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**Kristin Hannah's *The nightingale* (2015) and Zohra Drif's  
*Inside the battle of Algiers* (2017): A Comparative Study**

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## Dedications

*To our families, whose unwavering support, love, and encouragement have been our foundation throughout the years of studies. Your belief in us has been our greatest strength.*

*To ourselves, for the resilience, and determination we have shown in pursuing this achievement. This work is a testament to our shared commitment to growth and knowledge.*

*Amel BOUBCHIR and Adidi MEGHERFI*

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## **Abstract:**

This dissertation is a comparative study of *The Nightingale* (2015) by Kristin Hannah and *Inside the Battle of Algiers* (2017) by Zohra Drif. It examines the theme of women's resistance, resilience, as well as the traumas of World War II and the Algerian War of Independence. In order to carry out this research, we relied on Frantz Fanon's *A dying colonialism* (1965), the theory of resilience (1992) by Norman Garnezy, and Judith Herman's *Trauma and Recovery* (1997). In our analysis, we put a considerable emphasis on the thematic similarities of the two works, like women's roles and their resistance and the way they recovered from trauma. This research is divided into five major sections, which include a general introduction, methods and materials, results, discussion, and a conclusion. After analyzing the characters' experiences and the socio-political contexts in which the two authors lived, we come to the findings that women in different historical and cultural contexts have faced the same experiences as they asserted agency and contributed largely in the resistance movements. The key findings demonstrate the importance of acknowledging women's contributions to historical narratives, and their role in shifting gender roles especially in wartime. The Algerian or the French women during war act similarly at the level of resistance and present the same insights of resilience towards traumas and violent situations.

**Key words:** Violence, resilience, resistance, Trauma, woman, war.

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## I. General Introduction

This research paper falls within the field of comparative literature. It aims to compare two novels written by different authors from distinct geographical locations and whose nations spoke different languages and belonged to different cultures. In other words, this research will investigate women's resistance and resilience as shown in Kristin Hannah's *The nightingale* (2015) and Zohra Drif's *Inside the battle of Algiers* (2017).

As students majoring in the field of Literature and Civilization, we have noticed that the field of comparative literature, which is a mandatory module, is an interesting and enlightening field of study through which new ideas may flout. In fact, reading novels from different cultures and languages helped us appreciate literature and expand our analytical perspective. The comparative method encouraged us to draw connections across different boundaries, cultivating critical thinking and analytical skills. In general, our exploration of comparative literature has been intellectually stimulating, inspiring us to go deeper into the complexities of human existence through literary exploration.

We used to know that the battlefield was exclusively a man's space, as it was a space of physical violence, bloodshed and force. Therefore, war literature in the past was widely written and documented by men. Nevertheless, recent works have shown a considerable evolution of war literature moving from male's property and domination to female contribution in war narratives, because of women's role during the times of war, where they spoke out and shout out their right for independence, national dignity and sovereignty.

As for example, Zohra Drif, an Algerian freedom fighter and an author who devoted nearly all of her writings to narrate her contribution and sacrifices for her country during the Algerian War of Liberation. Throughout her novel, *Inside the battle of Algiers*, she recounts realistically the events, which had happened simultaneously to her university

studies, and which helped her to participate in that revolution. The other example is Kristin Hannah, a famous war American author who also devoted her writing to narrate the experience of the French women during the German occupation.

Both *The nightingale* by Kristin Hannah and *Inside the battle of Algiers* by Zohra Drif explore themes of resilience, sacrifice, and heroism through the experiences of women during times of great hardship. *The nightingale* is a fictional work that tells the story of two sisters, Vianne and Isabelle Rossignol, who faced terrible events during the Nazi occupation of France. Through these two characters, the author epitomizes various themes such self-sacrifice, resilience, heroism, love, martyrdom and mothering. However and as far as *Inside the battle of Algiers* is concerned, and as mentioned earlier, it is a personal narrative of Zohra Drif in which she narrates her own personal experience during the struggle for the national independence of Algeria alongside with the FLN's (the National Liberation Front) revolutionaries. In addition, Drif, hand in hand with the other female freedom fighters have presented the themes of resilience, sacrifice, heroism and friendship during a crucial period of the colonization, which had deeply marked the history of Algeria.

### **Review of the Literature**

After exploring works from multiple contexts, we found that comparative literature provides the usual themes that make human beings in the same bowl despite the diversity of cultures, landscapes and languages. Both selected novels, *The nightingale* by Kristin Hannah and *Inside the battle of Algiers* by Zohra Drif have received a significant attention and criticism conducted by researchers who approached them from various perspectives. Notably Raden Muhammad Ali and Amelya Yunita studied Kristin Hannah's literary text in terms of characterization. In their co-authored article entitled "Woman's struggle to fight against Nazi as reflected in Kristin Hannah's *The nightingale*: A feminist approach" (2020) Raden Ali and

Amelya Yunita focused on the success of Kristin Hannah's *The nightingale* in portraying the struggle of a woman against the Nazi power. This article analyses particular aspects of women's struggles under Nazi occupation during World War II. Isabelle Rossignol, as the main character in Hannah's novel, provided a case for the authors to probe. Thus, in their analysis, they investigated Isabelle's character and the significant role she played in joining the French resistance. The aforementioned critics examined the way Isabelle helped her allies and the kind of hardships she suffered from alone until becoming a political prisoner. In fact, this feminist approach taken by the two critics comes to argue that Isabelle possesses qualities of courage, strength and determination in the time of war. In this regard, Randel and Yunita state that:

Kristin Hannah's work tells us about the girl who wants to live better, and she wants to live freely without any oppression because of the German occupation, which ruled all France citizens' aspect of life. That is why she needs to survive war-torn France. She has to struggle to get everything that she wants because she believes that freedom belongs to all people among the nations. (Ali & Yunita, 2020, p. 4)

In their study, Randel and Yunita (2020) have read the *The nightingale* in the context of addressing the female resistance during the Nazi occupation. They put emphasis on the protagonist's quest for freedom from Germany's oppressive control in France, as well as her resilience against the wartime living conditions. The researchers explained that Hannah displays this conflict between a feminist declaration of independence and self-determination in front of external authorities and individual survival or struggle.

Another interesting article is the one by Arfianing Ratri, who has examined the challenges faced by French women during World War II. In fact, this study identifies the unfair treatment of French women and their responses through the lens of feminist literary criticism. This feminist qualitative research employed content analysis methods and thus revealed four results related to gender marginalization and women's responses. According to the critic, Hannah's work emphasizes men as heroes in the war while shedding light on

women's struggles and their reactions during that time. Gender inequality disadvantages women due to societal beliefs and power imbalances. This bias is manifested through marginalization, subordination, stereotypes, and violence. Consequently, it engendered a long-standing issue faced by women. Ratri in his article concludes that.

After analyzing Hannah's *The Nightingale*, the first tone one is that women's discrimination during the wartime exists in the novel. There are four kinds of discrimination experienced by French women. Those are marginalization, subordination, stereotype and violence. The second one is that the female characters respond to discrimination differently. (Ratri, 2018, p.251)

According to Ratri, different women respond differently to discrimination; some like Isabelle who protested, while others, like Vianne, accept their lot in life. Anxiety and depression are common emotions experienced by discriminated women. Women's consciousness in fighting against or surviving prejudice is influenced by a number of influential elements, including education, society, personality, and perception. *The nightingale* is the primary source in this dissertation used to analyse the discrimination against French women and their response to it during World War II. To obtain a comprehensive grasp of the subject topic, the qualitative study used feminist literary criticism in conjunction with textual analysis. As seen by the curfew and social alienation throughout the war, discriminated women are marginalized in both political matters and in their societies that highlights their helplessness and limited access to the political sphere, resulting in decreased mobility.

Likewise, many researchers have studied *Inside the battle of Algiers* of Zohra Drif. To begin with, Mildred Mortimer, in her critical analysis "Inside the battle of Algiers: Zohra Drif looks back in her war experience", argues that not only men were concerned by war and by writing about it, women as well as their male counterparts were concerned by war. She believes that Drif's work is a clear representation of women resistance mentioning that Zohra Drif had traits of courage and resilience, which empowered her as a freedom fighter

of her country. As a result, Mortimer's review sheds light on women's role in the war. She suggests that:

I propose to examine Zohra Drif's memoir of her participation in Algeria's war against the French colonizer, an eight-year war waged from 1954 to 1962 that ended in Algerian independence, with the understanding that war engages women as well as men, that women have the authority to write the war story, and that their story will differ from the male narrative. (Mortimer, 2023, para. 3)

Mildred Mortimer analyzed how women are represented in war-narratives by looking at Zohra Drif's memoir. Mortimer questions historical prejudices by challenging Samuel Hynes' omission of women's experiences, stating that women have had important roles in traditional and non-traditional warfare throughout history. She uses instances of Zivia Lubetkin's defiance in the Warsaw Ghetto and Drif's involvement in the Battle of Algiers to demonstrate the active role and strategic impact of women in armed conflicts. Mortimer used feminist theory, specifically Miriam Cooke's ideas, to criticize the prevalent war narrative centered on males that tend to marginalize women as passive characters. Instead, she promotes the use of personal stories that demonstrate the complications and truths of women's wartime experiences, stressing how these experiences can lead to change and transformation. Mortimer depicts Drif's memoir as an illustration of women's strength and empowerment in confronting and transforming social norms and gender roles among political and military conflicts.

Wafa Zekri is another researcher who analyzed the work of Zohra Drif whom in her review entitled "Inside the Battle of Algiers, by Zohra Drif: A Thematic Analysis on Women's Agency" stresses that Drif focused on the role of the Algerian women during the Algerian Revolution. According to her viewpoint, and because of the fact that Zohra Drif wrote about the commitment to the cause of freedom in Algeria, and not only her own commitment, but also those of the Algerian women freedom fighters, Drif's novel demonstrates resilience and coping violent situations especially for women. In this senses she affirms that:

This book has an informative aim; it accounts how Zohra was raised and how she developed a national consciousness from an early age. This memoir is a relevant source for curriculum designers to raise students' awareness about the perseverance of Algerian women in the revolutionary period. Zohra emphasized on depicting two main roles of women; women who had agency to organize and even to bomb European places, and women who were vulnerable to violence (rape and torture). These two representations of women could be added to enrich knowledge of Third World women's literature. (Zekri, 2018, p. 5)

Wafa Zekri investigates how Zohra Drif's *Inside the battle of Algiers* affects the field of postcolonial studies today. Zekri's investigation focuses on three central issues about women's role in the Algerian people's fight for independence. This includes the social and cultural impacts, educational experiences, and language acquisition which have had a serious impact on Drif's personality and the way she approaches being the guerrilla fighter. Zekri focuses on the ways that author's education, mainly her association with the French literature and ideas, contributed to the development of her competence in regards to power and resistance to the colonial rule. She also stresses on the significance of women's agency in fighting the French colonizer with her best friend Samia Lakhdari in particular, and others like Djamilia Bouhired and Hassiba Benbouali. This analysis employs the practice of thematic analysis, close reading, and explore the central concepts and ideas contained in Drif's story.

Overall, the literature that is devoted to women's resilience emphasizes the role of social support, identity, agency that women played in order to overcome obstacles and thrives during times of turmoil. The stories of Vianne and Isabelle in *The nightingale* and Zohra Drif in *Inside the battle of Algiers* clearly depict these aspects, revealing how women's perseverance may transform history and inspire future generation.

### **Issue and Working Hypothesis**

From the above review of the literature, we can see that Hannah's *The nightingale* and Drif's *Inside the battle of Algiers* have been examined from different angles and perspectives. As far as Zohra Drif's *Inside the battle of Algiers* is concerned, many critics focused primarily

on women's agency that is reflected or epitomized by the Algerian women through the characters of Zohra Drif, Samia Lakhdari, Djamila Bouhired and Hassiba Ben Bouali and other combatants who participated in the Algerian War for Liberation. These women, as described in the novel have witnessed tough experiences such as violence, terror, anarchy, imprisonment and physical as well as psychological torture. Because of being in such difficult situations, women in the Algerian society have developed a sense of resilience during wartime. Similarly, *The nightingale*, was subject to many criticisms in terms of women's resistance and women's narratives about war and during wartime their obstacles. Significantly, both are examples of concrete challenges to male writings and narratives about wartime.

However, no study has explored and compared both works by focusing mainly on women's agency, their constant resistance and resilience towards all shades of power, being that of male domination, male gaze and all sort of colonial violence during war times. Yet, *Inside the battle of Algiers* is one of Drif's famous war-books, set during colonial Algeria, and describing the long years of resistance and struggle against French occupation in the context of the Algerian war for independence. While *The nightingale* is one of Hannah's best war-fiction set in the context of WWII, portraying the long perseverance of the European women namely Isabelle and her sister Vianne Rossignol, whom their resilience and survival stand to represent all women during wartimes , war experience of being tortured and deported.

This research is concerned with conducting a comparative analysis of two distinct literary works that represent women's experiences and their roles during times of conflict and war. It attempts to explore the way in which these two narratives help to understand gender stereotypes, resistance, and agency in different historical, social, political and cultural environments that are Vichy France for *The nightingale* and French Algeria for

*Inside the battle of Algiers*. The dissertation will mainly explore the themes of the Franco-Algerian struggle and female resilience, wartime techniques, cultural differences, the way literature pictures heroines of wars, and their recovery journey from trauma.

