
Identity is a Fragmentary System

Nour Majid Ibrahim Hammad¹, Assistant.Prof. Dr. Shaima Jabbar Ali²

The Republic of Iraq
Ministry of Higher Education and Scientific Research
University Of Anbar
College of Education for Girls
The Department of Arabic Language
shaimaaja@uoanbar.edu.iq

Article History: Received: 10 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021;
Published online: 28 April 2021

Abstract.

Identity is one of the most important concepts dealt with in most recent studies, because it expresses the existence and belonging of the individual, and it is an integral part of his being, which he derives from the society to which he belongs. Identity is subjected to some difficulties and problems such as its fragmentation and tearing, and behind that stands several circumstances that led it to These conflicts, therefore, were the focus of attention of modern studies, and the novel has the largest share in this aspect in order to understand its importance, especially if it is related to the Arab identity based on Arabism, Islam and authenticity represented by customs, traditions, customs ... etc.

The value of identity is evident in cultural studies that search for the texts of the text, uncover what is silent about it and what the discourse encircles in terms of the consistency of the context, and shed light on those cultural systems that have become fragmented in that identity and led to its fragmentation and tearing. For researchers and scholars to investigate its importance and its role in relying on the status of that identity and its specificity, and after that we stood on the procedural mulch to search for those cultural systems that have subsided behind the narrative texts in a way that is difficult to detect except through in-depth cultural reading.

Key words: identity, fragmentary, cultural criticism, system.

Theoretical Framework

Identity concept: The word identity is ancient philosophical in origin and there is no doubt about that. It is carved from the pronoun He as opposed to the word "Istin" in Greek, to denote the existence of the meaning approved by Aristotle for the concept of existence "¹.

This term was employed by ancient Arab philosophers by transferring it from the record of ontology to the field of epistemology, such as the philosophy of Al-Kindi, and Ibn Rushd, as it came to

¹ Identity and time, interpretations Vinominologih to the question of " Alnhn ," Fathi Almiskina , Dar Vanguard Printing and Publishing - Beirut, the first edition of August 2001: 6-7.

refer to the meaning of the self that was decided at the outset from the concept of a thinking thing, through the scholastic formula that was later turned into a concept. "I think", or the concept of "cogito"².

This term went through several shifts, starting from "he {he} syntactically, to {he} logical, to {he,he} ontology, and then to ontological {identity} in classical Arab philosophy, to {identity} anthropological and cultural in the sociological-historical discourse system. Contemporary Theologian "³.

Fathi Al-Maskini reasoned that this shift was not a coincidence, but rather responded to an ontological understanding of the structure of the Arabic language⁴.

Therefore, the concept of identity (the identity) (in Sufism) is the unseen whose witnesses are not valid for others as the absence of the identity expressed, but it does not define and it is the innermost interior, (identity) (in philosophy) is the reality of the thing or person that distinguishes it from others and with a card in which the name and nationality of the person is affixed. And his birth and work, which is also called the ID card (updated)⁵.

Identity expresses the existence and belonging of an individual, and it is those characteristics or characteristics that distinguish something from others, distinguish one person from a person, and distinguish one society from another, in terms of religion, color, language, race, and culture⁶.

Therefore, talking about the issue of identity is an ambiguous and complex conversation, for identity is the self, and the self "is a small human entity that identifies with a collective self-greater than identity, so the person begins to realize himself within a community component with special and distinctive cultural features"⁷.

Man derives himself and his identity from the society to which he belongs. Talking about identity is a sensitive and cautious talk that needs the courage to delve into it, because of the fallacies and misunderstandings it raises, especially if that identity is Arab because the connotation of this term "carries a bifurcation in proposition, and a diversity of affiliation, whether in terms of religion or nationalism ... to Other phenomena that link a person to the dual belonging in his complex identity "⁸.

Identity is not a biological matter that is transmitted through genetics, because it differs in its influence from one person to another, and this difference is either in terms of age or intellectually and culturally⁹. It

² Identity and time, phenomenological interpretations of the " we " question : 7.

³ Interpretation of the Imaginary, Narration and Cultural Structures, Abdelkader Faidouh, Nasher Pages for Studies, Publishing and Distribution, First Edition 2019 AD: 53-54.

