, the roar of each other’s screams. We became unfamiliar to each other simply because we had not seen each other

fall before. (Aboulela 61)

From this quote, we understand that Najwa, after the execution of her father, goes through stages of grief as sadness, depression, frustration, fear and yearning for safety, which she was living before. she has never lived in tragedy.

After that the rest of the family takes the plane and They traveled to London, where they are unaware of what the exile hides for them.

The concepts of latency, pathology, dissociation, and infection are central to the first or traditional Freudian trauma model that suggests trauma is an unrepresentable event that fundamentally fragments the psyche, along the lines of self-loss, grieving, and a shattered identity was deduced expressly from the passage: “I’ve come down in the world. I’ve slid to a place where the ceiling is low and there isn’t much room to move” (Aboulela 1). This was further demonstrated when Najwa repudiated her origins: “How many times have I lied and said I am Eritrean or Somali?” (Aboulela 71) and “I become fragmented and deflated in discussions; I never know which point of view I support...I find myself agreeing with whoever is speaking or with the one I like best” (Aboulela 79). This the obvious trauma and confusion, they make Najwa unable to connect the stages of her life.

So Najwa feels alienated and isolated in both her detaching life in Sudan and her detaching life in London, which causes her to seek a deeper and more significant role in her life. Her identity crisis is disturbed, troubled, and puzzled. The identity dangling between the original and new, in a state of instability and identity crisis. Ninkovich defines identity crisis as:

a period of disorientation in which values and relationships once taken for granted are thrown into question. Questions of self adjustment that bedevil individuals caught up in an identity crisis like” who am I?” and “where do I belong? (Ninkovich 16).

Najwa eventually loses her virginity to Anwar, something she feels immensely guilty over and further separates her from her faith. Disappointed with Anwar, Najwa yearns for a simple life with a decent and kind person who embraces her and makes her feel safe in moments of weakness and fear from the world and society. In Tamer she sees these advantages, as the following line confirms:

There was a time when I craved pity, needed it but never got it. And there are nights when I want nothing else but someone to stroke my hair and feel sorry for me. Looking at him now, his nose swollen with flu, I think he could pity me, one day, at the right time, in the right place, he could give me the pity I've always wanted. (Aboulela 117-8)

Overwhelmed by guilty, Najwa justifies her sinful deed, fornication, by her feeling of detachedness of emptiness. She feels alone and empty, because of the tragic of traumatizing loss of her family members one after the other as she says in this line:

Who would care if I became pregnant, who would be scandalized? Auntie Eva, Anwar's flat mates. Omar would never know unless I wrote to him. Uncle Saleh was across the world. A few years back, getting pregnant would have shocked Khartoum society, given my father a heart attack, dealt a blow to my mother's marriage, and mild, modern Omar, instead of beating me, would have called me a slut. And now nothing, no one. This empty space was called freedom. (Aboulela 174-5).

What should be notes in this regard is that the Najwa's freedom in its new environment often lacks the traditional social support and safety network on which it was based in the environment of origin, so the burden of difficulties is heavier on her. Even when she feels that she needs out speak her grievance, she finds no one to communicate with. As a result, she is drowned by those disturbing idea alone.

This part, which is also the last, Najwa loses her job, which also means the end of her ties with Tamer, due to a confluence of events that sent her life back into the abyss of poverty and misery, with no way out.

The psychological depression of Najwa is merely mourning for her losses and misfortunes than melancholia as Freud (1959/1917) distinguishes when he says : "in mourning it is the world which has become poor and empty; in melancholia it is the ego itself" (246). Despite being highly depressed, Najwa blames the world around her and the "empty space called freedom "for her miseries rather than herself (Aboulela 174-5).

3.2. Nadjwa's defence mechanism to reject fear

3.2.1. Suppression and Repression

This is what we witness in the multiplicity and diversity of trauma that Najwa experiences. It results in a wide variety of defense mechanisms. Najwa's path toward trauma begins, with the military coup and the execution of a father that turned her life for the worse. A defense mechanism appears at this point. She believes that leaving her country means erasing the past and dark memories. The novel involves the heroine Najwa's suppression of her subconscious mind with the outside world.

3.2.2. Denial

The concept of denial is evident when she experiences a complete loss of identity. For Najwa, her enforced dispersal of self and consequent denial of origins “How many times have I lied and said I am Eritrean or Somali?” (Aboulela, 2005, p. 71). Manifests herself in questioning and lying about her origins as Sudanese mainly when she stults that she is Eritrean or Somali.