### **Methodological Outline**

The aim of this research is to compare *The nightingale* by Kristin Hannah (2015) and *Inside the battle of Algiers* by Zohra Drif (2015). This study relies on the IMRAD method. Therefore, this work is divided into four parts. First, general introduction in which we have presented the subject which are review of the literature, the purpose of this dissertation the issue and working hypothesis. Secondly, we move to the Methods and Materials part that explains provide the theoretical framework that Frantz Fanon's *A dying colonialism* (1959), the theory of resilience introduced by Norman Garmezy, and Judith Herman's *Trauma and recovery* (1997). Additionally, Materials' section presents some relevant biographical elements about the lives and times of Zohra Drif and Kristin Hannah as well as a brief summary of the two works. The Results summarizes the main findings of our discussion. Discussion will be the longest part of our work and will consist of two chapters. The first chapter will focus on women's role, their resistance and resilience as portrayed in *The nightingale* and *Inside the battle of Algiers*, while the second chapter will explore the psychological trauma of the characters and the various ways of recovery. Finally, the general conclusion section will sum up the main findings of this study, summarizing the key points from comparing *The nightingale* and *Inside the battle of Algiers* and considering what these findings mean in terms of resilience, trauma, and postcolonial ideas.

## II. Methods and Materials

### 1. Methods

In order to analyse the issue of women's resilience and resistance during times of war in *The nightingale* by Kristin Hannah and Zohra Drif's *Inside the battle of Algiers*, we will rely in the first chapter on Frantz Fanon's *A dying colonialism*. In the second chapter, we will mainly use the theory of trauma and recovery as theorized by Norman Garnezy and Judith Herman.

#### 1- Fanon's *A dying colonialism* (1959)

As stated earlier, we intend to compare the two novels, *The nightingale* and *Inside the battle of Algiers* from a Fanonian perspective. Frantz Fanon, in his different writings, offered a postcolonial reading of colonialism and power relations in Algeria and expected that women's revolutionary role is not just limited to national liberation of Algeria, but also to the publically revolutionized role of the Algerian women. For him, The Algerian women have provided a good example for other colonized women who wanted freedom and laid the ground for gender relations in post-revolutionary times in the world. Such an idea is well epitomized by the Algerian FLN's women, who occupied an important situation and a role where "the men's words were no longer law, the women were no longer silent[...]the women ceased to be a complement for man [and] she literally forged a new place for herself by her sheer strength (Fanon, 1965, p.109).

In the chapter entitled "The Algerian Family", Fanon emphasises the way colonialism has disturbed and dismantled the traditional Algerian family structures. The key point Fanon has explored according to his experience as a psychiatric in Algeria, are is that the colonial system undermines the authority of the Algerian fathers within the Algerian family. According to him, children are more adapted to colonial ideas than their parents are because

of French system of schooling and the cultural influence, which creates a massive generational gap. Second, during colonisation, women's role changes because of colonization. Thus, traditionally secluded, women become increasingly involved in the war for independence, challenging the traditional norms of the Algerian society. It is then in this context, that Fanon sees their growing agency and defiance. The third one is the psychological effects of the colonial domination, which create a sense of alienation within families. (Fanon, 1965, p.100)

Yet, the struggle of the Algerian people with their identity is a complex one, caught between the preservation of their cultural heritage and the imposed French colonial culture. Colonialism not only disrupted family structures but also attempted to erode the deep-rooted culture that defined the Algerian society. Despite this, Fanon observed that resistance began to emerge within the family unit, as the Algerians found ways to protect their traditions and oppose the colonial system. Families, particularly women, played a key role in preserving cultural continuity while resisting the pressures of colonization. This familial resistance laid the groundwork for more organized and overt forms of opposition, such as joining the FLN or becoming freedom fighters in the mountains. Therefore, even before taking up arms, the Algerian family served as a critical source of defiance against colonial domination. (Fanon, 1965, p.102)

The same chapter explains also how families provide solidarity and support in the struggle for independence. Fanon argues that colonialism is not just an economic or political system, but it deeply affects the most special aspects of the Algerian life, including family relationships. Yet, he acknowledges at the same level the potential for families to become units of resistance in the fight for independence as a pillar and solid foundation of the senses of revolution and courage both for males and females in particular. (Fanon, 1965, p. 109)

## **2- The theory of resilience by Norman Garmezy**

Garmezy defines resilience as the capacity to recover and maintain adaptive behaviour, even after experiencing initial setbacks or stress. Garmezy says, “Not necessarily impervious to stress. Rather, resilience is designed to reflect the capacity for recovery and maintained adaptive behaviour that may follow initial retreat or incapacity upon initiating a stressful event” (Garmezy, 1991a). According to Garmezy's definition, resilience does not mean invulnerability to pain or stress. However, it emphasizes resilience as the capacity to cope with major obstacles or disappointments and change in a constructive way. For him, stressful circumstances make people feel overwhelmed or incompetent in moments of weaknesses and difficulties (Shean, 2015, p.8). Resilience then is demonstrated by the ability to come back from these initial difficulties and continue to engage in adaptive activities. To put it simply, resilience is the ability to not only tolerate tragedy but also to work to cope with it, learn from it, and continue with life in spite of everything.

War is a laboratory for developing resilience in the face of disastrous despair. While resilience - the ability to adapt and survive in the face of adversity - is a human trait, women in wartime circumstances frequently exhibit a distinct and remarkable version of it. This work examines the theory of resilience and its multiple associations with women during war, using arguments from the discipline of psychology, feminist studies, and historical instances (Shean, 2015, p.8). Psychologists such as Norman Garmezy view resilience as an ongoing process instead of a fixed feature. It involves recovering from negative events, acquiring knowledge from them, and remaining a sense of wellness regardless of being under stress. Additionally, resilience is more than just tolerating despair; it is about figuring out techniques to adapt as well as adjust oneself and one's surroundings.

War ruins many aspects of life, and women generally endure the greatest burden of the social and economic devastation of one's country. They may experience violence, displacement, shortages of food, and the loss of beloved ones like family and friends. Hence, the suffering those women face involuntarily demonstrate their resilience in a variety of ways. They become caregivers, resource leaders, and community figures, taking on roles usually performed by men who are gone fighting. This adaptability is formed of need, which at the end promotes agency and creativity. (Hynes, 2004, pp.75-76)

Moreover, women develop resilience through actions of resistance against violent persons or systems especially in war times. These activities, whether they involve organizing protests, conserving cultural traditions, or simply refusing to give in to despair, call into question the power relations established by conflict such as wars. Such defiance increases the confidence of women and constructs solidarity and agency, resulting in a perfect system that is essential for survival; this is called 'recovery'. (Herman, 1992, p. 155)

There are several examples in the history of women's courage throughout battles. We can mention for example that during the Second World War, the term "comfort women" refers to an approximate 200,000 women and girls from Korea, China, the Philippines, and other territories under Japanese occupation who were taken by the Japanese military and were forced to work as sex slaves in military brothels. These women experienced unimaginable cruelty and inhumane life conditions; they were made to bear both the psychological and physical traumas. At no less than the end of that war, stigma survivors of these women and girls were left to suffer in silence. However, there were few people who, in the late 20th century dared to break the silence, which became the key for the whole problem to be put under justice as well as official apologies and reparations from the Japanese government. (Hicks, 1995, pp. 87-102)

To conclude, the resilience theory provides an invaluable perspective for understanding women's experiences during times of war. It highlights how, in the face of national crises, women exhibit remarkable resilience, resourcefulness, and flexibility in navigating adversity. However, while resilience is a powerful tool for survival, a deeper comprehension of resilience is required, particularly in addressing the long-term psychological wellness of women affected by war. This requires acknowledging the limitations of the resilience narrative, which often overlooks the ongoing trauma and vulnerability that persist. Ultimately, true support for women's resilience must include efforts to resolve basic injustices and create environments where they can thrive beyond mere survival.

**3- Herman's *Trauma and recovery* (1997): *The aftermath of violence from domestic abuse to political terror.***

The second chapter aims to compare *The nightingale* and *Inside the battle of Algiers* from Hermanian perspective in her different frameworks has involved women's movement. She highlights women's real experience like sexual abuse and domestic violence from which she realized the power of the subaltern to speak from the margin of their societies, and assists the creative energy that is released when the barriers of denial and repression are lifted. In her *Trauma and recovery*, she managed to study the psychological trauma as an underground history. For her, the understanding of psychological trauma of war is rediscovering history. The later idea is reflected in the way in which women who survived wars decided to tell their stories as Hannah's and Drif's main protagonists in occupied France and Algeria respectively (Herman, 1992, p. 2).

Herman's theory does not only deal with victims of sexual and domestic violence, but also highlights other traumatized people, particularly combat veterans and the victims of political

terror. In her novel, she tries to restore social connection such as the one between men and women. She also mentioned rape survivors like battered women and political prisoners, and the survivors of concentration camps created by tyrants who rule nations and other small concentration camps created by tyrants who rule homes. Her first emphasizes the hardness of forgetting the atrocity that is endured by individuals or community. She focuses on understanding trauma itself including psychological impact of violence such as war and domestic violence. Second, Herman outlines the symptoms of post-traumatic stress disorder, while in the last part of her novel, she suggests the way or processes, in which telling the truth helps the traumatized person to heal and recover. She highlights three main stages, which are establishing safety, remembrance or mourning, and last reconnection. This chapter examines deeply how the characters of both novels go through these processes in order to retain a successful recovery from the trauma by maintaining social connection (Herman, 1992, p. 2).

## **1. Materials**

### **a. Lifetimes of both authors**

#### **1. Kristin Hannah**

Kristin Hannah is a very famous American author whose literary works have captivated readers around the world. Her talent lies in designing historical fiction novels that beautifully explore themes of hope, the resilience of women, and the power of female friendships. Born on September 25, 1960, in Garden Grove, California, Hannah's upbringing in the Pacific Northwest has undoubtedly influenced her writing style and storytelling. Interestingly, Hannah's journey as a writer began in a rather unexpected way. Initially pursuing a career in law, she found herself turning to writing when her first pregnancy resulted in bed rest. It was during this time that she discovered her passion for storytelling and began penning her first novels. Although her debut work is said to be a historical one, which is set in Scotland and remains unpublished, yet it marked the beginning for

remarkable literary career. Since then, Hannah has published over twenty novels, with two of her most notable works are *The nightingale* (2015) and *The four winds*. These novels have garnered both critical acclaim and commercial success, establishing Hannah as a bestselling author. What sets her apart is her meticulous writing process, which involves extensive research, detailed outlines, and dedicated writing time. This level of dedication shines through in the quality and depth of her storytelling.

One of the remarkable aspects of Hannah's writing is her ability to focus on the lives of females during significant historical events like wars. She digs into the experiences of women during World War II and other critical moments, painting a optimistic picture of their strength and resilience. Indeed, her novels have been translated into numerous languages to allow readers from different cultures to appreciate her work. Kristin Hannah's contributions to the literary world have not gone unnoticed. She has rightfully earned the title of a “New York Times” bestselling author, further solidifying her position as a prominent voice in the industry. Her unique perspective and engaging narratives continue to captivate readers, making her a remarkable author in the Twenty-First century.

## **2. Zohra Drif**

Zohra Drif, who was born in Tiaret, Algeria in 1934, holds an important place in the fight for Algeria's independence from French colonial rule. Drif pursued her law studies at the University of Algiers and played a significant role as a core member of the National Liberation Front. She actively engaged in the armed struggle in Algiers, demonstrating her unwavering commitment. To shed light on France's atrocities in Algeria, she participated in high-profile operations, aiming to draw international attention.

Despite being captured by the French, Drif's determination remained unshaken. She faced a harsh sentence of twenty years of forced labour, but her release coincided with

Algeria gaining its independence in 1962. Drif's journey continued, as she became a member of Algeria's inaugural National Constituent Assembly. Additionally, she co-founded an organization dedicated to supporting youth who had lost their parents in the liberation struggle. Her dedication to her country and its history led her to pursue a career as a criminal lawyer in Algiers. From 2001 to 2016, Drif served as a senator in Algeria's Council of the Nation, eventually ascending to the position of vice president of the senate. Her remarkable contributions and resilience in the face of adversity have granted her a revered status in Algeria. Zohra Drif's story exemplifies the essence of human strength and the ability to make a lasting impact on one's nation. Amid her works, we can cite *La mort de mes frères* (1960) and *African Revolution* (1963).

## **b. Summaries of the Two Books**

### **1- *The nightingale* (2015)**

*The nightingale* by Kristin Hannah is a gripping novel taking place in France, when the Nazis invade France during the Second World War in May 1940 till 1944. The story highlights the strength and resilience of women in the face of the troubles and the challenges of war and the sacrifices made by individuals during wartime. The characters demonstrate immense courage as they defeat social norms and take risks to fight against oppression and injustice. The story is about the characters of Isabelle and Vianne Rossignol and their father Julien. The core perspective of the novel is Vianne, Isabelle, and their mother who passed away as they lived with their father who has become more distant after World War I. For, he was not the father they wanted. However, all the characters faced different decline and challenges throughout the story.

Isabelle is an impulsive and rebellious character, often clashing with her sister. Their differences in personality are evident from the start throughout the novel. Isabelle, frustrated

by her father's absence and the occupation of Nazis, she wanted to get rid of him at any occasion and she had learned that she had to rely on herself. Because of her behavior, she has been thrown out from school several times. As a result, she decided to join the French resistance and became the mysterious "Nightingale". The decision set her on a dangerous path. She wanted to do something of significant value, something glorious and worthy for her life and her cherished country. She runs secret news publication for the resistance in France and she guided pilots through Pyrenees' mountains to get them later on to their homeland. Isabelle's involvement in the French resistance led her into a dangerous territory as she carries out covert missions and acts of sabotage against the Germans. She worked under the name of "The nightingale", earning a reputation for her bravery and determination. Hannah has explored the character of Isabelle as a complicated character that symbolizes women's courage and resilience.