⁴ Identity and time, phenomenological interpretations of the "we" question: 11

⁵Al-Waseet Lexicon , Ibrahim Mustafa , Ahmad Al-Zayat , Hamed Abdel-Qader , Muhammad Al-Najjar, edited by the Arabic Language Academy, publisher Dar Al-Da`wah: 2/998.

constantly develops, is formed and transformed to be a continuous and permanent entity in form and content through its relationship with itself and the other¹⁰.

The identity is what personifies the self and distinguishes it from other selves, and in general it is "how the individual defines himself"¹¹. Therefore, identities are similar to a living being whose life passes through several stages, requiring the representation of the subjects that generate contrast in the system of otherness. Popular myths, for example, are not able to present a form to represent the ego except by following the image of the different other¹².

Abdullah al-Ghadhami's saying about identity as a modernist cultural term is summarized as "a cultural product that is present today with power as one of the characteristics of the (postmodern) phase, and it is a reaction to the failures of the promises of (modernity) that were promising rationality, liberalism and scientism with an ideal preaching of freedom and self and collective emancipation, but it is Promises evaporated with the flames of ethnic and religious wars and the spread of epidemics of disease, pollution and financial greed"¹³.

And if we come to the Arab identity, then we can say that Islam is the original identity of the Arab nation since the emergence of the Islamic religion of the nation, so that that identity associated with authenticity is the culture and identity of that nation¹⁴. Therefore, Arab culture is a culture of religion, Arabism, customs, traditions and customs. The Arab identity is an Islamic identity. As Nadim Al-Bitar says, "The identity of the nation is a historical identity, and history is what shapes it"¹⁵. Identity has a relationship with culture, and culture "is the important component of identity because it is a moving element towards the world open to the original identity and open to the world if the intellectual has a critical mentality and a critical awareness"¹⁶. The concept of identity is related to the cultural issue, which made some scholars and critics say that the crisis of culture is, in fact, a crisis of identity¹⁷. "However, the crisis is not always in the same identity as it is outside it, because the crisis is a result of the changes that occur around it and the challenges it faces¹⁸. This crisis to which identity is exposed is the result of emergency changes, challenges and reactions. (Erikson) believes that the identity crisis is a developmental crisis that occurs as

¹³ Tribe and tribalism or postmodern identities, Abdullah Al- Ghadhami , publisher, Arab Cultural Center, Casablanca-Morocco, second edition 2009: 62.

¹⁴ The dangers of globalization on the cultural identity, written by Dr. Mohamed Emara, the publisher, Nahdet Misr Publishing House, First Edition 1999: 6-7.

¹⁵ Identity and its Issues in Contemporary Arab Consciousness, Ahmed Baalbaki and others, edited and presented by Riad Zaki Qassem, publisher, Center for Arab Unity, First Edition, November 2013 - Beirut: 24.

¹⁶ Identities and Multilingualism (Readings in Light of Cultural Criticism): 48.

¹⁷ Novel and dialogue formats cultural, read in formats cultural novel Karimatorium Sonata Ghosts of Jerusalem to Uasina lame, O.roeda Adlan, Journal Detective, Research in Language and Literature Algerian University of Biskra - Algeria, No. X -2014: 419.

¹⁸ The Iraqi Personality, The Search for Identity, Ibrahim Al-Haidari, Publisher: Al-Tanweer for Printing, Publishing and Distribution, First Edition 2013.

a result of changes, and like other developmental crises, it is not in the sense of distress, threat or danger, but rather a developmental situation that is passed over to define the identity of the ego. And if the individual fails to accomplish this task, he inevitably suffers from distraction and confusion, and his success depends on the extent to which the individual faces it¹⁹. Based on (Erikson's) thought, the identity of the ego is determined by relying on two basic elements: crisis and commitment. Either crisis refers to the period during which the individual is busy exploring alternatives for several areas such as profession, politics, etc., and evaluating them. Either commitment is the decisions that have been taken²⁰.

Identity formed a fluctuating concept for which a general and comprehensive concept was not defined, and it is a broad and intertwined concept with other concepts, not characterized by stability, but changes with all the circumstances that it encounters, and the breakthroughs that encounter it. Therefore, it is an "ontological and existential concept that possesses a magical characteristic that qualifies it to appear in the various categories of epistemology, It enjoys a high degree of generalization and specificity that surpasses all other concepts "²¹.