3.2.3. Displacement

“For the first time in my life, I disliked London and envied the English, so unperturbed and grounded, never displaced, never confused. For the first time, I was conscious of my shitty-coloured skin next to their placid paleness” (Aboulela 174), she unconsciously uses displacement to express her anger at the society's rejection, because of her skin colour. She relates the society's racist attitudes to her skin colour since she is not as white as they are.

3.2.4. Reaction formation

The concept of reaction formation is then introduced, she uses this defense mechanism to recognize how she feels, but she chooses to behave in the opposite manner of her instincts.

3.2.5. Intellectualization

Another example of defence mechanism portrayed in *Minaret*, is when Najwa chooses to remove all emotion from her romantic side and instead focus on a realistic one. This behaviour can be seen as intellectualization. It can also be read as an expression of the pragmatic realism that Najwa repeatedly propagates: “you have to be realistic about certain things” (Aboulela 268). Najwa goes to Hajj at the end of the story after receiving the check from Tamer's mother, Doctor Zainab (Aboulela. 165). She discovers that the amount on the check is

identical to the amount she lent Anwar received funding to pursue his education, which he never repaid (Aboulela 268)

By the end of the novel, when she loses her job and her lover, she still takes the path to rely on her faith and decides finally to go for a Hajj: "Najwa plans to go on Hajj" (Aboulela 272-274).

Najwa being born Muslim never realized her the importance religion and sanctity in Sudan but in London when Anwar refuses to marry her she becomes a devout Muslim ,hence the concept of sublimation functions to overcome her trauma and regain control of her life, Islam reshapes Najwa's existence. Therefore, Najwa's main and core identity is becoming a Muslim: "I feel that I am Sudanese but things changed for me when I left Khartoum. Then even while living here in London, I've changed. And now, like you, I just think of myself as a Muslim" (Aboulela110). She adopts Islam as a way of life in which she feels at ease Wearing the hijab is both a strength and a means of protecting her not only from male domination but also from her shattering "Without it, my nature is exposed" (Aboulela 186).

As a result, religion or being a Muslim plays a significant role in her life and She begins to define herself in this way: "I guess being a Muslim is my identity. ... I just think of myself as a Muslim" (Aboulela 110). She no longer sees herself as fragmented or isolated from her original country. Religion brings the country and family together: "a country that [is] a familiar, reassuring background, a static landscape on which to paint dreams. A country we could leave at any time, return to at any time and it would be there for us, solid, waiting" (Aboulela 165).

Minaret is a symbol of this worldwide Islam , and The elegance of Regent's Park mosque, stands prominently against the London skyline, that is exactly what she demonstrates : "The trees in the park across the road are scrubbed silver and brass. I look up and see the minaret of Regent's Park mosque visible above the trees" (Aboulela 1), That minaret serves as a compass for Najwa, ensuring she doesn't get lost in London's maze and tangle Najwa says: "We never get lost because we can see the minaret of the mosque and head home towards it", she says walking with Tamer (Aboulela 208).

London is a labyrinth for Najwa , Losing the closest and dearest persons to her even the men she falls in love with, the atheist Anwar in the beginning and the religious Tamer later, are unable to provide her with the new family she requires. In the midst of her exile's loneliness, she turns to religion, and Islam becomes the only solace for her sudden hardships and extreme

loneliness. She discovers a new calm and community as a result of her growing faith. The women's prayer gatherings, the hijab that covers her head, and the muezzin's voice provide her an unexpected capacity to deal with her daily troubles.

3.3. Fear and trauma in *Beloved*

“124 was spiteful. Full of a baby’s venom ”.(Morrison 3). This is the first line of the novel *Beloved* (1987). The number 124 is repeated a lot in this novel. It is the house number of Sethe and her children. It seems that it still harbors the bitter memories of her dead daughter and the past of her fearful life in slavery. In her novel, Toni Morrison tackles the darker aspects of life, including the murder of an innocent child, through the story of an escaped slave. After being held in slavery for years, Sethe emerges with her four children. They are all battered and demoralized, but they find hope together. From this mischievous starting point, the novel's characters fall victim to a series of emotional tragedies, leading to their collective psychological disintegration, as the twisted relationships between mother and daughter show the fractured effect of slavery on the human mind. And language, and intergenerational violence, is directly reflected by Sethe. This scene will connect the various threads of this analysis. We analyze the individual fear and trauma of the novel's characters, but we will present a detailed one from Sethe.

