

# CHAPTER I

## INTRODUCTION

### A. Background Of The Study

The Palestinian war was currently still ongoing and has claimed quite a lot of victims. The losses incurred are material or non-material. But long before this, the Palestinian war has been going on since 1947. The Palestinian region has experienced complex and ongoing conflict for decades. This issue has constituted a major hurdle in an attempt to sustainably and peacefully resolve this longstanding conflict (Pappe 1994). The term "Palestinian question" has become generally understood In the tragic situation of Palestinians in the West Bank and Gaza Strip Israel in the 1967 Arab-Israeli War. The core of the problem, according to The common view is that Israel occupied these territories; therefore many think the solution lies in ending and allowing this occupation. The Palestinian people in these territories seek to establish their independent state. The “two-state solution” for the Palestinian issue has been around for a long time. Recognized by the international community since the United Nations General Assembly Resolution 181 was adopted, dividing Palestine into two states, a Jewish state, and an Arabic, November 29, 1947, has become widely accepted in recent years by Most Israelis and Palestinians (Waxman, 2013).

The right of return has been a major concern for Palestinians since 1948 and what they call Al-Nakba<sup>1</sup>. According to Palestinian accounts: Some 700,000 Palestinian Arabs were expelled from their land in the 1948 war, They either had

to flee their home or leave the country, which is why they were granted "refugee" status. "Nakba1 meaning disaster, is a term used by Palestinians to describe their collective experience - manifested in their individual and collective deprivation and subsequent escape as a result of the creation of the State of Israel, particularly the 1948 War and its consequences" (Friedman 2005: 12). 70% of Palestinian Arabs were dispossessed. Thereafter it became the Land of Israel. Some scholars, such as Pappé (2000: 138-139) believe that this is the production Israeli leaders deliberately made it impossible for these refugees to return to destroyed Arab villages and replace them with new towns assigned to Jewish migrants. Palestinian refugees are spread across several surrounding Arab areas Countries (Gaza, Lebanon, Syria, Iraq, and Egypt), (Asli, 2016).

With the war going on for quite a long time, poets wrote poetry as a way of fought for Palestinian independence or identity. Poetry has always been a powerful medium for expressing emotions, experiences, and social issues.

In the Islamic world, poetry has long been used for political purposes (Abdullah). Poetry has always been a powerful medium for expressing emotions, experiences, and social issues. In the context of Palestine, poetry has played a significant role in documenting the experiences of the Palestinian people, particularly those related to the ongoing conflict and displacement. Mosab Abu Thaha and Rafeef Ziadah are two Palestinian poets whose works have been the focus of research on Post-Traumatic Stress Disorder (PTSD) in Palestinian poetry.

The focus on Palestinian poetry as a subject of research is due to several reasons. Palestinian people have been subjected to decades of conflict,

displacement, and trauma, which have had a profound impact on their mental health. PTSD is a common condition among Palestinians, particularly those who have experienced or witnessed violence, displacement, or loss.

Poetry is a unique form of expression that allows individuals to convey complex emotions and experiences concisely and powerfully. Palestinian poetry often reflects the collective experiences of the Palestinian people, providing a voice for those who may not have the means or opportunity to express their feelings openly. Poetry can serve as a tool for healing and coping with trauma. By expressing their emotions and experiences through poetry, Palestinian poets can process their feelings and help others understand the challenges they face.

It dates back to the pre-Islamic Arabian Peninsula. Islamic poetry was connected to the Caliphates, who hired poets to promote the virtues of the ruling classes, until the 19th century (Plys, K. 2020). However, following the 'Rise of the West,' Islamic poetry was linked to anti-colonial and anti-state movements throughout the Islamic world. By focusing their poetry on the actual circumstances, poets reassure readers that conflict and resistance occur, depict the victims' circumstances, and allay any worries that war victims might harbor. By connecting the anti-state movement to the centuries-old Islamic poetry tradition, this poetry creates emotional and cultural bonds among poets, which promotes unity.

A sizable portion of the Palestinian populace has become used to experiencing a variety of social and psychological shocks daily. The World Health Organization (WHO) reports that 1 in 5 persons (22%) who are impacted by war

several mental health conditions, including depression, anxiety, bipolar disorder, schizophrenia, and post-traumatic stress disorder (PTSD), have been reported in the population (Abudayya et al., 2023).