- ❖ Al-Ghadhami referred to the division of the Castellar's of identities, which are divided within the formation of three sections²²:
 - A. Legitimate identity, that produced by hegemonic social institutions, in order to maintain and rationalize its hegemony.
 - B. Resistant identity, the one that results from activists who exist in order to get rid of the inferiority and marginalization that afflict some societies, by building trenches to defend their presence and confront the hegemonic powers.
 - C. The designed identity, in which the actors in society seek to develop a vision that leads to their obtaining a new identity based on cultural means that will restore their place in society. From this what women have done, from resistance to marginalization, to demanding rights, and finally to confronting and subduing the male culture.

The discourse of the Arab identity in its formation remained based in the first place on two criteria, namely Arabism and Islam²³. However, this Arab identity has been fragmented and fractured inside and outside the country for reasons. Either psychological related to the personality itself, such as losing self-confidence and feeling inferior, which leads to its fragmentation and splitting, or for political reasons that lead the character to leave her country in search of a safe place, which leads to the destabilization of its identity, which makes the personality rejecting itself and its original identity willing to belong to the other world and live in its own way. It leads to fragmentation and splitting of identity, Or it is due to social reasons such as the difference of a religious sect or a specific language that makes its owners always feel

¹⁹ Identity crisis and intolerance, a study in the psychology of youth, Hani Al-Jazzar, publisher Hala for Publishing and Distribution, First Edition 1432 AH -2011 AD: 16.

²⁰ Identity crisis and intolerance, a study in the psychology of youth: 16-17.

²¹ Language and the Future of Identity, Education as a Model , authored by Daa El Din Zaher, publisher, Future Studies Unit - BA 27 2017:

²² Tribe and tribalism or postmodern identities: 51.

²³ The dilemma of identity in Arab-Islamic culture, a refined research by the Tunisian researcher Yasser Mellouli ,the publisher, Faithful Without Borders for Studies and Research, July 6,2017: 2.

and suffer from the fragmentation of identity while they are within their society, which makes them torn identities. Therefore, the Arab personality lives in psychological, political and social conditions that lead to its rupture and fragmentation of its identity. We do not forget the feeling of alienation and lack of affiliation which is one of the most common reasons that lead to the loss and fragmentation of identity. As Hegel sees it, "it is the state of powerlessness or helplessness that a person suffers from. Likewise, a person is an expatriate if he does not enjoy the true freedom that is achieved in the life of the nation and by merging between private interests and the interests of the public."²⁴ .Because of this alienation, the individual feels a sense of belonging in the place in which he lives, which leads to the rupture of the self and its separation from society because it does not harmonize with it or its splitting into two selves that are internal and external to the imbalance with the self, as well as the difference between the self and the group to which he belongs. Its harmony with reality, which ultimately leads to the fragmentation of his identity²⁵. This fragmentation of identity began to spread widely after the emergence of modernity. Therefore, some researchers see, "It is difficult to know the meaning that the word identity conceals. In the past, ethnic and national identities were rooted in cultures that each have their own histories. Today, the world in which we live does not have any connection with the world that Marco Polo discovered in the eighth century when it crossed²⁶. Asia, walking the Silk Road, where the Islamic, Indian and Chinese cultures were central and self-sufficient, but this centralization was fragmented with the emergence of modernity. This led to the predominance of the phenomenon of exile and alienation, after which two phenomena that are generated through the relationship between individuals, and not the place that generates them²⁷. It is, as Alex Michelli says, "The sense of identity is a complex of material feelings, a complex of feelings of belonging and integration, a sense of temporal continuity, diversity, values, independence, self-confidence, and a sense of existence. Hence, it can be said that identity crises are born under the influence of repression processes that affect one or several aspects of human feelings²⁸. Therefore, the realization of identity is generated from the feeling of belonging that saves the identity from fragmentation, splitting and loss. It was born "from the womb of the crisis of belonging, bridging the gap between one's sense of what one is worthy of and what he is²⁹. Fragmentation is a fundamental component and a pivotal dimension of the contemporary Arab world, which suffers from a scattered

²⁴ Alienation in Arab Culture, Man's Labyrinths between Dream and Reality, Dr. Halim Barakat Al-Nasher , Center for Arab Unity Studies, First Edition Beirut, September 2006: 37-38.

²⁵ The phenomenon of alienation and its resonance in contemporary poetry in the Gulf region, Dr. Ali Abdul Khaleq Ali, Journal of the Center for Documentation and Human Studies, Year Seven - Issue Seven 1995 AH-1416 AD: 101

²⁶ Cultural diversity Dialectics of communication and the reconstruction of identity, Iman Soukal , 28, publication date: -1-2018, Journal of Social Sciences , Amman University - College of Social Sciences, Volume 7, Issue 31 July 2018: 35

²⁷ The Torn Iraqi Identity and Its Problems in the Novel of the Cloud Player by Ali Badr, Ghosoun Aziz Nasser, Khulud Jabbar Ubaid: 216.