Following this event, the novel primarily focuses on the current state of Sethe’s. She boldly claims that “ it was Sethe who did it” (Morrison,130) leaves everyone in a state of shock”These hands belong to me. These my hands”(Morrison 141). However, what pushed her to do that is the past experiences of her life.As psychoanalytic theory states that our present behaviour is the direct result of our past experiences (Tyson 12), in sethe’s unconscious also, there are hidden painful experiences which she suffered at the hands of white masters during the time of slavery. Her present life and her consciousness are thus influenced by the fears and unresolved conflicts of her past what Caruth (1996) terms as “repeated flashbacks. She is an ex-slave woman for whom life at SweetHome was not easy to live. She was treated inhumanly by her owners. Although she succeeded in marrying a slave named Halle and bore three children, she was raped by the nephews of School teacher who treated her like an animal by heinously stealing her milk with which she had to feed her daughter Beloved. She told this to Paul D in these words: “Those boys came in there and took my milk...Held me down and took it” (Morrison 16). The school teacher even beat her so brutally that the scars on Sethe's back remained for the rest of her life This violent act left scars on psyche as well. For this reason, Caruth (1996) believes that the survivors of trauma

have to live it twice- the first time as physical damage and the second time as the ongoing emotional effects of the experience. It later comes to haunt in the form of “ flashbacks, nightmares and other repetitive phenomenon”. In the second case, it becomes a wound of the mind which in Caruth’s (1996) view is more difficult to cure than the wound of the body . Therefore, her rape in front of her husband who went crazy and was no longer in her life in the past came to haunt her present as well.. The inhuman treatment was too hard to bear for Sethe, she sent her three children ahead. Then, she also decided to free herself by running away from Sweet Home and in her way she gave birth to her youngest daughter Denver. Another trauma and fear of the memory of her mother’s body hanging in front of her eyes which also left a terrible mark on her psyche Slavery stripped Sethe's life of any loving relationships, and this led to a traumatic mothering experience. Sethe's mother is a complete stranger to her, as she was born into slavery. When Sethe, a child, tries to identify with her mother by asking for a brand of her own, scared of death her mother slaps her “She slapped my face” (Morrison 61). Sethe has a difficult time trusting other people because of the horrors of slavery. Slavery deprives Sete of a healthy mother-daughter relationship and violates her humanity, leading her to believe that killing her own daughter is a legitimate escape (Shapiro 195; Caesar 113) . Thus, Sethe was left so helpless that she went on to kill her own daughter as an attempt to save her from the abusive treatment by the slave owners.

On the other hand, Sethe is irrevocably tied to her daughters in a way she cannot relate to anyone else—in a way she has not had the opportunity to This woman has not had the opportunity to relate to other people in a way that is meaningful to her. During her escape, Sethe worries about her children more than she does herself. Morrison expresses this through Seth's internal dialogue, writing: “the thought of herself stretched out dead while the [baby] lived on...grieved her so” (Morrison 31). There is existing research that suggests that there is a correlation between slavery and motherhood. “it was as though her mother had lost her mind” (Morrison 242) “There was no defence ...change from one mind to another ...it was a far cry from what real humans did” (Morrison 244) and the combination between violence and love, which is reflected in Seth's contrasting expressions of passionate devotion, such as, "Nothing is stronger than the way I love her” (Morrison 4) And terrible acts like killing her younger daughter are a part of what pushes Sethe into insanity. This highlights the results of motherhood upon Sethe’s experience of self, forcing her to view herself as worthless.

The most obvious tie between Sethe’s trauma and *Beloved* relates to the role of motherhood in Sethe’s life. Morrison explicitly identifies the start of this process in choosing to have all

three women speak at once, including references to each woman's respective trauma. This reads, "don't even leave me again. You will never leave me again...I drank your blood. I brought your milk...I loved you. You hurt me" (Morrison 216). As demonstrated by the different traumatic incidents referenced here and this series of sentences references the drinking of Beloved's blood, Sethe's fixation on breast milk, and Beloved's fear of abandonment. "Beloved exists as a repository of unresolved feelings" (Koolish 175).