Hannah has explored the character of Vianne scary kind of character, she was more feminine and traditional, and she did not want to accept the harsh reality of what was going on. Vianne was completely different from her sister Isabelle; she was a homemaker who took care of her husband Antoine and her daughter Sophie. Vianne after her husband's absence struggled to provide her daughter with food and tried to protect her from the violence of the German soldiers. Vianne was forced to adapt the trouble circumstances that she faced. She found comfort in the companionship of Captain Beck, a German officer. Their relationship was marked by attraction and guilt but, in another hand, she did not want to betray her husband Antoine. Despite her fear, Vianne demonstrated a remarkable courage and resilience by helping Jewish children and people such as her friend Rachel to hide from the German soldiers. By her actions, Hannah portrayed her as a transforming character from timid homemaker to a defiant resistance fighter highlighting the role of women as mothers and their power to protect their families and face the darkest moments of wartime.

*The nightingale* by Kristin Hannah also explored the themes of love, loss and sacrifice. Each character has improved the bond between the families. The novel investigated the theme of sisterhood and the sacrifices made for a family, especially the sacrifice that has been made by their father Julien for his daughter Isabelle after her arrest in a concentration camp, and he pretended to be “The nightingale” just for his daughter’s liberation. His action was a proof of love and family links even in the face of troubles. Hannah suggested that war, with its hardship and challenges has the power to shape individuals’ identity. The nightingale symbolizes the strength and courage of women in times of war. The story challenges the traditional gender roles and the empowerments of women as they step into roles, which are typically reserved for men. It sheds light to the essential contribution of women in the resistance movement and their resilience in the face of danger.

## **2- Summary of *Inside the battle of Algiers: Memoir of a woman freedom fighter*(2017)**

Zohra Drif’s novel *Inside the battle of Algiers: Memoirs of a Female Freedom Fighter* (2017) is a captivating first-hand chronicle of her experience as a young law female student, and later became a revolutionary activist from 1954 to 1962 during Algeria's War of Independence against French colonialism. In 1956, at the age of 22, Drif left a bomb at the Milk Bar cafe in Algiers, an act later immortalized in the 1966 film *The battle of Algiers*. Her narratives describe her life hiding in the Qasbah with other FLN revolutionaries such as Ali La Pointe, Hassiba Ben Bouali, and Djamila Bouhired to name but a few. She also includes her personal struggle against the French army, and her eventual arrest, torture, and imprisonment by the French in 1957.

Drif’s novel procures an important perspective on the combat from an Algerian point of view. As many Algerians died before, France was forced to recognize Algeria’s independence. She claims that the colonized people’s violence was necessary in response to the French military's barbarity against the Algerian people. Drif’s courageous narrative

exemplifies the human cost of colonialism and highlights the lengths people will sacrifice to achieve liberty.

### III. RESULTS

After a textual reading of *The nightingale* by Kristin Hannah and *Inside the battle of Algiers* by Zohra Drif through the lens of Frantz Fanon, Judith and Garmezy's theories, we have come to the following main findings. At first hand, in both works, the main female characters played a vital role in the war through their resistance, resilience despite the various forms of traumas and powers they were subjugated to.

In the first chapter, we discovered that the themes of resistance and resilience manifest across different cultural contexts, which are World War II Europe and colonial Algeria, but with striking similarities in the way women despite being marginalized, their participation in the struggle for freedom remain important. In other words, both Hannah and Drif underscore that while women's contributions may be ignored in the official narratives of war, their acts of resistance and survival were remarkable in challenging the violence of both colonial oppressors mainly the Nazis in *The nightingale* and the French colonizers in *Inside the battle of Algiers*. Furthermore, we found that the role of women is the same as that of men in occupied France and colonial Algeria. Women's experiences of oppression and violence are the same under the colonial oppressors. For instance, we find that the character of Zohra in the paths of Isabelle are too similar as both female characters have nearly led similar lives as being brave and courageous women who survived despite violence and traumas of wars. As such, Zohra and Vianne stand to represent the voices of millions of women who vehicle positive messages of courage, heroism and strength.

In the second chapter, female protagonists have gone through a process of trauma that resulted from the war experience. Textually, Zohra in *Inside the battle of Algiers*, Vianne Mauriac and her sister Isabelle in *The nightingale* experienced the loss of the beloved ones and the violence of the oppressors. Their recovery process as well passed through three

stages: establishing safety, remembrance or mourning, and reconnection. These stages are depicted by particular symptoms as explored by Judith Herman in relation to their acts of contribution in wars. We can mention the example of Vianne Mauriac who moved to the United States of America and continued her life despite the overwhelming situation she passed through. Similarly, Zohra also endured the same trauma during the war, then passing to the ordinary life and trying to cope with the present situation.

As a final result, this discussion highlights that across different historical moments and societies, women's resilience and their resistance are mighty responses to all shades of violence and subversion. Thus, for the two selected authors, this is possible by making them (women) as key actors in the fight for liberation and even for social justice.

In conclusion, this discussion demonstrates that throughout various historical periods and societies, women's resilience and resistance have been powerful responses to all forms of violence and oppression. Both authors emphasize that women are not passive victims but active agents in these struggles. Women play a significant role in resisting subjugation and asserting their rights, whether in times of war or during broader movements for social justice. Their actions, often driven by courage and necessity, become essential to the fight for liberation. The authors highlight how these women defy traditional gender roles, positioning them as key actors in the pursuit of freedom.

#### **IV. DISCUSSION**

This section discusses the main findings in the work of Hannah's *The nightingale* and Drif's *Inside the battle of Algiers*. The discussion is divided into two main chapters. Chapter One discusses first the role of women during the time of war and their resistance and resilience towards all sorts of power. Chapter Two examines the themes of trauma and recovery.

##### **Chapter One: The role of women, their resistance and resilience in Hannah's *The nightingale* (2015) and Drif's *Inside the battle of Algiers* (2017)**

###### **a. Women's role in the war in *The nightingale* by Kristin Hannah and *Inside the battle of Algiers* by Zohra Drif.**

The role of women in wartime have often been relegated in the historical narratives of war and struggle for independence, as their contributions and sacrifices have been always overlooked, undermined and overshadowed by those of their male counterparts. However, in recent years, literary historians, scholars and intellectuals of all kinds made of women's struggle a subject of their various studies. The two selected works, *The nightingale* by Kristin Hannah (2015) and *Inside the battle of Algiers* by Zohra Drif (2017), place an intense emphasis on the significant roles that women played during World War II and the Algerian War of Independence respectively. This discussion argues that women's participation in the war was not only essential to the success of the war efforts, but also innovative for their own personal lives and the larger development of their societies, drawing on the perspectives of postcolonial studies as articulated by Frantz Fanon and other scholars.

In *The nightingale*, Hannah tells the story of two sisters, Vianne and Isabelle, who are living in Nazi-occupied France during World War II. While Vianne struggles to protect her family, her daughter and sister, and survive under the oppressive regime. Isabelle becomes

involved in the French resistance movement and risks her life to fight against the Central Powers and the German Nazis using only her courage and cunning intelligence to disrupt the enemy's plans and expansion over her French community and nation. In this context, the novel highlights the different ways in which women can resist and contribute to the war, whether through acts of bravery on the frontlines or through quiet acts of resistance and resilience at home. These women's actions not only supported the war effort but also subverted traditional gender roles, demonstrating that women were capable to defend their country as the men did.

In *The nightingale*, Hannah shows different forms of resistance exemplified by the character of Vianne and her sister Isabelle in Nazi-occupied France, who defy traditional gender roles through their actions. For example, the author starts describing these acts of heroism and resistance through the character of Vianne. Hannah writes:

She was bone tired and soul weary, but there was no way she could rest. She lit an oil lamp and sat on the divan. She closed her eyes and tried to imagine Antoine beside her. What would she say to him now? I don't know the right thing to do anymore. I want to protect Sophie and keep her safe, but what good is safety if she has to grow up in a world where people disappear without a trace because they pray to a different God? If I am arrested [...] (Hannah, 2015, p. 307)

First, we notice Vianne's silent resistance because Vianne's focus is on protecting her family especially Sophie, that is her daughter. Vianne's form of resistance lies small but significant act as it stands to represent the protection of a small girl by a fragile mother against the powerful Nazi occupants. She does not only want to protect her daughter from starvation as providing her with the necessary food, but also wants to protect her from the strange enemy, from starvation, and from the war.

Another instance is sheltering Jewish children from deportations. It reflects her bravery despite her fear. In this context, Vianne states, "Even a week ago, she might have let Rachel go alone. She might have turned away with regret, probably, and guilt, certainly but

she would have thought that protecting Sophie was more important than anything else” (Hannah, 2015, p. 312). Vianne is reflecting on a critical moment when she realizes that her priorities have shifted. She is torn between her sense of duty toward Sophie and her emotional ties to her friend Rachel. The war they are facing makes her prioritize protecting Sophie above everything else, even if it meant feeling regret or guilt about leaving Rachel alone. Moreover, Hannah mentions regret and guilt to confirm that Vianne’s previous choices were not easy. While she might have turned away, it was not without inner conflict.

By the above excerpts, Hannah shows the complexity of Vianne’s emotional world and her convictions that doing what she thought was right but still weighed heavily on her. Then, the line “Even a week ago...” suggests that Vianne’s mind is set and has recently changed resulting a moment of growth or realization. Whereas before, her focus was solely on Sophie’s safety and well-being, something has now awakened her to reconsider the broader consequences of her actions, perhaps including loyalty to Rachel or understanding that other people are worthy of protection and care.

Isabelle’s resistance is more direct and confrontational. She knows what she wants from the war that is to make a difference and to sacrifice for her country. Isabelle shouts at her sister Vianne, “I am not hiding out in the country while the Nazis destroy France. And let’s face it, you have never exactly felt sisterly toward me” (Hannah, 2015, p.74). She actively participates in smuggling downed Allied pilots across the Pyrenees, risking her life on numerous occasions. Hannah openly states Isabelle’s determination to fight for her country rather than remaining silent and inactive. It is a way to say that courage is not reserved for men, which is demonstrated by Isabelle, her boldness that challenges gender norms, as she takes on a role traditionally reserved for men in combat or intelligence work.

Similarly, in *Inside the battle of Algiers*, Drif recounts her own experiences as a female militant in the Algerian War of Independence. As a member of the National Liberation Front (FLN), Drif was involved in planning and executing attacks against the French colonial power. Her memoir provides an account of the critical role women played in the Algerian struggle for independence, often taking on roles that were regarded too dangerous or difficult for men. Drif's narrative reinforces the idea that the participation of women in wartime was not limited to traditional feminine roles, but rather, they were active agents of change, willing to risk their lives for the cause of independence and shaping history. Drif recounts:

After meticulous observation, I chose the Milk Bar on Rue d'Isly and Samia opted for the Cafétéria on Rue Michelet, across from the university. The Milk Bar symbolized colonial modernity in the service of the Europeans, their offensive carefree attitudes, their shameful indifference to our woes, and the arrogance of the colonial regime especially since the café-bar abutted Place Bugeaud, named for the sinister exterminator of our people. As for the Cafétéria, it was the trendiest meeting spot for the European jeunesse dorée, especially the *ultras* students (Drif, 2017, p.110).

Zohra Drif as a female militant in the Algerian War of Independence focuses how women actively resisted the colonial rule, far beyond the traditional gender roles. Zohra just like Isabelle has participated in the war actively not just being silent or hiding in her home, which is the case of many other female freedom fighters. She is known for bombing the Milk Bar, which was the place that gathered the French settlers, and the “the arrogance of the colonial regime” (Drif, 2017, p.110). Drif did not hesitate to kill all that number of the civilians because her country was taken by force and can only be restored by force. For Drif, the bombing is a kind of response to the violence and oppression that the French forces inflict on the Algerians, as a result their aim to disrupt the sense of security and peace that the French settlers were enjoying in Algeria. Thus, Drif as well as her FLN colleagues believe that the resistance against the colonialism justifies such extreme measures.

Drif says that women were not suspected neither by the colonial powers nor by the Algerian fathers, that is the case of Zohra, Samia Lakhdari and Hassiba Ben Bouali. Drif speaking through the voice of Hassiba in *Inside the battle of Algiers* reflects on the emotional dilemma of concealing her revolutionary activities from her father. She writes, “I think of my poor father. He knew nothing and suspected nothing about my activities.” (Drif, 2017, p. 150) This statement reveals the internal conflict faced by many revolutionists, particularly women, who had to balance their national roles in the resistance with private lives remaining in secrecy. Hassiba’s words express a sense of guilt and sorrow, taking in consideration the personal sacrifices made by those involved in the struggle for Algeria’s independence.

In order to examine the above arguments, it is of interest to say that Fanon the Franco-Algerian and West Indian psychoanalyst and specialist of wars and mainly the Algerian War has written extensively on colonialism and anti-colonial resistance. All over his postcolonial studies, he has offered many theoretical frameworks for understanding the role of women during wartime. Among many works and precisely in his seminal studies as that of *A Dying Colonialism*, he argued that women's involvement in the wars and violent movements for liberations was a key factor in the people's ability to resist colonial oppression. Fanon explains,

The decision to involve women as active elements of the Algerian Revolution was not reached lightly. In a sense, it was the very conception of the combat that had to be modified. The violence of the occupier, his ferocity, his delirious attachment to the national territory, induced the leaders no longer to exclude certain forms of combat ... The women's entry into the war had to be harmonized with respect for the revolutionary nature of the war. In other words, the women had to show as much spirit of sacrifice as the men (Fanon, 1965, p. 48).