²⁸ Identity, Alex Michelli , translated by Dr. Ali Watfeh, Dar Al-Waseem Printing Services - Damascus, First Arab Edition, 1993.

²⁹ Tribe, tribalism, or postmodern identities: 46.

present and torn links. It is a world charged with contradictions and conflicts that have generated a sense of belonging and alienation³⁰.

The problem of identity is one of the most complex problems that afflict Arab culture in general, as it causes the individual to live in it through psychological and social and political ruptures that lead to a feeling of belonging in his country³¹. So those ruptures and conflicts end with him tearing and losing his identity. The modern Arab novel relied on the problem of fragmentation of identity in many of its models, especially the Iraqi novel, which stood on the suffering of the individual inside and outside the country in terms of loss, dispersion and lack of belonging to the struggle of the expatriate who lives abroad between preserving his original identity and his first culture and being open to other features of identity And accept it and get along with it³².

Procedural framework

Cultural phenomena emanate from the womb of the general culture of nations that contain violent discourses resulting from psychological crises, social conflicts, and ethnic or sexual differences that have contributed to building the creative thought that he breathed into his creative blog that we found on several implicit cultural systems that are mastered in this formation. The intentional and non-intentional narration of the author in some cultural sentences with systemic connotations that refer us to its cultural implications. Among the manifestations of these cultural phrases is what we find in the lips of (Adam Al-Baghdadi), saying, "Dr. Adam Al-Tahi felt that the events that took place in reality and the daily experiences he had accumulated with refugees, and the absence of the cultural and intellectual mediator from his surroundings, had affected his personality greatly. Thieves and gangs of foreigners and watching pornographic films, and he moved away from his wife, Eve, the believer, and he even felt that her presence had become an obstacle for him³³. The philosophy of integration and dissolution played an important role in the manifestation of several spaces that formed the basis of the text and its connotations. However, it reflected the power of social and psychological functions, lack of religious awareness, and the absence of supportive media that contributed to the production of inappropriate behaviors. And he lapses towards the fragmentation of his identity, until his wife, Hawa', the believer becomes an obstacle for him. As if her presence next to him burdens him with prohibitions, in addition to the combination of the functions of the word (the believer) _ Hawa 'the believer _ to form an ideological system that undermines and sources of freedoms for Adam, a lost man. Perhaps indulging in wandering is one of the aspects of fragmentation, which supported Adam in canceling his effectiveness in changing the ordinary and denying his role in the search for resistance. It can be said that the implicit system, which is one of the most important conditions of its conspicuousness, contrary to what the cultural sentence announced in terms of promoting moral corruption and intellectual wandering And the behavioral perversion while the

³⁰ The forms of expression of the indications of fragmentation and absence in the poetry of Mahmoud Darwish, d. Nasser Hassan Yaqoub, Al-Balqa Applied University - Al-Hosn University College - Al-Hosn - Jordan, Damascus University Journal - Volume 29 Issue 1 + 2 2013: 468.

³¹ The Arabs and the question of difference, dilemmas of identity, origin and forgetfulness, Ismail Muhanana , Publishing Dhifaf Publications, First Edition 1435 AH-2014 CE: 70.

³² The loss of the Iraqi identity in the western exile, a study in light of cultural criticism, Ruqayya Nazim Zahir, Journal of the Center for Kufa Studies: A Quarterly Refereed Journal: 1.

³³ Adam's Labyrinth, Burhan Shawi, publisher, Arab Science Publishers, first edition 1433 AH-2012 AD: 75-76.

other side is what the chosen names have, and the religious reverence that characterizes them, especially those that belong to our father Adam, peace be upon him, and our mother Eve, which led to the fragmentation and splitting of the identity in the person of Adam lost, and it is the systemic implication that has not It reveals the language of the narrative discourse, which is at the core of the attention of the cultural criticism that is concerned with violent, suppressed, marginalized discourse and the taboo in literary discourses in general. And in another place, we find the ascetic figure of Hawa who says, "Sometimes I think about myself and about me, who is in me. I often think about the meaning of antagonism, but I found in myself another person against me, someone who rejects everything I am, but the other person is me"³⁴.