Beloved is particularly burdened with trauma, displaying psychological crises in the form of Sethe and other characters. The traumatization of the family is generational and familiar pattern that appears frequently throughout slave narratives. Though Sethe's children gave her the motivation to flee slavery, they leads to her decline into dissociation . All the traumatic incidents dealt with in the text taint her relationships with her daughters and act as the foundation for the trauma-based relationships between mothers and daughters on which this novel is mainly mirrored and built.

3.4. Sethe's defence mechanism to reject fear

In this part we intend to focus on defense mechanisms that Sethe and other characters subconsciously use to help them move on in life, the role of repression, displacement, identification with the aggressor, denial, projection in their behavior and how they overcome the trauma of the past. The unconscious mind uses psychological mechanisms to manipulate reality in order to relieve the sense of anxiety, fear, or any uncomfortable situation. Psychoanalysis in general is a method by which the unconscious mind can be investigated. Through this method, the actions and behavior of the characters of *Beloved* can be explained. Sethe's goal is to ensure the freedom for herself and her children from the brutality of slavery. Sethe succeeds in achieving the physical goal of freedom, but what about freedom of mind? Sethe subconsciously employs defence mechanisms in order to cope with her psychological enslavement and to experience true freedom.

3.4.1. Repression: From a psychoanalytical perspective, Sethe suffers from repression as a result of her days as a slave in Sweet Home plantation , she chooses infanticide over slavery for her children. The Garners do not beat or torture the slaves... This is how it appears when looking at life on the plantation, but the black slaves are considered to be quite different from white people after all. Sethe is given permission to marry a slave called Halle. She thinks to have a wedding ceremony, but when she asks Mrs. Garner "is there going to be a wedding?" (Morrison, 26) Mrs. Garner laughs and touches Sethe on the head saying, "you are one

sweetchild.” And then no more.” (Morrison, 26) . The first thing that led to Sethe's repressed state was her action of escaping. Wanting to get married goes against white supremacy and the idea that she doesn't have the same social status as a white woman. This realization causes her to repress her desire to celebrate her marriage. The concept of repression can be applied to Sethe as a result of her experiences with the cruel Schoolteacher, who sees slaves as objects, not as human beings. She hears her name she stops and listens while he tells his nephew “No, no. that’s not the way. I told you to put her human characteristics on the left; her animal ones on the right. And don’t forget to line them up.”(Morrison, 193). After this episode Sethe escapes with her three children. But Schoolteacher’s nephews hold her down, rape her and suck the milk off her breasts. What affected her most was not the rape but the violation of her humanity. This event has affected Sethe so much that she can't accept the same fate for her children, so she decides to do something about it. This event has affected Sethe so much that she can't accept the same fate for her children, so she decides to do something about it. This event has affected Sethe so much that she can't accept the same fate for her children, so she decides to do something about it. This event has affected Sethe so much that she can't accept the same fate for her children, so she decides to do something about it. This event has affected Sethe so much that she can't accept the same fate for her children, so she decides to do something about it. This event has affected Sethe so much that she can't accept the same fate for her children, so she decides to do something about it.: “no notebook for my babies and no measuring string neither.” (Morrison, 193). After the incident Paul D. remarks: “Then Schoolteacher arrived to put things in order. But what he did broke three more Sweet Home men and punched the glittering iron out of Sethe’s eyes, leaving two open wells that did not reflect firelight.”(Morrison , 9). This description shows the true nature of Schoolteacher’s treatment of the slaves, and as a result they lose their identities under his oppression. Sethe’s eyes, in this description, are a symbol of her psychic death. As a result of the intensity of her dehumanization and her desire to keep her children from experiencing this, she tries to kill her children. Sethe justifies her action by thinking:“ Ill explain to her, even though I don’t have to. Why I did it. How if I hadn’t killed her she would have died and that is something I could not bear to happen to her.”(Morrison 200).

3.4.2. Identification: The idea of identification with the aggressor can sometimes be applied to Sethe. After fleeing to Cincinnati, the schoolteacher searches for Sethe and finds her.. Facing the possibility of returning to slavery, Sethe takes her children to the woodshed and tries to kill them. Her reaction is drastic, and in psychology the term identification with the aggressor means: “ a focus on a negative or feared traits. i.e. if you are afraid of someone, you

can practically conquer the fear by becoming more like them.” (McLeod, Defense Mechanisms). When confronted with the oppressor Sethe must act quickly and without thinking in order to maintain her freedom and protect her children.. Sethe fear shim and fears that her children will be treated in the same manner,so she reacts in a way that matches Schoolteachers brutality.

