

# CULTURAL MANIFESTATIONS IN THE NOVEL OF (YEARS OF THE WOLF) THE ARGUMENT OF THE MARGIN AND THE CONTENT

**Dr. Sameer Alkhaleel**

College of Arts, Alimam Alsadeq University ( PBUPH)

sameerkkh@gmail.com

## **ABSTRACT:**

Hameed Al-Mukhtar surrounded his narration with a fence separating two texts: The main text and the supplemental text. The first: forms the center, focus and nucleus. The other: It represents a surrounding text that takes its true existence with the existence of the first. The relationship between them is a radioactive dialectic that is represented in clarification and interpretation. Which is what the narrator resorted to in his mentioned narration. The author has moved away from writing a classic narrative devoid of cultural mentality and replaced it with an objective and imaginative writing full of references and technical terms pregnant with background knowledge, inter textual scripts, textual reproductions and quotations fenced with references generating the creative text until the new novel combines two intersecting dimensions: Aesthetic and cultural. This margin must have its place in the novel, firstly because it is linked, connected to the body of the story and secondly because it is part of the content of the text.

**Keywords:** *Manifestations, culture, margin, text or content or body*

## **The margin and the text in the novel (The Years of the Wolf ) :**

The novel (( The Years of the Wolf )) by the storyteller Hameed Al-Mukhtar ( issued by Dar Adnan - Baghdad 2016 ) is characterized by being one of the novels with marginal discourse or the use of margins in the novel . As (( One of the elements of the parallel text , one of its most important internal appendices , one of the main entrances to catch the superficial and deep connotations of the text in addition to being one of the important thresholds for entering the creative work in order to surround it and refer to it as a building, a subject and a vision )) ( Al-Tajdeed Al-Arabi Newspaper, website net). Margin, according to Gerard Genette, is considered as a referential typographical textual case that relates to a word, phrase, paragraph or passage in a specific or undefined way.

Hameed Al-Mukhtar surrounded his narration with a fence separating two texts: The main text and the supplemental text.

The first: forms the center, focus and nucleus.

The other: represents a surrounding text that takes its true existence with the existence of the first . The relationship between them is a radioactive dialectic represented in clarification and interpretation . Which is what the narrator resorted to in his mentioned narration.

The author has moved away from writing a classic narrative devoid of cultural mentality and replaced it with an objective and imaginative writing full of references and technical terms pregnant with background knowledge, inter textual scripts, textual reproductions and quotations fenced with references generating the creative text until the new novel combines two intersecting dimensions: aesthetic and cultural.

This margin must have its place in the novel, firstly because it is linked , connected to the body of the story, secondly because it is part of the body of the text.

- Margins of keys or features such as those related to the geography of the place Trade Towers
- Anecdotal margins.
- Legendary margins.
- Historical margins.
- Religious margins.

The novel ( *Years of the Wolf* ) revealed three distinct cognitive patterns :

1. The human being.
2. The kingdom.
3. The mighty .

The pattern of condemning the apparent was condemning the covert, revealing the formality of the society that condemns appearances only, even though the practices that occur in secret are more dangerous. But because it stems from power centers that control the livelihood of people .It is overlooked.

The novel revealed the lowermost and the inferior view of them . So the system of rejecting the other and class discrimination was the clear and dominant . While the third pattern which is the pattern of conquering the personality , robbing it with its wrong values and unjust traditions . The woman bears the burden of sin despite being the victim.

Hameed Al-Mukhtar employed the symbol in his novel to reveal to us through it indicative references with political, social and humanitarian dimensions that reveal the critical life reality . The real actor of which is compelling social conditions that are the basis for the formation of human crises.

In the novel of ( Hamid Al-Mukhtar ) has immersed himself in the official, popular, religious and legendary heritage “ To revive the body , content by bringing an approach to the ancient narrative in language and construction ” (Anaam Kachachi, Cultural Manifestations, Net Web Site ). This diversity helped him in trying to search for special narrative worlds. It is linked to the Iraqi culture and the accompanying political and social events . As this contributed to reshaping it , investing it linguistically and technically in a way that is consistent with the movement of global novel development . As it achieved through the novelistic achievement its privacy away from the context of the Iraqi and Arabic novel. Where this peculiarity formed a current to search in the ways of narration, storytelling , the construction of events through highly specific worlds that add , interact with the human , novelist product, research in the narrative worlds with a strong adherence to ideological culture, language , highly specific events reveals to us the writer’s point of view and his representations of the event within a text as a specific cultural, social and literary impact able to make an impact on the recipient ( An'am Kaji, Al-Tajaleeyat Al-Cultural, Net website).

The research in the novel ( *Years of the Wolf* ) reveals to us what is the system of cultural values adopted by Hameed Al-Mukhtar in his novel . Which he built in two parts , a margin and a text , thus violating the norm of narrative writing .Which appears to us through the author’s self-expression as a producer , creator of the text and bearer of a cultural pattern implicit within the text . The novel of ( *The Years of the Wolf* ) is an artistically unique novel because of the important political and social events that it entails . They are employed by remarkable and atypical narrative techniques.