Fanon sees that revolutions of all kinds as that of Algeria may shift from a manly fighting to involving women in the battlefield. Fanon emphasizes that women were not involved from the beginning but it required a huge thinking and rethinking of the traditional conceptions of fighting and wars and the revolutionary roles. By involving women, the FLN in Algeria for

example have expanded the scope of combat, recognizing that the conventional exclusion of women from direct participation in warfare was no longer viable in the face of such an overwhelming enemy.

Fanon highlights the essential role of women in the Algerian Revolution, emphasizing their ability to transcend traditional gender roles and actively contribute to the fight for independence. According to Fanon, “women’s entry into the war had to be harmonized with respect for the revolutionary nature of the war” both men and women led the Algerian Revolution (Fanon, 1965, p. 48). This would be possible to transcend traditional gender and social roles and thus become active participants in the struggle for independence. Fanon also stresses that the participation of women in the war dissolved gendered bias as well as the boundaries between the private and the public spheres.

This dissolution of boundaries is evident in both *The nightingale* and *Inside the battle of Algiers*, since both authors have portrayed their respective main protagonists Isabelle/Vianne, and Zohra as being fully occupying both the private and public spheres. Their national commitments and public involvements in wartime had led to radical transformation of their own lives as well as their respective societies to which they belonged. However, for Fanon, women have been traditionally excluded from the political sphere, as they have often been marginalized and excluded from being part of the political destiny in their nations. Yet, in contemporary societies as that of Algeria and France, they played a great role in the struggle for liberation. It is then in this context that Fanon rehabilitates or emphasizes the importance of recognizing and valuing women's contributions to the anti-colonial struggle, as well as the need to challenge traditional gender roles and hierarchies within revolutionary movements.

In both novels, we see the examples of women who challenge the expectations of their societies and take on active roles in the fight against oppression. They challenged conventional notions of femininity and demonstrated their strength, courage, and resilience in the face of adversity. Hannah says that a woman “needed to be strong now, determined, but the courage that was as much a part of her as the green of her eyes now” (Hannah, 2015, p.182). In fact, the reader notices that from the very beginning of her novel, Hannah stresses that Isabelle, her main character, is so brave and enough courageous to challenge not only the obstacles of her own patriarchal society, but sometimes she dares to challenge even her father, whom the latter always warns her.

In a similar way to Isabelle, Zohra Drif recounts her experiences during the Algerian revolution in her novel. Drif highlights how Algerian women made deep impacts on their time and their fight for independence. She emphasizes this in a powerful moment when the leader recognized their bravery. Drif recalls, “The leader must have realized it because, after a moment of silence, he said, ‘Djamila and Zohra, I want you to know that your courage, your determination, and your commitment are admirable’” (Drif, 2017, p.183). This can be a clear confession and a further evidence of the courage and heroism of the Algerian women like Zohra Drif and Djamila Bouhired during times of war and violence. Throughout the memoir, Zohra, the main character manifested her courage as well as the courage of the rest of the Algerian women such as her friend, Samia, and all the freedom fighters who participated in one way or another to free Algeria from the hand of the French colonizers. In this regard, Drif contends, “She reminded me of Saléha’s love and admiration for her brother, more specifically his courage and total commitment” (Drif, 2017, p. 60). The Algerian women were not only courageous and brave, but they also admire the commitment of their male counterparts, which suggest a strong desire to be like them and fight for the liberation of Algeria and fight side by side with the Algerian men.

The stories of Vianne, Isabelle, and Zohra contribute to women's cause of freedom and justice throughout history. In other words, Vianne's body epitomizes the sufferings women endured during the French occupation and is subjected to the horrors of occupied France especially with the captains and soldiers who billeted in her own house. Indeed, Isabelle's body is used as a tool of resistance. Similarly, in *Inside the battle of Algiers*, Drif narrates the ways in which women's bodies were used to smuggle weapons and information, often at great personal risk. This emphasis on the bodily experiences of women during wartime underscores the idea that women's bodies were not just passive victims of war, but rather, active agents of resistance, of resilience and subversion.

Fanon's theory on the role of women in anti-colonial struggles provide an essential perspective through which to analyse the experiences of women in the narratives of historical conflicts and the fighting for freedom depicted in *The nightingale* and *Inside the battle of Algiers*. Fanon, in *A dying colonialism* (1965), recognized the worthwhile role of women in anti-colonial resistance movements, asserting that their participation symbolized broader transformations in both societies. In this regard, Fanon states:

Or it may be that the Algerian woman is carrying in her bag or in a small suitcase twenty, thirty, forty million francs, money belonging to the Revolution, money which is to be used to take care of the needs of the families of prisoners, or to buy medicine and supplies for the guerrillas. (Fanon, 1965, p.53)

Fanon emphasizes the transformative role of women, particularly Algerian women, in the anti-colonial resistance. Their role shifted from housewives in the private sphere to an essential element in the fight for independence. Drif recounts, "in addition to the bombs, we had to carry various packages and letters out of the old medina to addresses around greater Algiers" (Drif, 2017, p. 171). Therefore, they learned to transmit messages, transport money and guns for their colleagues in combat, bomb places, and nurse the injured combatants. Fanon illustrates women's participation in the Algerian War of Independence as an essential

moment, not only in the fight against colonial oppression but also in breaking down gender norms. For instance, he describes how the veil became a powerful symbol of resistance and strategic action.

The French colonialists saw the veil as a means to control and suppress women, but Algerian women weaponized it, Fanon says, 'Still today, in 1959, the dream of a total domestication of Algerian society by means of "unveiled women aiding and sheltering the occupier" continues to haunt the colonial authorities'(Fanon, 1965, p.39). The colonialist administration solemnly undertook to defend this woman, pictured as humiliated, sequestered, and cloistered but it was precisely behind this veil that she carried out the work of national resistance. By wearing the veil, women moved freely and unsuspected, transporting weapons and messages important to the resistance. Their involvement defied both colonial and patriarchal perceptions of women's roles, proving that they were capable of direct action in the struggle for national liberation.

By appropriating Fanon's theory, *The nightingale* as well as *Inside the battle of Algiers* resonate with Fanon's ideas and observations put in *A dying colonialism*. In the two novels, the female protagonists, Isabelle, Vianne and Zohra, move from a silent position and passive roles to resistance and active position that can be explained as a symbol of social change. In both literary works, the women destabilize gender expectations by taking dangerous roles mainly destined to men in the previous decades mirroring the transformation as Fanon observed in the Algerian society. Women's participation in the combat for freedom not only helping in the liberation movements but also redefines their roles within their societies, transforming all perceptions about women in both societies even though they differ in several aspects, geographical locations, cultures and languages. To illustrate, Drif writes,

To the lawyer in me, Aldjia will forever represent the thousands of girls civilian victims in every sense whose bodies and souls were used as a theater

in the total war waged by the French army on behalf of its “civilized” state using gang rape a weapon that destroyed during, after, and forever. The women’s accounts, far from discouraging us, strengthened our determination to confront the Europeans and their colonial system (Drif, 2017, p.70).

Fanon explains that during the revolutionary struggle, all members of the Algerian society including women, children, the elderly, and families played active roles. While women and other marginalized groups were oppressed both socially and sexually, the revolution allowed them to transform their perceived weaknesses into strengths. Their prior vulnerability, which placed them under various forms of oppression, became an advantage in the fight for independence. Their unassuming appearances allowed them to move past military patrols without suspicion, enabling them to transport arms, medicine, and vital information. Even elderly individuals and children could support the revolution by acting as guides, preparing surprise attacks, and, when necessary, taking up arms (Fanon, 1965, p. 4).

In her personal memoir, Zohra Drif examines the catastrophic effects of colonial violence on women; she used Aldjia as a symbol for many young women who felt victims to the cruel strategies employed by the French army during the Algerian War of Independence. Drif condemns the French use of gang rape as a weapon of warfare, emphasizing the physical and psychological damage and dehumanization of the Algerian women that resulted from it. Meanwhile, Instead of giving up, Drif highlights how these crimes encouraged resistance, especially for people like her own who were sincerely dedicated to the revolutionary struggle. The terrifying testimonies of these women strengthened their desire to put an end to the French colonial system. Therefore, the contradictory nature of violence in the colonial warfare is demonstrated by these Fanonian ideas which show that the attempts to scare and subjugate people eventually strengthen the resistance. Even though the colonizers try to silence the revolutionists, they actually transform them from victims into powerful heroes and heroines whom stand to represent in today’s history symbols of resistance and resilience against all forms of injustice.

Fanon views violence as an essential tool in the process of decolonization, one that fundamentally alters the oppressed individual's identity. He argues in *The Wretched of the Earth*, "violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect" (Fanon, 1961, p. 94). He suggests that violence is not merely destructive but rather, in some cases, is a form and a weapon of resistance that preserves dignity and empowers the colonized, transforming their fear and passivity into action and resilience. Through violence, the colonized reclaims control over their fate, breaking free from the psychological chains of colonialism. This reassertion of agency becomes not only a means of resistance but also a path to self-actualization for the oppressed.

Applying Fanon's theory, Drif portrays the use of violence against the colonial agents as an alternative for freedom. In this context, Drif writes,

Citing the many examples, he showed her that our violence was the answer to the original violence which continued in many forms employed by the police, the army, and the ultras against the entire indigenous population "without distinguishing between innocent civilians and the killers, to use your term."(Drif, 2017, p.278).

According to Drif, the violent actions of the police, military, and extremist groups against indigenous people create a recurring pattern where the oppressed feel compelled to respond with violence in an effort to retaliate and reclaim agency. She illustrates that the origins of conflict and wars stem from systemic oppression and aggression faced by the indigenous population such as the Algerians, which is perpetuated without regard for the distinction between innocents and aggressors. She also highlights the tragic consequences of violence both its initiation and response illustrating how pervasive violence can lead to more suffering and disorder.

Fanon's theory is reflected in Drif's memoir as she highlights that the acts of violence she and the other revolutionaries carried out against the colonizers were not only acts of

resistance but also a significant step in reclaiming their identity and dignity as Algerians. The underlying ambition of the National Liberation Front to confront the colonizer and demolish the institutions that enabled their subjugation drove them to use bombs and military resistance. Since there is no solution to violence, accept violence itself. Hence, Drif's participation in these violent actions reflects her convictions that using violence was necessary to rid Algeria of colonial control and restore the autonomy and dignity of the Algerians.

In *The nightingale*, Kristin Hannah portrays the resistance efforts of the two sisters, Vianne and Isabelle. Isabelle in particular embodies the notion that resistance, even when violence is necessary for reclaiming one's agency and dignity. As she joins the French resistance and engages in acts of sabotage against the Nazi forces, Isabelle's actions reflect Fanon's idea that violence can be a purifying triumph and force, empowering the oppressed to resist dehumanization and assert their humanity. The violence she participates in, while destructive, serves a higher purpose, it is a means of resisting the occupation and restoring the dignity of the oppressed French people. In Rossighol's family, the violent war manifested since the First World War managed to portray the psychological impacts of the war on her father. Nonetheless, this can be generalized for all the freedom fighters men or women.

Hannah captures the devastating effects of war, both physically and psychologically, on her characters. Through detailed descriptions, she emphasizes that violence and trauma take on individuals, portraying how their bodies and minds are marked by the hardships they endure. The physical scars and changes serve as a reflection of the deeper, emotional wounds that have permanently altered their sense of self. To illustrate, Hannah writes:

She saw what the war had done to him, how it had etched lines in his forehead and placed puffy bags of flesh beneath his tired-looking eyes, how

it had leached the color from his skin and turned his hair white. He was terribly thin; age spots dotted his sagging cheeks. She was reminded of his return from the Great War, when he'd looked this bad. ( Hannah, 2015, p.422)

Hannah explores the deep psychological and emotional impact of violence on individuals during wartime. In this description, she indicates that the character of her father had perceived a profound emotional and psychological scar that changed him and traumatized his spirit. This goes beyond physical wounds to reflect a deeper, more pervasive change within the individual. The violence they have witnessed or experienced is marked in their behaviour and soul. Hannah suggests that the conflict has had a permanent effect on the person even an eternal one. The experience of war has fundamentally altered their identity and psychological state, making it clear that the trauma inflicted is not something that the veterans can easily forget or be healed from.

Hannah's portrayal of the physical effects of war on her characters serves as a powerful testament to the brutality and suffering experienced during World War II. She uses imagery to depict that violence, starvation, and neglect have taken on their bodies, illustrating how war strips individuals of their vitality and humanity. For example, she describes Micheline's deteriorated physical state:

Like Isabelle, Micheline was as thin as a matchstick, with hip bones that showed like knuckles beneath her shapeless dress. She was almost entirely bald only tufts of hair grew here and there and she had no eyebrows. The skin at her neck and along her arms was riddled with oozing, open sores. (Hannah, 2015, p.486)

In this passage from Hannah's *The nightingale*, Micheline's physical characteristics illustrate the devastating effects of war on the human body. Described as "as thin as a matchstick," with "hip bones that showed like knuckles," her weakness signifies extreme malnourishment and the harsh reality of survival in times of conflict. The mention of her near-baldness, with only "tufts of hair here and there," not only highlights her physical deterioration but also suggests a profound loss of identity and femininity, further deepening her tragic portrayal. In addition,

the “oozing, open sores” on her neck and arms evoke a visceral image of neglect and suffering, emphasizing the brutal medical and physical impact that war inflicts on individuals. Consequently, these details create a haunting picture of Micheline as a victim of war’s cruelty, symbolizing the trauma experienced by countless individuals who are deprived of their dignity and humanity in the face of the overwhelming adversity.