3.4.3. Projection: Schoolteacher believes that the slaves are wild and in need of their masters’ guidance, that they prefer to live a “cannibal life” (Morrison, 151), rather than a civilized one, but the wildness that white people ascribe to black people is, in fact, the projection of the white people themselves: “It was the jungle white folks planted in them. And it grew. It spreads. In, through and after life, it spreads, until it invaded the whites who had made it.” (Morrison, 198).Sethe’s reaction can be considered both vengeful and defensive. Stamp Paid, the man who took Sethe across the river when she escaped, tells Paul D. that “[s]he was trying to out-hurt the hurter”(Morrison, 234). She succeeds only in killing her two year old daughter by cutting her throat using a handsaw. Sethe succeeds in stopping Schoolteacher from taking them back to the plantation, “by thetime she faced him, looked him dead in the eye, she had something in her arms that stoppedhim in his tracks. He took a backward step with each jump of the baby heart until finally there were none.” (Morrison, 164).

3.4.4. Denial: the concept of denial can also be applied to Sethe. After killing her daughter, she begins by isolating herself and her daughter from the outside world so that she would not remember what she had done. 124 becomes haunted by the baby’s ghost, which sends her two sons away. Sethe lives in the present, not daring to think about the past or plan anything for the future. The future to Sethe is “a matter of keeping the past at bay.” (Morrison, 42), and this defense mechanism helps Sethe live her life without the burden of unbearable memories and the feeling of guilt for killing her own child. After Paul D. reached 124, she believed that her daughter was an ordinary girl who escaped from the captivity of men who sexually assaulted her. When Paul D. hears about the murder of Sethe's child, he quarrels with Sethe and tells her: .undefined This note from Paul D creates a gap between them; She tried to explain to him the reasons for her decision to kill her child, but he echoed what people said. After this fight, he leaves her, and denies the situation saying it's not in her mouth. The process of Sethe’s healing starts after Paul D.’s departure, when as she finally recognizes Beloved as the incarnation of her dead child. As Peter Barry states, in psychoanalysis the process of healing must start by recognizing the repressed emotions and events: “the classic method [of curing mental disorders] is to get the patient to talk freely, in such a way that the

repressed fears and conflicts which are causing the problems are brought into the conscious mind and openly faced, rather than remaining 'buried' in the unconscious."

Although accepting what happened, Sethe finds a way out of guilt by thinking that since Beloved is alive again, she does not have to remember the past or feel guilty for it, that she can just move on and continue her life like nothing happened: "Sethe was excited to giddiness by the things she no longer had to remember. I don't have to remember nothing. I don't even have to explain. [Beloved] understands it all." (Morrison 183). She thinks: "Paul D. convinced me there was a world out there and that I could live in it[...] Whatever is going on outside my door ain't for me. The world is in this room. This here's all there is and all there needs to be." (Morrison, 182). Sethe leaves her job and stays at home with her daughters, she experiences false freedom, "When Sethe the door, the women inside were free at last to be what they liked, see whatever they saw, and say whatever was on their minds." (Morrison, 199).

3.4.5. Submission: Sethe confronts the repressed feelings and the denial of her past, she is still enslaved by them because of her submission to Beloved. Beloved grows greedy and wants to avenge herself by hurting Sethe, accusing her of leaving her behind, she wishes to explain her reasons for doing what she did, but to no effect: "Sethe was trying to make up for the handsaw; Beloved was making her pay for it." (Morrison 251). Beloved consumes Sethe's energy. Denver asks for help from the black women of her community who offer her assistance. Because Sethe's mentality is not sound, She mistook Mr. Bodwin for a school teacher and attacked him with an ice pick, but Denver and the black women intervened.. The women chant and pray, they exorcise Beloved.

3.4.6. Depression: Sethe suffers from depression after the disappearance of Beloved, and tells Paul D. that Beloved left her and that "[Beloved] was my best thing." (Morrison 272). Sethe was hurt because her mother abandoned her ; her boys left her, Halle abandoned her as well and now Beloved is gone. Ultimately, she cannot bear to lose more people. Paul D. assures her that he intends to stay, , "me and you, we got more yesterday than anybody. We need some kind of tomorrow." (Morrison, 273). It is only after accepting her guilt and imploring her to stop dwelling on the sorrow and horrors in her past that Sethe can finally be healed and be truly free from all the restraints of her past and build a new future.