The text stops us when it comes to the issue of the ego's confusion and its fragmentation according to narrative methods that have been employed to perform narrative content in the form of the character's transformations and its relationship to itself by asking the ego and the other against, especially since the text was accompanied by a comment on the rejection of the ego and acceptance of the opposite. "If the personality does not have an internal analogy, then there is no concept of the self and the model of the ego"³⁵. This is what the novel relied on, especially since Hawa the ascetic suffers a fragmentation in herself that contributed to the activation of several factors such as marginalization and deprivation, in addition to her relationship with (Adam the deprived), as he later drifts away with him in a forbidden relationship that resulted from her with the child of sin. A dialogue between (Hawa the ascetic and Adam the deprived) about the question of the ego, especially when Hawa says on her lips:

- Someone rejects everything I am, but I found in myself a person the other person is me too.
- The deprived Adam felt that Hawa had begun to realize her contradiction, or that she was in a deep yearning to be released from her beliefs that hindered her other personality.
- But you know that the opposite, the other person within us is not necessarily good, but it remains the other side of us. Do you know that Aba Al-Alaa Al-Maari said in one of his obligations:

My soul is against me, how can I fight me? ”³⁶.

It should be noted that the text is accompanied by a comment that appears to the first reading of intersexual relevance that confirms what we went to, especially when Adam dictated to Hawa what Al-Maari said, and this is one of the methods by which the personality leans into introspection and urges her to rebel, commit suicide, and escape from life in order to fall into his net. This makes Hawa gradually drifting to him to escape from the multiplication of her feelings and her sense of fragmentation at the level of entity and existence and supports the speech with textual paradoxes in employing the adjectives of names to nourish textual signifiers. Hawa (the ascetic) is no longer an ascetic, but she was wearing the mask of asceticism, and this asceticism was destroyed since her first encounter with Adam deprived. As

³⁴ Eve's Labyrinth, Burhan Shawi, first edition, Baghdad House for Printing and Publishing, Iraq - Baghdad 1442 AH -2020: 450.

³⁵ Self-Search, A Study of Personality and Self-awareness, Igorkun , translated by Dr. Ghassan Nasr, Publishing House Prepared for Publishing and Distribution, Damascus_ 1992: 16.

³⁶ Eve's Labyrinth: 450.

for Adam (the deprived), he is not deprived, but was able to reach what he wants and desires from the ascetic Eve, and that is only the intention of the novel for the recipient to search and explore what characterizes the characters. Therefore, the duality of the ego and the other, the opposite, and those emerging dialogues between Hawa and Adam, reflected the implicit system of the self and its relationship to the question of identity that leads to rupture, dispersion and fragmentation after the self-compulsion behind its desires. This made her torn apart, looking for a safe place to live in, because of that relationship in which she was swept away. It is not surprising that we find that the fragmentation of the identity of the self is its descent into the stench of the quicksilver, for this Hawa (Casablanca) descends into that swamp by her own will, to admit the mistakes she made after getting acquainted with a person called "Adam Hebron" through social media, who is fifteen years older than her, He proposes to her marriage and the marriage is completed quickly, and then travel to Austria, to realize there the trap in which she fell, after I discovered the truth of her husband and his intentions, she says, "When I entered the airport after crossing the checkpoint, I realized that I entered another world, and that I left everything behind me; my memories, my childhood, the well Black ... I felt like I was born again³⁷. Standing on this text, to search for cultural systems, we first find that this character got married and traveled to Austria in order to complete her higher studies abroad, but upon standing on the previous text, we find that the character realizes that she has entered a new world, leaving everything behind, but does not realize what This is her husband waiting for her. He says to her, "Listen to me, Eve, well, you are a beautiful woman, and as you can see I live in a good standard of living, but that is as it seems, because I am in fact overwhelmed with bank debts, so all this luxury that you see is paid for from loans I took from Banks³⁸. This text is sufficient to clarify what is implicit in it, as at the beginning of his speech he says (Listen to me well, you are a beautiful woman ..) I realized that he is hiding a dangerous game that will upset her life, as it becomes clear later that he wants to physically exploit it, in order to pay off his bank debts. The narrative text reflected the image of the social life of some Arabs, who embarked on a way of living in Western culture, leaving everything they were brought up with, taking everything you do, trying to resemble life by any means, until the matter led them to fragmentation of their identity, and its splitting. Therefore, "every being has an identity that affirms its existence in space and time. Rather, knowledge is based on the stability of the identity of a thing and distinguishes it from others, so it occupies permanence in time and on the basis that the existing still retains its qualities despite the occurrence of the succession and the change that affects it³⁹. It is evident from the text the state of loss, dispersion and rupture that Hawa Caspian experiences, and it is the systemic implication in it, in which we find that this Hawa forgot everything she was brought up on and adapted to the new reality, walking with her husband in all the muddy ways, which led her to lose her identity and became a self-Fragmented, suffering loss, because of those behaviors and actions that she did, until she finally began to realize her mistake, saying, "I could have rejected all these ugliness and returned to my country, but if I did, I would feel pride because I left Europe behind my back and went