One of the movements of poetry is Palestine poetry. Palestine poetry in this case will be the focus of the research. War poetry (1914–1918), a subgenre of war culture, is seen to be especially well-liked by a variety of audiences. One of the functions of poetry in war is that poets had a duty to alert the next generation to the terrible effects of war. Not only does war poetry serve as a vital vehicle for the dissemination of poetry, but it also demonstrates the place of war poetry in larger cultural contexts. Poetry about war is a part of the larger war culture. They are referred to as warrior poets since they were the first to explain how battle affects a person's mental and physical health, (Khalil, S, Wafa'A, S.2022).

With the experience of the Palestine and Poets war which lasted long enough from 1947 until now, will certainly have a huge effect on the Palestinians. One of them is losing peace and being traumatized by the war (RL Punamäki et al., 2018). Gaza War included experiences such as being imprisoned or tortured, being exposed to war trauma on a personal level, material destruction (such as a neighborhood bombed or shelled, a home destroyed by the military), losing a family member, being separated from family, and witnessing horrors (such as seeing body parts, witnessing a killing).

Many studies have demonstrated how war trauma exacerbates symptoms of PTSD (Post-Traumatic Stress Disorder). In the literature review, Palestine poetry is about stressful situations such as interpersonal violence, combat, life accidents

threatening accidents, or natural catastrophes, one may acquire PTSD (R.Yehuda et al., 2015). Distressing and intrusive memories and dreams of the trauma, impatience, hypervigilance (an elevated state of threat awareness or obsession with the possibility of danger), trouble sleeping, poor concentration, and emotional withdrawal are all signs of post-traumatic stress disorder.

In this context, literature has become an important means of expressing and conveying the experiences of trauma and resistance of the Palestinian people. Poetry is one literary form that Palestinians use to communicate the suffering they have experienced (Visser, 2021). Poetry, as a powerful form of literature, can be a forum for expressing the emotions, identities, and aspirations of people affected by conflict.

The research about the function of poetry in war has been discussed in the article by Muhammad Saad Abdullah, this article discussed the ways Palestinian poets express their feelings in poems. Tactics of opposition Mahmoud Darwish's lyrical discourse of resistance provides context for the ideas proposed by Bill Ashcroft in his theory of transformation. Additionally, it looks at which of Ashcroft's transforming techniques is deeply woven within Darwish's poetry to provide a creative kind of resistance. Through his poetry, Darwish forcefully generates an anti-colonial language that appropriately confronts and alters the Israeli imperial discourse to resist the Israeli colonial narrative of hegemony and injustice. The anti-colonial discourse portrayed in Darwish's poetry is noteworthy since it is viewed through the Palestinian people's perspective and adheres to a methodical resistance strategy. Beginning with an interpolation technique, the

poet attempts to comprehend the imperial speech, carefully examines it, and then modifies and adjusts it to fix its factual distortion. There is never a confrontation with the enemy's language while using this kind of transformational resistance. Instead, it entails coming up with innovative methods to expose the contradictions in the aggressive, imperial discourses and go past them ( Abdullah).

Two prominent Palestinian poets, Mosab Abu Thaha and Rafeef Ziadah, have explored themes of PTSD. In the Palestinian context, poetry has become an integral part of PTSD. The works of Mosab Abu Thaha and Rafeef Ziadah, two internationally recognized Palestinian poets, provide an in-depth look at the struggles and experiences of the Palestinian people.

Palestinian performance poet and human rights advocate Rafeef Ziadah uses spoken word combined with theatrical staging to mainstream Palestinians' experiences of mass killings, occupation, displacement, and diaspora as well as their ongoing struggle for survival, resiliency, and resistance into American and global popular culture (Elnahhas, 2020). Such as performance poetry has developed into a forum for social and political protest where spoken word artists Ziadah, in particular, have interacted with the audience/recipients to facilitate understanding, emotion, and interaction not just through the spoken words themselves, but also through how they are communicated.

One of their poetry is "*We Teach Life, Sir*". She highlights the impact of the war on the Palestinian people and the frustration they face in fighting for their rights.