In *The nightingale*, Kristin Hannah skilfully employs imagery to illustrate the deep despair faced by her characters, particularly Micheline and Isabelle. This persistent focus on their suffering fosters a sense of empathy for all women fighting for freedom and dignity during wartime. Such depictions highlight the severe realities of conflict, where mere survival can come at a devastating price. Ultimately, the story reveals the strength of women who endure these challenges, presenting their remarkable resilience in the face of overwhelming adversity. Through this portrayal, Hannah not only sheds light on her characters' struggles but also emphasizes the universal quest for human dignity.

#### **b) Women’s Resistance as depicted in *The nightingale* and *Inside the battle of Algiers***

This chapter also tackles resistance strain, which is engendered by violence on individuals in wartime, particularly women. It is important to investigate another well-developed subject, which is the resistance strain engendered by violence. Thus, in *The nightingale* as well as in *Inside the battle of Algiers*, Kristin Hannah and Zohra Drif respectively narrate resilience and resistance primarily among abused women in male-dominated societies. Their narratives reveal the challenges these women face and the remarkable strength they exhibit in navigating their difficult circumstances. By focusing on the experiences of women, both authors highlight the intersection of gender and violence, unveiling how women assert their agency despite the oppression they endure. This chapter emphasizes the significance of understanding

resistance strain as a fundamental aspect of the struggle for dignity and autonomy in times of conflict.

Hannah's exploration of gender expectations exposes how women's resilience, though essential in times of struggle, is often silenced and overshadowed by dominant male narratives. In a touching reflection on femininity, silence and gender expectation in the face of hardship, Hannah states, "Men tell stories. Women get on with it. For us, it was a shadow war, invisible. It was we who would remain after all the stories had been told, still silent, still in the shadows." (Hannah, 2017, p. 507). Hannah examines the severe contrast between male roles in contrast to female experiences throughout life's struggles. In a world that places so much emphasis on male storytelling and recognises the failure then rise narrative more than any other, women are still virtually invisible when it comes to prevailing against all odds.

From Kristin Hannah's novel, readers notice the differentiation that exists between narrative and action, and sometimes the expected roles by men and women in their own societies in telling stories or living through experiences. Hannah writes, "Men tell stories" (Hannah, 2017, p. 507) which means that men have typically engaged in narrative forms, dominating discourses and public portrayals of events especially in wars. She adds, "Women get on with it" (Hannah, 2017, p. 507) which shows their utilitarianism and resilience, indicating that what women do in the face of such challenges, though less observable or less celebrated, is no less important for survival and continuity. She also writes "Shadow war" (Hannah, 2017, p. 507) which symbolizes women's hidden stories and sacrifices, and represents more generally the invisibility of their struggles, staying unacknowledged in history. Then, Hannah uses the term "invisible war" (Hannah, 2017, p. 507) to emphasize how women are marginalized in traditional narratives, while on the other hand, she suggests some kind of continuous struggle yet somehow is not acknowledged or documented. Hannah alludes to daily struggles with sacrifices that women go through, and that might be overlooked

in historical accounts. Hence, the use of the term “invisible” takes on the sense of deeming all these experiences unimportant, or at worst, erased from collective memory. Hannah’s quote thus introduces an irony, though women contribute and continue relentlessly, many a time they are pushed to the background; their stories remain unheard and unheeded.

In *The nightingale*, Kristin Hannah draws attention to the increasing dangers faced by women in the French resistance as their contributions became more obvious to the occupiers. The Nazis, having previously neglected women's roles, began to recognize their significant involvement in interference and resistance activities. Hundreds of women were imprisoned because of a severe attack on female resisters following this realization. This key turning point in the persecution of women actively opposing Nazi occupation is highlighted in the text that follows. Hannah writes,

Isabelle lowered her wet hood. “Oui.” In the past two months, the Nazis had cracked down on what they called saboteurs and resisters. They had finally begun to see the role women were playing in this war and had imprisoned more than two hundred French women in Romainville.( Hannah, 2015,pp.321-322)

Hannah provides an important historical context about the situation in France at the time. She notes that in the past two months, the Nazi forces had cracked down on what they referred to as “saboteurs and resisters” She indicates an increased effort by the Germans to suppress and imprison those elements involved in the French resistance movement. Furthermore, Hannah reveals that the Nazis had finally begun to recognize the remarkable role that women were playing in the French resistance. As a result, they had imprisoned more than two hundred French women in the Romainville prison that highlights the persecution and repression faced by women who were active in resisting the Nazi occupation in Vichy France. In addition, Isabelle's action of lowering her wet hood and saying “Oui” (Hannah, 2015, p. 321) suggests that she herself is part of the French resistance movement. Her cautious and discreet behaviour suggests that she is likely engaged in some kind of clandestine resistance activity,

given the increased crackdown by the Nazi occupation forces in the preceding months. Thus, Hannah exemplified particularly the growing role of women and the harsh measures taken by the Nazi regime to suppress them.

Fanon stressed that the participation of women in resistance organizations marked a concrete and revolutionary change in the power structures inside the colonized society, extending beyond their symbolic role. The colonial system had reinforced patriarchal hierarchies, but women's involvement in activities like gathering intelligence, smuggling arms, and even engaging in combat actively undermined these norms. Through this mass participation, marginalized groups, including children and the elderly, transformed perceived weaknesses into strategic advantages. Fanon underscores that revolutionary efforts were communal, supported by the collective decision of entire families and communities, proving that the struggle involved all people not just men (Fanon, 1965, p. 4).

In the other hand Fanon explains that the interactions between European men and Algerian women have no progressive intimacy or mutual understanding. Rather, they are immediately characterized by severe violence, such as rape, possession, and near-murder. The fear Algerian women exhibit contributes to the unusual violence and sadism displayed by even "normal" European men. These women are portrayed as victims in dreams, crying and struggling like stranded animals; they are brutally abused, ripped apart, and forced to go through suffering just because they were martyrs (Fanon, 1965, p. 46).

Drif's memoir shows a strong attachment to her country, she seems to cherish Algeria more than anything in the world, even if she sacrifices her own blood for the sake of her land. Her determination to fight and the resistance of the European way of life and thinking without assimilation is the best argument of her loyalty. Drif keeps motivating the other women for fighting to free themselves from the French colonizer. Another aspect of resistance is the fact

that the colonized women know that they could pay with their honour and the price to pay is to be abused by the colonizers. Sexual abuse is not only destined for the Algerian women in Africa but for any marginalized and repressed population. Drif states:

We called for calm, solidarity, dignity, and resistance through tenacious endurance. Never talk. Finally, we touched on the supreme punishment reserved for women: rape. We reminded every woman how unwise it would be to believe that she would be spared if she gave up information. It would be the opposite. (Drif, 2017, p.226)

Drif declares that sexual abuse is the supreme punishment only for women without men in other words reserved for women because the colonizer knows that women participate in the war by silencing and hiding information. This supreme punishment is not just a tool of violence but a weapon aimed at undermining women's resilience and solidarity. By targeting women with the threat of sexual violence, the colonizer seeks to break their will and seduce them to betray their cause, using their unique role as information keepers against them. However, as Drif emphasizes, the very knowledge of this threat becomes a reinforcing point, strengthening women's ability to resist, knowing that surrendering information would only expose them to more violence.

Kristin Hannah opted to illustrate a raped woman in order to show the cruelty of the Nazis against the French women, through the character of Vianne Mauriac; Hannah has transmitted the torture and the feelings of a woman under war. In this regard, she says,

He grabbed her by the hair and yanked hard, pulling her into the bedroom. He kicked the door shut with his booted foot and then shoved her up against the wall. She made an ooph as she hit. He pinned her in place and shoved her skirt up and ripped her knitted underpants away. She turned her head and closed her eyes, hearing his belt unbuckle with a clatter and his buttons release. "Look at me," he said. She didn't move, didn't so much as breathe. Neither did she open her eyes. He hit her again. Still she stayed where she was, her eyes closed tightly. "If you look at me, Daniel stays." She turned her head and slowly opened her eyes. "That's better." She gritted her teeth as he yanked down his pants and shoved her legs farther apart and violated both her body and her soul. She did not make a single sound. Nor did she look away. (Hannah, 2015, pp. 428-429).

Vianne after being sexually abused by Von Richter a Nazi colonizer who billeted in her house feels pain that may be physical, moral or both. Hannah narrates, “In the last few months, Vianne had learned about pain and shame and degradation” (Hannah, 2015, p. 445). The pain of betraying her husband and her country had given her a pure body for a violent man who represents dirtiness and violence. The rape that Vianne had endured signifies the rape of the whole country, and a degradation of a pure married woman to a woman who commits adultery with the cruellest enemy. Von Richter made Vianne feel shameful by raping her in her house, which was the refuge of a mother and her two children. This act of accepting rape is one example among many others of women who agreed to be hurt instead of their children or their beloved ones. As a result, Vianne sacrificed her body to protect her friend’s son from the Jews’ deportations.

In order to provide a balanced discussion, we will extend the thematic analysis to Zohra Drif’s *Inside the battle of Algiers*, focusing on women’s resilience and resistance during the Algerian War of Independence. Just as in *The nightingale*, women in Drif’s memoir challenge traditional expectations and endure severe hardships, including violence from the colonizers, while contributing to the fight for liberation through acts of resistance. In one passage, Drif recalls:

As a result, we always believed that our liberation and our affirmation would come with the end of colonization. We had always considered it better to die with honor in the armed struggle for dignity and liberation than to survive in the disgrace of tolerating colonization and by settlement, at that. Liberty, dignity, and honor: three supreme values, three inalienable rights defined in the Universal Declaration of Human Rights. (Drif, 2017, p. 104)

Drif describes the Algerian woman as active in her private sphere, Drif writes, “even then the women were not inactive; their fingers were busy embroidering, crocheting, knitting, or preparing homemade ‘mqatfa’ noodles” ( Drif, 2017, p. 187). This depiction emphasizes that, even within the confines of their traditional roles, women actively contributed to the resistance through their labour and creativity. Women’s engagement in private tasks reinforces

the values of liberty, dignity, and honour. The act of creating and sustaining their houses became a form of resistance, which is a symbol of their commitment to the struggle for liberation. Each activity in the Algerian house, each meal prepared, was a declaration of their resilience and a refusal to the shame of the colonization. In this regard, Drif connects the domestic contributions of women to the collective fight for freedom, demonstrating that their actions were related the aspirations for human rights as defined in the Universal Declaration of Human Rights.

In parallel to *The nightingale*, in Drif's *Inside the battle of Algiers*, the presence of similar themes that Hannah discusses. Drif recounts her personal experience and sacrifices and the way she defended her country against the French enemy, describing in detail how she integrated the FLN organization for resistance and liberation. She argues: "For the first time, the world discovered that Algerian women were full participants in our liberation struggle" (Drif, 2017, p.291). This suggests that the contributions of Algerian women had been overlooked or unrecognized prior to the War of Independence. By highlighting the active involvement of women in the liberation struggle, Drif is advocating for a re-evaluation of gender roles both within the context of Algeria's history and in broader social movements. It reinforces the idea that liberation struggles are collective efforts that include all members of society including men and women.

Digging deeper into the above issue, Fanon's assertion that the participation of women in resistance movements represented a revolutionary shift is evident in Drif's narrative. In the patriarchal structure of the Algerian society, women were traditionally expected to remain confined to domestic roles. As Drif states: "Algerian women from Belcourt to the Casbah ... from east to west and from north to south, made their mark for all eternity on our land, our history, our friends and our enemies alike"(Drif, 2017, p.67-68). However, the war for independence created a space where women could step into active, revolutionary roles,

defying both the colonial and patriarchal systems. She does not only recounts her direct involvement in bombings and intelligence operations but also shows how women leveraged their invisibility within colonial society to move undetected, gathering information and transporting weapons. For instance, Drif describes how women would use their assumed roles as passive figures to infiltrate enemy lines, carrying out missions under the noses of the French authorities. This parallels Hannah's depiction of women in *The nightingale*, who also operated in the shadows, defying the gendered expectations of their societies. In both cases, women's roles in resistance were indispensable, though their stories were often side lined in the official historical record.

In both narratives, the violence these women faced was not only from the occupying forces but also from their own societies. In *Inside the battle of Algiers*, Drif speaks out of the double oppression faced by women from the French colonizers and from the patriarchal expectations of Algerian society. Women's participation in the war often resulted in facing scrutiny and punishment, both as resisters and as women stepping outside their prescribed roles. In parallel, Drif's account shares similar themes with *The nightingale*, where women like Isabelle and Vianne face persecution from the Nazi regime, while also contending with social expectations of femininity and passivity. Both narratives emphasize how, in the face of violence, women demonstrate remarkable resilience, defying the systems that seek to suppress them.

### **C. Resilience Strain in *The nightingale* and *Inside the battle of Algiers***

Norman Garmezy, the founder of research in resilience, argued that resilience is the capacity to recover and maintain adaptive behaviour after experiencing stress (Shean, 2015, p. 8). In this regard, Mandie Shean explains that Garmezy defined resilience as, "not necessarily impervious to stress. Rather, resilience is designed to reflect the capacity for recovery and

maintained adaptive behaviour that may follow initial retreat or incapacity upon initiating a stressful event” (Shean, 2015, p.8). Garmezy's idea that resilience is not about being “invulnerable” (Shean, 2015, p.10) but about persevering through adversity applies well to the women in *The nightingale* and *Inside the battle of Algiers*. Both works depict women who, though have been affected and traumatized by war, show a remarkable strength in resisting oppression and surviving extreme conditions such as prison with Zohra Drif and the concentration camps with Isabelle and rape with Vianne. Garmezy’s three key models of resilience the “compensatory model” (Shean, 2015, p.10), the “protective-vulnerability model” (Shean, 2015, p.10), and the “challenge model” (Shean, 2015, p.10) help explain how the protagonists in these two narratives respond to the hardships they face. Both novels reveal how these women, despite living in male-dominated societies, find ways to resist and survive, relying on their own strengths and the support systems around them.