³⁷ The Labyrinth of the Prophets, Burhan Shawi, the publisher of Defaf publications, first edition 1440 AH-2019 AD: 42.

³⁸ The Labyrinth of the Prophets: 44.

³⁹ The concept of space and time in the philosophy of apparent and truth, a study in Bradley's metaphysics, d. Muhammad Tawfiq Al- Dawa , the publisher of the Al- Ma'rif facility in Alexandria , 2003: 29-30.

back to my poverty and my lack of financial trick, but I was trying I strive to find justifications for myself in this losing game "⁴⁰.

It is known that the narrative texts and discourses began with systemic connotations and punishments that portrayed the situation of many who suffer from fragmentation and splitting of identity, so that the introduction of the novel to that issue is due to its depiction of the situation of many who have become fragmented in the identity inside and outside the country, or an attempt to clarify those causes and behavioral deviations that are not normal for some Characters, or from the novel's treatment of a socio-cultural issue from reality. Among those systemic connotations, the system of duality of personality being an apparent system, but this system reflects an implicit system, which is the fragmentation and rupture of identity, it is known that the duality leads to the rupture of the self and its psychological disturbance. This is evident in a character named (Hawa Al-Sindsi) who says, "I entered into the turmoil of religion and the search for God, and the search for salvation. I was veiled, wearing handkerchiefs, living my life in great duplicity, veiled and believing and performing the obligatory duties, but after I finished the evening prayer, I put on evening clothes to go to the halls and kept singing until the late hours of dawn, I sometimes had to drink alcohol⁴¹. It is not strange for someone who has a dual personality to live an existential problem that leads him to break life's paths instead of correcting them. And rebuilding it in (Hawa al-Sindisi), she became suspicious of the episodic and fleeting side instead of trying to restore her cohesion, especially since the novel reveals the general circumstance that Hawa was living in due to psychological turmoil and the family atmosphere of deprivation and poverty, as well as the killing of her brother by the militias⁴². These aspects have contributed to the fragmentation of her identity and its falling into the ambiguity of the (ego), which disrupted its ability to reconcile with itself, resulting in a defective image bound by the shackles of dispersion and loss. Qualities or cultural characteristics that represent the minimum common to all those who belong to it, that make them know and distinguish their qualities from those of other members of other nations⁴³. This national identity of any country is the mother identity, and this identity is subdivided from several identities, as is the case with the Iraqi identity, from which the Kurdish, Christian, and Yazidi identity branches, etc., and because of the rule of tyranny, the imposition of hegemony, and violence, these sub-identities are exposed to fragmentation. And fission, as happened with the elephant Kurds, who were subjected to the most severe types of exclusion and fragmentation at the time of the Baath Party, Adam Al-Wasiti says, "When we entered the castle and it was deserted, I heard screams coming from the halls. I asked the boy if there were people in it and he told me that it is deserted now, and it was canceled as a prison, but it was used during the Iran-Iraq war as a prison for the Kurds of Felines, where about seven hundred people were imprisoned there. They are undergoing chemical experiments, and there was always a burning furnace in which the bodies of those who died were burned, and they knew through the guards of the castle who were from the sons of the judiciary, that the authorities were drawing their blood to send to the fronts, until they were all taken to the battle fronts,

⁴⁰ The Labyrinth of the Prophets: 106.

⁴¹ The Labyrinth of Forgotten Souls, Burhan Shawi, Defaf publications, first edition 1436 H-2015 CE: 188.

⁴² The Labyrinth of Forgotten Souls: 188.