Additionally , several of central characters share more defense mechanisms.

3.4.7. Suppression: Stamp Paid uses Suppression to forget that his wife was seduced by their white masters. He deliberately pushes this event into his unconsciousness.

3.4.8. Reaction formation: While Beloved who is jealous of Paul D due to the fact that he has her mother's love, takes up an opposite attitude towards him and makes love with him that Reaction formation.

3.4.9. Intellectualization: Paul D tries to confess Sethe about Beloved's forcing him for making love but his Intellectualization removes himself from this stressful confession and tells her that he wants her to be pregnant.

3.4.10. Displacement: Sethe recognizes her mother's actions with feelings of displacement; "Sethe clearly loved her mother, but remembers little about her, and her memories are tainted by a great legacy of fear and resentment" (Cullinan 90).

Conclusion

Najwa and Sethe are the protagonists of both novel *Minaret* and *Beloved*, they live Slavery's unavoidable, horrifying past that has returned to haunt the present. As a result of a series of traumatic events, Najwa and Sethi are distraught and ripped apart. This triggers a defence mechanism in response to the distressing fear. It can affect their lives positively or negatively.

General Conclusion

"Minaret" and *"Beloved"* are novels depicting the main characters Najwa and Sethe, enterprising women who dream of paradise in the countries of the West, of the luxury of life and the vastness of bliss, who begin their story in their nativeoh house, a bitter reality that left deep traces. hacks psychologically more than anything else and ends up going back to his dark past. It is the seed of a lost dream whose fruits have ripened on barren soil; when the hopes were dashed, they found nothing but to leave for the other bank as a cure for their wounds. A journey of hours is like escaping from life to death and escaping from a homeland that did not succeed in making them happy.

Their road to trauma has been long and winding, where they encountered difficulties like: racism, sexism, an execution, a death, sexual assault, a lost home, and a lost love. They pass through a levels of oppressions that turned Najwa and Sethe into a fragmented woman not only by separating their families and their communities but also by fragmenting their bodies and psyches. Najwa lives the diaspora in other hand Sethe lives slavery .

Unlike Sethe , who is still enslaved by her past and finds her life unravelling, so Najwa adopts Islam as her first identity in metropolitan London; she is able to regain her identity. She could only find solace in embracing Islam again. Religion plays an increasingly vital role in Najwa's daily existence. She begins to rely heavily on Islam and entrusts her fate to Allah, she says:

The religious programmes make me feel solid as if they are telling me, Don't worry.

Allah is looking after you, He will never leave you, He knows you love

Him, He knows you are trying and all of this, all of this will be meaningful

and worth it in the end. ... This kind of learning makes sense to me. (Aboulela. 98)

As a result of this literary analysis of trauma, we have determined that religion is an aspect, a means, and an essential component that demonstrates the difference in both protagonists' behavior. Through this, Najwa is able to repel fear and achieve inner peace as she defines: "I guess being a Muslim is my identity. ... I just think of myself as a Muslim"(Aboulela 110).

In *Beloved*, the first step for Sethe to recovery was freeing herself from slavery “freeing yourself was one thing; claiming ownership of that freed self was another” (Morrison 112–113). Sethe has been able to escape the traumatic experience of slavery, but she then has to claim ownership of her new life. After the secondary traumatic event Sethe experiences through the murder of her third child. Sethe believed that killing her third child was better than letting her die as a slave. The process of murdering her child was another escape mechanism for Sethe; she did so in order to prevent future Sethe has been unable to unburden herself from the results on the trauma they have faced. This all changes when the character finds Beloved. ”, by the end of the novel, Sethe has allowed herself to discuss her past, and to open up emotionally to not only Beloved, but also to Paul D and Denver (Morrison 45). Sethe is linked to her desire to move forward and deal with her past trauma.

To conclude, the authors beliefs about the methods of working through trauma and fear are described in the titles of their novels. *Minaret* is defined as the “process of guidance and showing the way to lost people and restoration. It could be said that Islam (minaret of mosque) helps Najwa to regenerate her behavioral and psychological aspects through facing her trauma and allowing herself to put emotions to the memories in order to remove the associated panic and pain. Similarly, the novel *Beloved* is titled as such because of the character Beloved’s role at first in aiding Sethe to work through their past trauma but later on it was the chief cause of a new trauma. In conclusion, I believe that both authors deem it possible to work through fear and trauma then recognize how to reject them.

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