In *The nightingale*, the main protagonists Isabelle and Vianne Mauriac confront the brutal realities of Nazi-occupied France during World War II. Applying Garmezy’s protective versus vulnerability model, Garmezy defines protective vs. vulnerability model (Immunity versus vulnerability) as:

An interactive relationship between stressors and personal attributes, whereby the association of stress with the outcome varies depending on the level of the attribute under consideration. For example, a child in high poverty may have a cohesive home environment which interacts with the poverty to decrease risk (Shean, 2015, p. 10).

According to Garmezy, Isabelle's impulsive nature initially places her in danger, but her drive to resist the Nazis compensates for her vulnerability, turning it into strength. Her acts of sabotage and helping downed Allied pilots escape are classic examples of how the war as an environmental factor amplify her resilience. Her resistance is a conscious, personal choice and a necessary adaptation to the oppressive regime around her.

Like other women in wartime, Vianne represents a more traditional or passive role. Garmezy defines compensatory model as “An additive model, where stressors lower competence and personal attributes improve adjustment. Stress factors and attributes combine together in predicting competence” (Shean, 2015, p. 10). In simple terms, this model suggests that stressors such as challenges or difficulties can decrease a person’s ability to cope, while positive personal traits like resilience can help them adjust better. According to Shean, these stress factors and personal strengths work together to influence individuals to handle and to adapt to challenges. However, Vianne’s resilience surfaces through her maternal instincts and her resourcefulness. She protects her children and Jewish neighbours from the Nazis, evolving from a passive observer to an active resistor. Her psychological resilience aligns with Garmezy’s idea that resilience is developed and maintained through functional adequacy, even in the face of overwhelming emotional situations. In spite of this passively held role during wartime, Vianne challenges this role and chooses to resist and protect the innocent people.

In *The nightingale*, Hannah also portrays Isabelle as a character of a fiery personality and determination to resist that make her stand out. Hannah narrates:

“My sister, Isabelle, was a woman of great passions,” I say quietly at first. “Everything she did, she did full speed ahead, no brakes. When she was little, we worried about her constantly. She was always running away from boarding schools and convents and finishing school, sneaking out of windows and onto trains. (Hannah, 2017, p.503)

Isabelle refuses to be passive and silent while her country falls under Nazi control. Garmezy’s protective-vulnerability model is at play here: Isabelle’s impulsive nature makes her vulnerable, yet it is her resilience, which allows her to channel that vulnerability into daring acts of sabotage. Isabelle's resilience does not make her invincible but rather highlights her power to manage to fight back and adapt in dangerous situations.

Her sister Vianne, on the other hand, represents a passive form of resistance, the one that grows as her circumstances become direr. Early in the novel, Vianne's fear paralyzes her, but as the war progresses, she finds the courage to hide Jewish children and protect her own daughter. Vianne says, "When Rachel was deported to Auschwitz, I hid him in our home, even though a Nazi billeted with us. It was quite... frightening" (Hannah, 2015, p.508). Vianne recounts to her son Julien that she is admitting her passive role in the resistance with her own capacity to hide her friend's son and the other Jewish children she had saved from deportations. Hence, her resilience emerges gradually, much like Garmezy's compensatory model, where environmental challenges (the loss of her husband, the invasion of her home) force her to adapt and discover strengths she did not know she had. For instance, she finds power in her son Julien from a Nazi captain. In this regard, she says, 'I touch his cheek and gaze up at him. "You brought me back to life, Julien. When I held you, after all that ugliness, I could breathe again. I could love your father again"' (Hannah, 2015, p. 509). Vianne finds strength and hope in her son, Julien, despite the trauma she experienced from the Nazi captain. Her words show how being a mother helps her heal and reconnect with life and her husband. This moment emphasizes the healing power of love and family during difficult times.

Zohra Drif's memoir, *Inside the battle of Algiers*, provides a raw and powerful account of her revolutionary role during the Algerian War of Independence. Drif's resilience shines through dangerous and often morally difficult situations. Garmezy explains this challenging model as:

A curvilinear relationship, where stressors enhance adjustment but not at very low or very high levels. Very high levels of stress lower competence. The basis of the challenge model is that some stress is helpful for young people as it can develop coping skills and encourage them to mobilise internal and external resources. (Shean, 2015, p. 10)

As Garmezy's challenge model suggests, resilience is not about avoiding risk, but about learning to adapt and grow stronger in the face of it. Drif notes, "I kept thinking that we also needed to be prepared to face the unforeseeable" (Drif, 2017, p. 112). That refers to the importance of Garmezy's theory that resilience is not a one-time heroic act, but a continuous process of adaptation and recovery.

Drif's role in planting bombs in French occupied Algiers shows how she navigated extreme adversity with a calm determination. Even when fear and doubt crept in, she adapted by relying on her sense of purpose and community, demonstrating the resilience Garmezy describes. Drif's ability to function under stress and maintain her commitment to the cause reflects how Garmezy's theory applies to real-world struggles. Thus, both *The nightingale* and *Inside the battle of Algiers* explore women's resilience in patriarchal societies during wartime. Isabelle, Vianne, and Drif challenge the gender roles imposed on them, not just through their resistance against external enemies, but by defying collective expectations of what women could and should do during periods of struggle. Their actions reveal that true strength lies not only in fighting against oppression but also in redefining their identities and roles within their communities.

In *The nightingale*, Isabelle's male counterparts in the resistance initially dismiss her, treating her resistance as reckless rather than revolutionary. Isabelle's friend commented, "You're just a girl" (Hannah, 2015, p.106). Yet, Isabelle's resilience forces them to reconsider her. Her defiance becomes her strength, as Garmezy's 'protective-vulnerability model' explains: what makes her vulnerable in one context becomes a source of power in another. In the end, Isabelle's determination not only challenges gender norms but also inspires those around her, proving that courage can emerge from unexpected places. Her journey highlights the importance of recognizing the contributions of women in the fight for freedom.

Likewise, Zohra Drif and other women in the Algerian resistance had faced patriarchal restrictions, but they break through them by taking on active roles in the fight for independence. Drif recalls how women were 'invisible' and marginalized in the fight, yet their resilience made them essential actors. The constraints of their own societies they fought against added layers to their resistance, transforming their struggle into both a fight for freedom and for recognition in a male dominated world.

Garmezy's ecological view of resilience is shaped not just by individual characteristics but also by environmental and social support that comes through strongly in both narratives. In *The nightingale*, Vianne's relationship with her daughter Sophie and her bond with her Jewish neighbour and friend Rachel are significant to her survival. These connections act as protective factors, helping her face the traumatic experiences of war.

Zohra Drif's resilience is also closely tied to the support she receives from her comrades in the FLN (National Liberation Front). Drif recalls, "As for Djamila, she was striking in her natural elegance, the refinement of her gestures and language, and a presence that seemed to support the whole house, like a pillar without which the world would collapse" (Drif, 2017, p.101). Drif gives the example of her sister in the struggle for independence Djamila Bouhired who seemed to support everyone in the house where they were hiding, emphasizing a sense of community. Drif further stresses Djamila's importance by stating that she is the foundation upon which everything else depends; without her, the world would fall apart. This sense of community of fighting for a shared cause acts as a buffer against the psychological impacts of the war, similarly to Garmezy's argument that external supports are necessary to promote resilience.

While both novels focus on resilience, they also acknowledge the long-term psychological toll of trauma. Garmezy's theory does not suggest that resilient people are free

from trauma, but rather that they learn to adapt and recover. This understanding emphasizes that resilience is not about the absence of suffering but about finding ways to cope with and rise above it. The characters in both *The nightingale* and *Inside the battle of Algiers* illustrate this journey, showing how their experiences shape their identities and strength. Their stories reveal that resilience involves not only personal growth but also the ongoing process of healing from difficult experiences and their ability to confront their pain and emerge stronger.

## **Chapter Two: Psychological Trauma and Recovery in Hannah's *the nightingale* and Drif's *Inside the battle of Algiers***

This chapter will examine the themes of trauma and recovery as depicted in Hannah's *The nightingale* and Drif's *Inside the battle of Algiers*. It will make use of Judith Herman's theory of trauma and recovery. Judith Herman, an American psychiatrist who in her book theory *Trauma and recovery: The aftermath of violence from domestic abuse to political terror* (1997), explained trauma and the treatment of people with personality disorder. In fact, Herman had referred to the psychiatrist Leo Eateringer who was a specialist of the Nazi's survivors of the concentration camps during the Great War. Eateringer described the cruel conflict of interest between victims and bystanders. In this sense, she says,

War and victims are something the community wants to forget; a veil of oblivion is drawn over everything painful and unpleasant. We find the two sides face to face; on one side, the victims who perhaps wish to forget but cannot, and on the other all, those with strong, often unconscious motives who very intensely both wish to forget and succeed in doing so. The contrast [...] is frequently very painful for both sides. The weakest one [...] remains the losing party in this silent and unequal dialogue. (Herman, 1997, p. 8)

In Eateringer's words, the tension between the victims of war-trauma has effects over them. He explains the fact that during wars, the victims cannot forget and go beyond their psychological traumatic experiences, while bystanders and the community want to forget these unpleasant events. This difference causes pains and trauma for both sides. Victims are stuck with their memories, while others try to erase them. However, victims of trauma, such as the survivors of the concentration camps, may undergo and wish to forget their experiences. Nevertheless, they are unable to do so because of their profound trauma.

In *The nightingale* as well as in *Inside the battle of Algiers*, Vianne and Zohra experience simultaneously such kind of traumatic tension. In doing so, Hannah describes the character of Vianne after having experienced the horrors of the Second World War, who at

the heart of the war conflict finds it hard to forget the trauma of the war after its end, while those around her wanted at some degree to leave the painful memories behind them. Thus, Herman referred to a specialist of the Nazi's concentration camp Leo Eitinger, victims of war like Vianne cannot escape and overwhelm their memories of violence and psychological shock they endured, while others try to forget and erase them all. In the book, Vianne reflects on her experience by saying for example that:

If I have learned anything in this long life of mine, it is this: In love we find out who we want to be; in war we find out who we are. Today's young people want to know everything about everyone. They think talking about a problem will solve it. I come from a quieter generation. We understand the value of forgetting, the lure of reinvention ...lately, though, I find myself thinking about the war and my past, about the people I lost. (Hannah, 2015, p. 1)

Vianne's internal conflict is shown in her desire to forget the past and being unable to escape the memories of those she lost during the war. Vianne's narration reflects the enduring trauma of her experiences during the Second World War. As she is always tormented by her own violent memories, the reader then notices the heaviness of everything she went through. Her voice shakes with the weight of loss and survival, haunted by faces she cannot forget and moments she wishes she could erase. Each memory brings back the suffering and strength she had to find, showing how deeply war has marked her. Vianne's story is not only a personal one, but also stands to represent and exemplifies all those victims to who the war had left a huge psychological trauma. Vianne's wartime experience and sentiment reflects what Herman allusions to the victims' struggle with memories that others wish to forget due to the profound and lasting impact of their trauma.

In *Inside the battle of Algiers*, Drif recounts her experience retracing back on her own journey as a young woman who dreamed of freedom and thus becoming a freedom fighter for the independence of her Algerian nation. Drif sheds light on her psychological state of being during the Algerian Revolution. She describes the daily dangers of the war, the fear, the anger

and the determination that drove her and other Algerian comrades of the front to the resistance and national liberation. Drif depicts in depth the terrible events of the conflict and the brutal conditions of the war that shows her psychological trauma. In this context, Drif writes

The first thing that stuck me was the hatred with which the French military \_ but also the journalist of the colonial press\_ pursued my sister and brothers, even after they were dead. The relentlessness that drove them to profane Ali's shredded body for the length of full page, complete with photos, shocks and disgusts me to no end ... It revolts me and hurts me deeply. (Drif, 2017, p. 334)

Drif's psychological trauma and dehumanization is reflected in the colonial media. It is clear that Zohra, the main character, cannot give up the hurting memory that makes her feel fear and terror. It is not the depth that hurts her but the way her comrades are described making her wounds fresh and difficult to forget.

## **1. Symptoms of Post-Traumatic Stress Disorder**

This section explores the symptoms of Post-Traumatic Stress Disorder (PTSD) in Hannah's *The nightingale* and Drif's *Inside the battle of Algiers*, using Judith Herman's framework in trauma and recovery. Herman identifies three main categories of PTSD symptoms: hyperarousal, intrusion, and constriction. The analysis that follows connects these symptoms to the experiences of Vianne and Zohra, showing how trauma manifests through heightened alertness, distressing memories, and emotional numbing. Herman argues,

The many symptoms of post-traumatic stress disorder fall onto three main categories. These are called "hyperarousal", "intrusion", and "constriction". Hyperarousal reflects the persistent expectation of danger; intrusion reflects the inedible imprint of the traumatic moment; constriction reflects the numbing response of surrender (Herman, 1997, p. 35).

Herman explains that after a traumatic event, a person's self-defense system stays on high alert, as if the danger might return at any moment. The victim becomes aware of her/his surroundings, expecting danger, having nightmares, and experiencing physical stress symptoms, which are called "Hyperarousal". Traumatic memories keep invading a person's

mind, often appearing as flashbacks or disturbing dreams that is called “Intrusion”. These aforementioned symptoms are present in Hannah’s *The nightingale* and Drif’s *Inside the battle of Algiers*.