⁴³ The Impact of Colonialism on Dual Identity in the Arabic Novel: "Shawq Al Darwish" by Hamor Ziada as a model , Sana Samih Al-Azza, Journal of Linguistic and Literary Studies, Issue 1 - Eighth Year, July 2017 AD: 141.

to be used as human shields. But the cries continued to roam the halls of the castle⁴⁴.... This speech employed the state of racial differentiation of these elephant Kurds, and this distinction reveals systemic connotations of inferiority and contempt for them by the ruling regime at the time, which was not content with excluding and demeaning them, but went beyond the use of them as shields And it made them a field for chemical experiments, and this is what pushed many of them to migrate out of the country in search of a safe place to contain them. This discourse refers to an implicit cultural system, but it is the system of difference that has occupied a large space since the existence of mankind, and this is due to the class difference and to the difference of identities, ethnicities, religions, etc. And its policies of violence, murder and torture; Because of their Kurdish identity, which made them subjects with lost and torn identities; therefore, identities in general are revealed by difference⁴⁵. Identity as a modernist cultural concept has been fragmented, fractured and torn apart, and behind this are many political, social, religious, and psychological reasons. Behind flimsy letters; Therefore, identity in general “is not an entity that is given all at once and forever, it is a reality that is born and grows, is formed, mutates, ages and suffers from existential crises and alienation”⁴⁶.

Conclusion

Identity as a cultural concept has been subjected to fragmentation and splitting, especially the Arab identity. This is due to several circumstances that have led the personality to give up its identity, including those related to the psychological aspect that the individual suffers from and his feeling of alienation within his country. Or it is due to political conditions that led the characters to give up their identity and leave the country in search of a new identity that would secure for him livelihoods in safety and stability, such as those conditions that the elephant Kurds and others were subjected to in Iraq. They may have social conditions that generated psychological disturbances among their owners due to poverty, deprivation, and family dispersion, which contributed to the fragmentation and rupture of their identity, so the value of our research lies in revealing the image of the social life of some individuals whose identity has become fragmented and suffer loss, dispersion and tearing. It is generally accepted that the identity is what proves the existence, entity and permanence of the individual in the society in which he was born and brought up. Any scratch in that identity is a scratch in the value and dignity of the individual.

Sources and references:

1. The Impact of Colonialism on Dual Identity in the Arabic Novel: “Shawq Al-Darwish” by Hamor Ziada as an example , Sanaa Samih Al-Azza, Journal of Linguistic and Literary Studies, First Issue - Eighth Year, July 2017.

⁴⁴ Labyrinth of ghosts, Burhan Shawi, Arab Science Publishers, first edition 1435 AH -2014 AD: 318.

⁴⁵ Cultural patterns in the book of songs, an MA thesis presented by the student Raed Hakim Sharar Al Kaabi, University of Babylon - College of Education for Human Sciences - Department of Arabic Language 1434 AH - 2013 AD: 81

⁴⁶ The identity of the place and its changes, a reading in the novel of Touq Hammam, d. Iman Jeridan, Al Kafi House for Publishing, Distribution and Translation, 2nd edition: January 2021: 16.