1. And I recount, I recount a hundred dead, a thousand  
 dead,  
 Is anyone out there?  
*Will anyone listen?*  
*Can you hear me?*  
*Pause. Remember to Smile.*  
*I wish I could wail over their bodies.*  
 I wish I could just run barefoot in every refugee camp,  
*hold every child*, cover their ears so they wouldn't have  
 to hear  
 the sound of bombing for the rest of their life the way I do.  
 By: *we Teach Life, Sir*

The poetry begins with the question, "*Will anyone listen?*" which reflects a sense of disbelief and hopelessness. This is a common reaction in those who have experienced the trauma of war when they feel that the world may not understand or care about their suffering. Followed by the request "*Can you hear me?*" reflects the feelings of loneliness and isolation often experienced by those who have experienced trauma. They feel disconnected from others and seek understanding and empathy. In this poetry there are also instructions for "*Pause. Remember to Smile.*" highlighting efforts to keep up appearances and hide deep emotions. This is a common response to trauma, where individuals may attempt to maintain a happy appearance in front of others, even when they are suffering inside.

Trauma sufferers tend to find it difficult to express their feelings verbally. In this poem, the poet expresses a desire to mourn the victims and live through their pain, expressing the desire to "*wail over their bodies.*" It reflects an attempt to express suppressed emotions, which is often an important step in recovery from trauma. And what is most painful is that this poem emphasizes empathy for children in the context of refugees and war. Stating that he wants to "*hold every child*" and protect them from the trauma caused by the ongoing terrifying sound of

bombs reflects concern about the long-term impact of war on children. And finally, this poem reflects awareness of the long-term impact of war on victims, especially the traumatic effects that can last throughout life. The poem describes the personal experiences of the poet, who may have experienced symptoms of PTSD himself, including "the sound of bombing for the rest of their lives."

Thus, this study will focus on analyzing PTSD in the poetry of Mahmoud Darwish and Rafeef Ziadah.

### **B. The Problem Of The Study**

Based on the background, during the analysis process, it is important to make a specification of the problem to be analyzed. It helps the researcher to avoid ambiguity in the analysis and get a clear description clearly about the object of the analysis itself. In this analysis, the researcher finds and decides some problems that need to be answered further. They are:

1. What PTSD lyrics expression can be found in the poetry of Mosab Abu Thaha and Rafeef Ziadah?
2. What are the causes of PTSD found in the poetry of Mosab Abu Taha and Rafeef Ziadah?
3. How do poets express PTSD in their poetry as resilience as Palestinians?

### **C. Objective of The Research**

Concerning the problem statement, the objective of this research is to find out:

1. To find the lyrics PTSD in the Mosab Abu Thaha and Rafeef Ziadah poetry.
2. To find the causes of PTSD in Mosab Abu Taha and Rafeef Ziadah's poetry
3. To explore how Palestinian poets express PTSD in their poetry as a form of resilience and resistance as Palestinian people.

#### **D. Scope of The Research**

The research aims to explore the trauma experienced by speakers of Mosab Abu Thaha and Rafeef Ziadah's poetry and how their poems reflect Palestinian resistance. The research will focus on the textual analysis of the works of these two poets, with a particular emphasis on the theme of PTSD. The research will contribute to the fields of literary criticism and Arab literary studies focusing on modern poetry of PTSD. The research will provide insight into the organic relationship between the Palestinian people, their land, and their history, as revealed in the works of Mosab Abu Thaha and Rafeef Ziadah. The research will also shed light on the trauma experienced by speakers of Palestinian poetry and how their poems reflect Palestinian resistance, which can help raise awareness and understanding of the Palestinian struggle for freedom and identity.

#### **E. Significance of The Research**

##### **Theoretical Significance**

1. The research contributes to the fields of literary criticism and Arab literary studies focusing on modern poetry of resistance by analyzing the themes of PTSD in Mosab Abu Thaha and Rafeef Ziadah.

2. The research highlights the significance of recording the Palestinian experience through poetry and other forms of art, which serves as a means of recording a past tragedy and forging resistance against the assassination of liberation itself.
3. The research provides insight into the organic relationship between the Palestinian people, their land, and their history, as revealed in the works of Mosab Abu Thaha and Rafeef Ziadah.

### **Practical Significance**

1. The research sheds light on the trauma experienced by speakers of Mosab Abu Thaha and Rafeef Ziadah's poetry and how their poems reflect Palestinian resistance, which can help raise awareness and understanding of the Palestinian struggle for freedom and identity.
2. The research can serve as a resource for scholars, students, and activists interested in the Palestinian resistance movement and the role of poetry in resistance.