As portrayed in the novel, when the war starts and the Nazis overtake France, Vianne thinks at the very beginning that if she keeps her head down, she would be safe and thus not risking neither her life nor putting in danger the life of her family. However, after the return of her father and the experiences of WWI, she notices radical changes in his behaviour. As a result, she fears having the same experience particularly with her daughter Sophie. She did not want to live the same horrific and devastating experience. She says,

I remember the fathers and brothers and uncles who didn’t come home...I remember how papa was before the war and how different he was when he came home, how he drank and slammed doors and screamed at us...I remember the stories about Verdun and Somme and a million of Frenchmen dying in trenches that ran red with blood. And the German atrocities, don’t forget that part of it. They were cruel... (Hannah, 2015, p. 98)

The father’s behaviour in *The nightingale* reflects the symptoms described by Herman. His aggressive actions show the concept of “hyperarousal” and Vianne’s fear about the returning of danger to her family. Her traumatic experience and the horrific memories of the past, Verdun, Somme, and German atrocities describes her own intrusion that comes in the form of horrific flashbacks which invade her present mind.

Alike, Drif’s novel portrays the Algerian population subjected as being subjected to the fear and most horrible techniques of French torture. Throughout the work, Drif depicts the sophisticated French techniques of crimes, which created an atmosphere of terrifying silence that lead them to anxiety and horror. Drif writes,

Over the course of the day, the feverish atmosphere would leave me a vague feeling of anxiety, on top of the fatigue that came from my guard duties a measure put in place by al Kho since the infamous January 8 raid. Every

night from eleven o'clock on, we stood guard two at a time for three hours shifts. (Drif, 2017, p. 217)

This reflects the concept of “hyperarousal” developed by Herman in her study of PTSD, where Zohra’s conditions are in a state of high alert (Drif, 2017, p. 217). The feverish atmosphere leads to a vague feeling of anxiety that represents the inability to relax or feel safe. Drif utilizes the expression of the guard duties to show the vigilance and the need to stay alert, especially after the January 8 raid, the traumatic event that prevents them from getting enough sleep and keeps them in a heightened state, expecting danger at any moment. Therefore, this state of alertness leads to the state of anesthetized numbness and anger. Drif mentions, “My blood beat hard at my temples” (Drif, 2017, p. 224). This passage of the memoir demonstrates the emotional and physical impacts of trauma, of living under threat of colonial regime. By joining these concepts from Judith Herman *Trauma and Recovery* to Drif’s *Inside the battle of Algiers* and Hannah’s *The nightingale*, we understand how trauma affects and disturbs the person’s psychological state.

Hannah’s *The nightingale* examines the character of Julien Rossignol, who is Vianne’s father and World War One veteran, who has the same complexities and trauma effects as his daughter Vianne, and how he was different when he came home after World War I. His trauma is evident in his inability to connect with his daughters and his withdrawal from familial responsibilities. Vianne says, “but most of all, she remembered how different her father was when he came home, how he limped and sighed and was silent. That was when he began drinking and keeping to himself and ignoring his family” (Hannah, 2015, p. 16). His withdrawal and isolation can be interpreted according to Herman’s interpretation of psychological trauma as a form of hyperarousal, where he avoids situations that could provoke traumatic memories. Julien’s avoidance of social interactions is due to war trauma and the loss of his comrades during First World War. Furthermore, People who have

experienced trauma and cannot naturally disconnect from their feelings might try to drug themselves by using alcohol or drugs.

Herman, in her analysis of PTSD in *Trauma and recovery*, has referred to the great psychologist Josefina Card, in a study of the Vietnam era veterans and their civilian peer. Herman states, “Men who developed post-traumatic stress disorder were far more likely to have engaged in heavy consumption of narcotics and street drugs, and to have received treatment for problems with alcohol or drug abuse after their return from the war” (Herman, 1997, p. 44). She explains that the men turned to alcohol and drugs to manage their hyperarousal and intrusive symptoms such as Vianne’s father who becomes addicted to alcohol after his returning from World War 1. However, this only worsened their problems, pushing them further away from others and increasing their sense of helplessness and fear after returning to civilian life.

## **2. The Powerful and the Powerless: Domestic Violence and Political Prisoners**

This section aims to explore the psychological effects of trauma experienced by women during times of conflict, drawing on Judith Herman’s theories of trauma and recovery. By comparing the characters Vianne in *The nightingale* by Kristin Hannah and Aldjia in *Inside the battle of Algiers* by Zohra Drif, this analysis will clarify the ways in which the atrocities of war affect women's lives and sense of agency. It will examine the ways both characters navigate their traumatic experiences and the social structures that contribute to their suffering, highlighting the connection between personal trauma and larger historical contexts. Herman writes,

An affliction of the powerless. At the moment of trauma, the victim is rendered helpless by overwhelming force. When the force is that of nature, we speak of disasters. When the force is that of the other human beings, we speak of atrocities. Traumatic events overwhelm the ordinary systems of

care that give people a sense of control, connection, and meaning. (Herman, 1997, p. 33)

During a traumatic event, a person cannot control what happens since he/she is in a state of helplessness and that trauma is so powerful. If the force is from nature, it is called a disaster; if it comes from people, like the case of wars and conflicts, it is called atrocity. These events are overwhelming so they destroy the normal ways people cope, live and make them feel out of control, disconnected, and lost. It is in this way that the characters in *The nightingale* and *Inside the battle of Algiers* respectively are described as powerless and helpless because of the colonial oppression and the degree of their atrocities, which destroyed their ordinary life. This is visible for instance in *The nightingale* when captain Beck billeted in Vianne's home. Vianne feels powerless; this invasion takes away her control and sense of safety, which are essential for her mental health. According to Herman, trauma happens when a person is used to feel helpless, which fits Vianne's position. The force exerted by captain Beck and Captain Von Richter was overwhelming her ordinary systems of care, making her feel powerless.

In Addition, Hannah states that "How long did Vianne stand there alone, trembling, trying to get her nerves under control? It felt like hours passed while she struggled with her fear (Hannah, 2015, p. 100). Hannah highlights Vianne's intense inner fear compounded by the isolation she feels due to the occupation. In every interaction with captain Beck, "her breathing was a flutter in her chest" (Hannah, 2015, p. 103). Her fear affected her psychological trauma and her ordinary life. According to the American association described traumatic events as "out the range of usual human experience" (Herman, 1997, p. 33). This reveals that traumatic events are extraordinary not only due to their rarity but they overwhelm our usual ways of coping with life.

Herman defines the concept of psychological trauma as an "affliction of the powerless", where the victim's sense of security is lost (Herman, 1992, p. 33). In times of

war, when the colonizer uses rape as a means of terror and dominance, it leaves its victims with severe psychological damages. She provides an essential perspective through which to analyze the traumatic experiences of the sex war including women's sexual violence in domestic lives. Herman argues that:

The real condition of women's lives were hidden in the sphere of personal and in private life. The cherished value of privacy created a powerful barrier to consciousness and rendered women's reality practically invisible. To speak about experiences in sexual or domestic life was to invite public humiliation, ridicule, and disbelief. Women were silenced by fear and shame, and the silence of women gave license to every form of sexual and domestic exploitation (Herman, 1997, p. 28).

Sexual violence and domestic abuse had sometimes rendered women in a state of silence and shame. Kristin Hannah explores this theme through Vianne's character experiencing rape by captain Von Richter as she "truthfully, the biggest part of her wanted to curl up in a ball in some dark corner and never show her face again" (Hannah, 2015, p. 434). The rape has affected Vianne's soul not only her body, where the shame and guilt surrounded her mind. Vianne was suffering from unresolved anxiety and fear of people's judgement particularly her husband Antoine, who pushed her to think about putting an end to her life and thus making suicide, "she wanted to kill herself" (Hannah, 2015, p. 434).

Vianne's helplessness state and trauma copes perfectly with Herman's words that study "rape survivors reported more nervous breakdowns, more suicidal thoughts and more suicide attempts than any other group" (Herman, 1997, p. 50). Thus, after the traumatic events, the overwhelming emotions such as terror, rage, and hatred toward the perpetrator still affect the psychological state of the victim. Herman argues,

Thus, the very "threat of annihilation" that defined the traumatic moment may pursue the survivor long after the danger has passed. No wonder that Freud found, in the traumatic neurosis, signs of a "daemonic force at work". The terror, rage, and hatred of the traumatic moment live on in the dialectic of trauma (Herman, 1997, p. 50).

The psychological effect of having been in such extreme danger can rend a person think that the danger is still there. Herman referred to the great psychoanalyst Sigmund Freud who defined the traumatic neurosis as “daemonic force at work” as the metaphor of the oppressed and unstoppable emotions and behaviours that cause an ongoing internal conflict of the trauma survivors’ experience.

Vianne’s emotional state after the rape by Captain Von Richter reveals the deep psychological and physical scars she bears. Hannah writes, “She stripped and washed in tepid water. She scrubbed until her skin was mottled and red, and still she didn’t feel clean” (Hannah, 2015, p. 446). This passage highlights that Vianne is not just trying to clean her body but is also grappling with the deep shame, terror, and rage that now feel like an unbreakable part of her. The act of scrubbing, despite leaving her skin raw and red, symbolizes her desperate attempt to erase the emotional and psychological violation she endured. Vianne’s powerless position stems not only from the physical act of rape but also from the psychological fear that now dominates her life.

This aligns with what both Herman and Freud explored in their analyses of trauma: how it disrupts and violates an individual’s thoughts and behaviors. Vianne’s feelings of uncleanliness and fear serve as a metaphor for her ongoing internal battle, one that will remain etched in her mind forever. Hannah further illustrates this in the line, “to inflict pain” (Hannah, 2015, p. 445), which reflects how Vianne relives her trauma, feeling its weight every time the memory resurfaces. These images plunge Vianne’s life into darkness, silence, and fear, showing the profound and lasting impact of her experience.

Drif’s *Inside the battle of Algiers* emphasizes the sexual and social violence among her characters, mainly the rape they lived in during colonial Algeria. Drif states,

To the lawyer in me, Aldjia will forever represent the thousands of Girls civilian victims in every sense whose bodies and souls were used as a theater

in the total war waged by the French army on behalf of its “civilized” state using gang rape a weapon that destroyed during, after, and forever. The women’s accounts, far from discouraging us, strengthened our determination to confront the Europeans and their colonial system (Drif, 2017, p. 70).

Drif’s narration of Aldjia’s rape experience is to show and depict how the colonial systems suppress the Algerian people by using different ways of violence such as rape. This meets Herman’s idea on psychological events that overwhelm the ordinary system of care. Consequently, the colonial regime used rape as a mean of terror to establish power and dominance among the colonized. However, the link between Herman’s interpretation of trauma with the character of Vianne in *The nightingale* and Aldjia in *Inside the battle of Algiers* underline the huge impact of atrocities on human beings, and how it renders them lose their sense of control and autonomy with the others. Hannah writes,

Vianne the rule follower and Isabelle the rebel. Even in girlhood, in grief, they had expressed their emotions differently. Vianne had gone silent after Maman’s death, tried to pretend that Papa’s abandonment didn’t wound her, while Isabelle had thrown tantrums and run away and demanded attention (Hannah, 2015, p. 105).

Vianne’s sister is seeking her father's recognition and this is what Herman calls or qualifies as a “pathological attachment”. Even though her father neglected her, his daughter looks after him as she seeks his approval and love. In Herman’s theory, children who lived under parental neglect and abusive environment often form an attachment to their abusers. In *The nightingale*, Isabelle's rebellious action can be understood as an attempt to restore her father’s connection, despite painful and useless this effort may be. Nonetheless, the traumatized children often sacrifice their well-being and lives. This foreshadows also the way through which Isabelle will confront the traumatic war’s action. Throughout the war, Isabelle has understood that she has to count only on herself. She decided to join the French resistance using the code name of “The nightingale”. She even managed to help many other people during the war as guiding the downed allied airmen across the Pyrenees Mountains in Spain and distribute pamphlets to raise people’s consciousness about the French resistance.

After successfully helped the allied airmen, Isabelle is betrayed by a French collaborator, which leads to her arrest. She was sent to the concentration camps where she lived the darkest moments of her life. She faced brutal torture. The Gestapo subjected her to the violent interrogations in order to reveal the resistance secrets. Despite the huge amount of violence and torture, Isabelle resisted and stayed defiant then delivering the army secrets. In the face of the imminent death, Isabelle managed to create an atmosphere of collective survival among the prisoners in the prison mainly with her friend Micheline. Herman says,

The capacity to form strong attachment is not destroyed even under the most diabolical conditions: prisoner friendships flourished even in the Nazi death camps. A study of prisoner relationship in these camps found that the overwhelming majority of survivors became part of a “stable pair”, a loyal buddy relationship of mutual sharing and protection, leading to the conclusion that the pair, rather than the individual, was the “basic unit of survival.” (Herman, 1992, p. 91)

Thus, we understand from the above quote that Herman argues that the traumatic events experienced by a group of people are less hurting than individual ones. In a group, people try to bind relationships in order to survive and be strong to face the terrible situations, which is the case of Isabelle and Micheline who coped their efforts in order to resist the violence of the war and of the prison or the concentration camp. In this regard, Hannah says, “Isabelle nudged Micheline awake. “Take my hand”, Isabelle said. The two women held hands and climbed gingerly down from the hay bales. Isabelle stepped over a dead body, from which someone had already taken the shoes” (Hannah, 2015, p. 468). This is a symbol of a protection, of kinship and cooperation to resist this trauma. In Drif’s novel, when the protagonist Zohra was arrested, she received the help and support of her mother whom she called Yemma. She says, “She [Yemma] ran her fingers through my thick, short hair, whispering verses from the Quran, and then told me, “you are a Moujahida blessed by God, and you must fear no one but God Himself, the Almighty”” (Zohra, 2017, p. 320). On the one hand, this short scene describes the cooperation between a daughter and her mother during the

time of war; on the other hand, the scene also sheds light to the great alliance, help and psychological resilience among the Algerian women during the Algerian Revolution.