2. Identity crisis, and the revolution against the state in the absence of citizenship and the emergence of sectarianism, d.Abeer Bassiouni Radwan, Dar Al-Salam publisher for printing, publishing, distribution and translation - Cairo, first edition 1433 AH -2012 AD.
3. Identity crisis and intolerance, a study in the psychology of youth, Hani Al-Jazzar, publisher Hala for publication and distribution, first edition 1432 AH -2011 AD.
4. Forms of expression of the indications of fragmentation and absence in the poetry of Mahmoud Darwish, Dr .Nasser Hassan Yaqoub, Al-Balqa Applied University - Al-Hosn University College - Al-Hosn - Jordan, Damascus University Journal - Volume 29 Issue 1 + 2. 2013.
5. Cultural systems in the book of songs, a master's thesis presented by the student Raed Hakim Sharar Al-Kaabi, University of Babylon - College of Education for the Humanities - Department of Arabic Language 1434 AH - 2013 AD.
6. Self-search, a study of personality and self-awareness ,IgorKon , translated by Dr .Ghassan Nasr, Publishing Dar Prepared for Publishing and Distribution, Damascus - 1992.
7. Interpretation of the Imaginary, Narration and Cultural Structures, Abd al-Qadir Faidouh, Publisher Pages for Studies, Publishing and Distribution, First Edition 2019.
8. Cultural diversity Dialectics of communication and the reconstruction of identity, Iman Soukal , ,28publication date: -1-2018, Journal of Social Sciences , Amman University - College of Social Sciences, Volume 7, Issue 31 July.2018
9. Cultural studies, the female body - the other - the cultural narrative ,Dr. Samir Al Khalil ,Dr .Tania Hattab, publisher, Dar Defaf Publishing 2018.
- 10.Studies in Culture, Heritage and Identity, Sherif Kanna, investigated, revised and prepared for publication by Musleh Kanaana, designed and implemented by Nadia Foundation for Printing, Publishing, Advertising and Distribution - Palestine Ramallah 2011.
- 11.Novel dialogue formats cultural, read in formats cultural novel Karimatorium Sonata Ghosts of Jerusalem to Uasina lame, Roeda Adlan, Journal Detective, Research in Language and Literature Algerian University of Biskra - Algeria, No. X-2014.
- 12.The Iraqi Personality, The Search for Identity, Ibrahim Al-Haidari, Publisher: Al-Tanweer for Printing, Publishing and Distribution, First Edition 2013.
- 13.The loss of the Iraqi identity in the Western exile, a study in the light of cultural criticism ,Prof. Dr .Wissam Ali Muhammad, the researcher Ruqayya Nazim Zahir, Journal of the Kufa Studies Center: A Quarterly Refereed Journal
- 14.The phenomenon of alienation and its resonance in contemporary poetry in the Gulf region, by Dr. Ali Abdul-Khaleq Ali, Journal of the Center for Documentation and Human Studies, 7th year - 7th issue 1995 AH-1416AD.
- 15.Arabs and the issue of difference, dilemmas of identity, origin and forgetfulness, d. Ismail Muhanana, Publishing Dhifaf Publications, First Edition 1435 AH-2014 CE.
- 16.Tribe and tribalism or postmodern identities, Abdullah Al -Ghadhami , publisher of the Arab Cultural Center, Casablanca-Morocco, second edition 2009.
- 17.Language and the Future of Identity, Education as a Model , by Diaa El Din Zaher, publisher, Future Studies Unit - BA 2017.
- 18.The dilemma of identity in Arab culture, a refined research by the Tunisian researcher Yasser Mellouli , the publisher, Faithin Without Borders for Studies and Research, 6 July 2017.

-
19. Adam's Labyrinth, Burhan Shawi, publisher of Dar Al-Arab of Sciences Publishers, first edition 1433 AH -2012 AD.
 20. The Labyrinth of Forgotten Souls, Burhan Shawi, Dhifaf publications, first edition 1436 - 2015AD.
 21. Ghosts Labyrinth, Burhan Shawi, Arab Science Publishers, first edition 1435 AH -2014 CE.
 22. The Labyrinth of the Prophets, Burhan Shawi, the publisher, Dhifaf publications, first edition 1440 AH-2019AD.
 23. Eve's Labyrinth, Burhan Shawi, first edition, Dar Baghdad for Printing and Publishing, Iraq-Baghdad 1442 AH -2020.
 24. The dangers of globalization on the cultural identity, written by Dr. Mohamed Emara, the publisher, Dar Nahdet Misr for Printing, Publishing and Distribution, First Edition 1999.
 25. Al-Maejam Al-Waseet, Ibrahim Mustafa / Ahmed Al-Zayyat / Hamid Abdel-Qader / Muhammad Al-Najjar, edited by the Arabic Language Academy, the publisher Dar Al-Da`wah.
 26. The concept of space and time in the philosophy of the apparent and the truth, a study in the metaphysics of Bradley, D. Muhammad Tawfiq Al-Dawa, publisher of the Al-Maaref facility in Alexandria, 2003.
 27. Identities and Multilingualism (Readings in Light of Comparative Cultural Criticism), Ezz Al-Din Al-Manasrah, Al-Sail Publisher for Publishing and Distribution - Amman 2014.
 28. The shattered Iraqi identity and its problems in the novel of the clouds player by Ali Badr, the teacher Dr. Ghosoun Aziz Nasser, and the teacher Dr. Kholoud Jabbar Ubaid.
 29. The identity of the place and its changes, reading in the novel Tawq Hammam, d .Iman Jeridan, Dar Al Kafi for Publishing, Distribution and Translation, Second Edition :January2021
 30. Identity and time, interpretations Vinominologih to the question of " Alnhn , Fathi Almiskina , Dar Vanguard Printing and Publishing - Beirut, the first edition of August 2001.
 31. Identity and its Issues in Contemporary Arab Consciousness, Ahmed Baalbaki and others, edited and presented by Riad Zaki Qassem, publisher, Center for Arab Unity, First Edition, November 2013 - Beirut.