Herman believes that the victim with a repeated trauma will not have the same life. The victim may feel that he/she is not the same person as he/she was before the war or has any self at all. The victim may also be in state of hyper vigilance and anxiety even if he/she is safe. In fact, the survivor's mind is filled with past traumatic events. Thus, Herman states that,

In addition to the use of trance states, prisoners develop the capacity voluntarily to restrict and suppress their thoughts. This practice applies especially to any thoughts of the future. Thinking of the future stirs up such intense yearning and hope that prisoners find it unbearable; they quickly learn that these emotions make them vulnerable to disappointment and that disappointment will make them desperate. They therefore consciously narrow their attention, focusing on extremely limited goals. The future is reduced to a matter of hours or days (Herman, 1992, p. 89).

In this passage, Judith Herman highlights the idea of the suppressed thoughts of the survivor in the context of captivity. They suppress any thought of the future; thus, the hope for future lead them to disappointment. Hannah sheds light on this context by depicting the psychological state of Isabelle after her returning from the concentration camps. However, Hannah says, “now, though, she wondered that her life could possibly be. She could not go back to who she had been, but how could she go forward?” (Hannah, 2015, p. 488). Hannah portrays Isabelle’s mind as being filled with violent events, which made her unable to think about the present or the future. Therefore, tormented, she felt lost and so disoriented, especially with her disease, which is the result of the physical abuse and the whole trauma she endured during the Second World War. She was confused about her future after all the horrible and traumatic torture she had endured in the war. All what she can remember is fear, danger, loss and mourn what the war has done to her.

### 3. Trauma and the stages of recovery:

Herman's *Trauma and recovery: The aftermath of violence from domestic abuse to political terror* will be applied on Hannah's *The nightingale* and Zohra's *Inside the battle of Algiers*.

Herman explains,

“Recovery after traumatic events like wars unfolds in three stages. The central task of the first stage of recovery is the ‘establishment of safety’. The central task of the second stage is ‘remembrance’ and mourning. The central task of the third stage, that is the last step is reconnection’ with ordinary life” (Herman, 1997, p. 155).

In psychological trauma, a person needs to move through three stages. First, a traumatized person needs to maintain a psychological safety as well as physical safety by maintaining an environment safety a person can reach the first step of recovery. Then this person passes through the second stage, which is remembrance and mourning where the victim remembers all the psychological damages, and mourn the losses. Finally, the victim can reach a full recovery when he starts connection with social life and continues his life in peace.

In *The nightingale*, Vianne, who survived to the war, was traumatized as she deeply struggled with her inner mind in order to reach firstly the stage of safety with her own child. Within this consideration, Vianne states,

I want to tell him the truth, but I cannot. It embarrasses me, this failure. At my age, I should be not afraid of anything certainly not my own past” [...] He loves a version of me that is incomplete. I always thought it was what I wanted: to be loved and admired. Now I think perhaps I'd like to be known (Hannah, 2015, p. 06).

Vianne admits the fact that she has only shown a part of herself to be loved and admired. Her main aim was to ensure her safety and acceptance in a pre-war world. Vianne's desire to be known instead of just admired shows that she was ready to face and accept her true self, including her remembering and grieving her trauma and pain. This corresponds to Herman's second stage of recovery that is ‘remembrance’ where survivors start to understand and grieve

their past traumas. However, change from wanting admiration to wanting to be known shows that she is beginning to reconnect with her own true self. Vianne has reached the third stage of Herman's recovery; 'reconnection' with real life where the survivors begin to rebuild their lives by accepting their trauma as part of their identity.

In Drif's memoir, the author's main protagonist, Zohra, passes through similar stages of recovery as those experienced by Hannah's protagonist. In other words, and as far as Drif's memoir is concerned, after the Algerian Revolution and war of independence, the author wants to establish safety even if the scars of war still hurt her, even though she knows that she has made the right choice to make her country safe and free. Drif describes Herman's concept of 'recovery' by narrating her grieving, mourning caused by the loss of her friends and the close friends of hers. However, her only fear of recovery is that after the Algerian independence she wanted to be truly known. She was afraid if the next generation will forget the sacrifices made by her and her friends to free Algeria from the French. Drif argues,

In the aftermath, it was neither my arrest nor my detention for five years that have tormented me. Those were the risks of my commitment, of choices that I made in good conscious. What has always tormented me is the fear, especially our youth, might forget the sacrifices made by our people that they might forget the price paid for Algeria to be free and independent, and therefore forget how it must always be defended. (Drif, 2017, p. 339)

Drif explains that it is not her arrest nor detention that hurts her, but it is the fear of not to be recognized and known by others because of the sacrifices and the blood of martyrs. After her mourning and grieving, the personal and the collective sacrifices made for the Algerian cause, she understands that is not what makes her tormented, but the fact of living with a generation that may be will not remember the price made for an independent Algeria. She believes that Algeria must be always defended and protected by her people.

Hannah's *The nightingale* (2015) and Drif's *Inside the battle of Algiers* (2017) can be considered as significant novels that describe what was happening during wars. The two

respective works highlight the challenges, the sacrifices, the traumas as well as the tormented recoveries of those survivors, of those healing from trauma during war, resisting its atrocities and thus reaching recovery after independence. In both works, the characters demonstrate how trauma is a common experience, emphasizing the need of resistance and recovery as a final stage. Herman writes,

At first these thoughts may seem almost heretical. The survivor may wonder how she can possibly give due respect to the horror she has endured if she no longer devotes her life to remembrance and mourning. And yet she finds her attention wandering back to ordinary life. She need not worry. She will never forget. She will think of the trauma every day as long as she lives. She will grieve every day. But the times comes when the trauma no longer commands the central place in her life (Herman, 1997, p.195).

Herman addresses the traumatized survivors who think that if they forget the past, it means that they forget the suffering they went through. Nevertheless, Herman explains that trauma will persist; what changes is that the trauma will no longer dominate their lives. Herman's quote reflects the character of Vianne in *The nightingale*, "I have spent a lifetime running from it, trying to forget, but now I see what a waste all that was. And 'I will tell my son my life story at last. There will be pain in remembering, but there will be joy, too'" (Hannah, 2015, p. 509). Vianne's choice to tell her life story and her realization that trying to forget her past was futile; it shows that she is starting to accept her traumatic experiences. Like Herman's idea of a survivor's recovery, Vianne understands that her trauma will always be part of her, but it does not have to control her life anymore.

Vianne decides to change and this change means that she is moving toward a more peaceful life, where she can accept both the pain and joy of her memories and live more fully in the present. Herman says,

In the course of a successful recovery, it should be possible to recognize a gradual shift from unpredictable danger to reliable safety, from dissociated trauma to acknowledged memory, and from stigmatized isolation to restored social connection. (Herman, 1997, p.155)

This highlights that recovery from trauma is to move from fear and danger, disconnection and alienation to safety and social connection. In Hannah's *The nightingale*, Vianne finds her recovery from his trauma through her children, Sophie and Julien. She says that,

I never realized that truth before. Julien brought me back. His birth was a miracle in the midst of despair ... I smile at them, my two boys who should have broken me, but somehow saved me, each in his own way. Because of them, I know now what matters, and it is not what I have lost. It is my memories. Wounds heal. Love lasts. We remain. (Hannah, 2015, p. 509)

Here, Herman emphasizes on the environmental issues and the need of social connection and support to develop safety and successful recovery from trauma. Once Vianne finds her trauma recovery through her children support and the power of love she finds a way to live her life showing resilience to all the sufferings she endured during the Second World War.

Likewise, in Drif's *Inside the battle of Algiers*, during the fight of national liberation Zohra recognized her experience and find her strength in connection with her brothers and sisters. In this context, Drif says, "I spent my first day and night in the Casbah in this calm, silent little place. My friends' warm presence and solidarity crowned my baptism as a Casbadjia (a resident of the Casbah) in joy." (Zohra, 2017, p. 139). This shows an atmosphere of complete solidarity and unbreakable fraternity. Even in the face of danger and the collective punishment that became a daily routine for them, Zohra finds her safety with her brothers and sisters in law. She keeps mentioning this words like "fraternal and protective" and inexhaustible brotherhood". All this shows how the environmental support and social connection aid to enhance safety and recovery from trauma. This healing journey is reflected in both characters Zohra's in *Inside the battle of Algiers* and Isabelle in *The nightingale*, where fear and isolation becomes safety and connection.

Additionally, Drif has remembered and mourned the cruelty of colonialism and her brother's death but she did not regret what she did. Instead, all she wanted is remembrance. She claims,

My hope now is to have the energy and strength to deliver my testimonial to our youth about my years in detention alongside dozens of sisters, about the euphoria of independence and then the difficult work of building our country, Inchallah, if God grants me life (Zohra, 2017, p. 340)

This part of the book portrays Zohra's struggle and challenging task of colonial resistance through narrating her story of her youth by remembering the traumatic experiences and mourning the dead people through sharing it with the new generation. This investigates the wanting of admiration and remembrance by the next generation to raise their national consciousness and never forget the blood of the Martyrs.

To conclude, *The nightingale* and *Inside the battle of Algiers* succeeded in portraying the impact of the traumatic events of the war on survivors. Women in the selected novels confront the same violence, loss, and danger, which made them later as revolutionaries and how they were impacted psychologically and emotionally. Through Herman's framework in *Trauma and recovery* (1997), the characters face overwhelming events, and survivors navigate their recovery by transforming trauma through processes of remembrance and mourning. Both stories, therefore, draw the reader's attention to the profound effects and complexities of war on individuals and societies.

## V. General Conclusion

In summary, *The nightingale* by Kristin Hannah and *Inside the battle of Algiers* by Zohra Drif have revealed the profound ways in which women's resilience and resistance are depicted during times of war in the Second World War and in the Algerian War for Independence. Both works, though written in different cultural and historical contexts, serve as engaging narratives that foreground the female experience in male dominated war environments. Through an analysis of *The nightingale* by Kristin Hannah and *Inside the Battle of Algiers* by Zohra Drif, this study reveals the powerful ways in which women's resilience and resistance are depicted during the Second World War and the Algerian War for Independence.

The two works present the theme of women stepping beyond social expectations to become key figures in their respective conflicts. Whether it is Isabelle and Vianne in Nazi-occupied France or Zohra Drif and her comrades in colonial Algeria, these women transcend the traditional roles imposed upon them, embodying resilience in the face of violence, oppression, and the dehumanizing forces of war. Their courage is not limited to battlefield heroic acts, but also shows in their emotional and psychological endurance, family sacrifices, and silent but significant acts of defiance.

In Chapter One, Fanon's insights, particularly concerning women's revolutionary roles further highlight the significance of these narratives. In both texts, the authors show the way war challenges and reshapes the gender norms of their respective societies. Women are no longer passive figures in the background, they are active participants in their own liberation, using both silent and direct means to resist the forces that seek to control and diminish them. Relying on the perspectives of Fanon, the empowerment of women in these wars is not merely a by-product of conflict, but an essential aspect of the revolutionary transformation itself. Furthermore, the application of Norman Garmezy's theory of resilience adds another

understanding to these characters' strength. Both *The nightingale* and *Inside the battle of Algiers* offer complex portrayals of the way women can cope with trauma and hardships. They do not only survive, but also find ways to adapt, fight back, and support others around them, demonstrating resilience as an evolving process. This resilience is deeply personal shaped by love, loss, and a profound sense of duty and it is collective, as these women represent their broader communities' struggle for freedom and justice.

In Chapter Two, *The nightingale* and *Inside the battle of Algiers* address the condition of a comparative study through characterization and themes. Through analysing Hannah's and Drif's works, they have nearly tackled similar subjects and the similar context of history, regardless of the differences in their literary environments. Through using Judith Herman *Trauma and recovery*, Hannah's novel shares with Drif's work the psychological impacts of war on women's lives. The stages of trauma, as outlined by Herman establishing safety, remembrance, and reconnection are reflected in how these women move forward in their lives, forging new identities that honour their struggles while looking toward the future and peace.

The selected texts in this study offer more than just stories of war, but rather are testaments to the strengths of women under extreme duress, their resilience as both individuals and as symbols of social change. Through their acts of resistance, they redefine not only their personal lives but also the roles women can play in times of national crisis. These stories remind us that resilience is not just about experiencing hardship, but about finding the strength to transform both oneself and one's society in the face of overwhelming odds.

By bringing these two works into discussion comparatively, this study has highlighted the universal themes of women's resistance and resilience, showing how they cross cultural

and historical boundaries, and continue to resonate with contemporary struggles for freedom and equality. Both narratives demonstrate that women, despite the odds and the male dominated environments of wartime, play key roles not only in resisting oppression but also in inspiring future generations. Their stories are reminders of the enduring strength found in solidarity, courage, and the determination to challenge injustice. The exploration of these stories reveals the resilience women have demonstrated throughout history and the essential lessons that these acts of resistance continue to offer for our world today.

For many considerations, the responsibility to examine these works remains with future researchers, who can continue our tradition by exploring, for example, the intersectionality of gender, class, and race in acts of resistance or the psychological effects of war trauma on women in times of war. In addition, other researchers may also investigate the comparative aspects of post-colonial feminism, such as the differences between European and colonized women and their experiences of resistance, which could offer interesting perspectives to feminist theory. Furthermore, it is recommended that future researchers approach wartime themes from different perspectives, such as that of outsiders, to uncover new findings. Future research can contribute to understanding the way war shapes gender identities and influences the structure of societies. Such explorations enrich academic research and honour the lived experiences of women who have navigated the challenges of war. In summary, these investigations can shed light on the ways to promote understanding and support for gender justice in situations of conflict.

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