The novel of ( *Years of the Wolf* ) ( *The Content* ) is distinguished by the fact that it is not based on an event that grows , develops according to its knot and a specific aesthetic artistic

plot. It is a narrative image made by the author according to a special game of selection. The dramatic, the hero, so to speak, recalls from his memory and imagination events that have a specialty in the form of small narrative panels associated with the presence of the one narrator or the narrator with the pronoun of the ego sometimes or the addressee or the absent at other times.

Hameed Al-Mukhtar was able to deceive the recipient that what he presents is a biography by taking the form of an autobiography as a way to reach the event to a specific goal that deludes the reader . This helped him to use the pronoun ego once and the absent again.

This study attempts to shed light on the cultural patterns in the novel of Years of the Wolf. Where the author in which expressed his point of view regarding political , humanitarian issues such as the issue of exile, alienation and death through :

### **1) The political and social coordination :**

Hameed Al-Mukhtar sheds light on many political issues , most notably the case of the two trade towers . Which were the cause of the destruction, killing and displacement that we are currently experiencing . Where he says:

(( You are the violent and pierced lie . O America, and you are feeding from the basket of the frightened river . Yyou are the nail in the heads of the world . I see you between the globalization of the earth and the storming of tyrannical sidewalks. Our blood sheds like the candle of time with its velvet tears )) ( p. 135).

The narrator directs his speech to the head of the system. He said, “Sir, Prime Minister, either you fight, or you vanish, because Mr. Barak felt the Israeli army’s pistol pointed at his back during the negotiations. Therefore, I don’t think you would but to declare, as he said before the crowd of angry crowds, washing his hands:

I am innocent of the blood of Christ

Therefore , you must stand for a long time in front of the old woman to discover the truth .

( p.138 )

In the margins, the author deals with the prison issue, raising several questions: (( I don’t know. There is a strange feeling that takes me to separate prisons in more than one place in the world. I ask myself, am I a prisoner at Guantánamo, a prisoner of Alkatzar or a prisoner of Abu Zaabal or Umm Al-Qanater or Abu Ghraib or prison number one . They are all faces of the same coin, on the face and the scruff. Sometimes I touch my shaved mind and wonder how they forced me to shave it. I know that I am in Abu Ghraib when I put towels on my head as an alternative to the old aunt. I find her on my face. I stroke it, so I know I’m here in Guantanamo, but in the long hours of the night while I am on the hanging bed in the sky I did not find her, but I felt her like a hidden bird hiding among the folds of darkness . I hear her hiss mixed with the footsteps of the heavy shoes of the American jailer . And in the morning I see her again through the long rusty mirror decorating my pale-black features as if they had been smeared with hot oil for her glittering under the glare of the sun . Which angers those soldiers who are atop the barbed wire in their high towers ) ( p. 142 ) . Then he talks about the theme of war in the margins as well . When he says :

Whenever I see destroyed buildings in Kabul, Mazar Sharif or Bamiyan or other Afghan cities . I laugh violently from the horror of shock as I remember children burned by smart rocket fire without mercy or heartbreak or without words of sorry, from any humanitarian organization or official officer of civilized countries.

As for the story of the balance between the two sides of the equation . It reminds me of

my late friend Sayyed Ali . Because it also provokes rage, anger and spitting on the regimes of the happy world. Sayyed Ali was an innate painter who painted beautiful women, children , flowers and celebrated nature without tricks so as not to make his paintings mysterious and strange . As he is very clear in his life and death . But the matter that it was happened that he was escaping from military service from time to time to work in repairing radiators with his brothers in Al- Emarah . Where there he was arrested with charges of high treason because he ran away from military service during the Holy War . So he was sentenced to death by firing squad . Then they handed his body over to the people in great secrecy and was buried in complete secrecy in Wadi Al-Salam cemetery ... One night, many bulldozers came to shovel his grave and other graves next to him when some revolutionaries rebelled against the regime took shelter in them. My friend the late artist lost his grave . Which shelters him after he lost his life when I saw his father after that he told me that he recommended that his private library be yours )) (p. 144).

The narrator refers to the issue of war and desertion from military service, to the issue of the popular uprising in Al-Najaf and the rest of the provinces . Which led to the razing of graves. He played his humanitarian role in luring the events of contemporary history as a tourist in the pure and difficult labyrinths of the Iraqi situation.

#### **Religion Theme :**

Religious discourse occupied large areas in the Arabic novel . As it reflects and diagnoses the intellectual system produced by people of society.

Thus, the novelist has interested in religious discourse to express his themes . He used it in the analysis, discussion and interpretation of many issues.

The narrator divided the novel into three main sections :

Manhood and power, and the kingdom.

This division is parallel to the journey of the protagonist in time. The first section expresses the soul and the body, the other expresses what is beyond nature .Which is the vision of the Creator of the universe . He the crossing of grace of the Giver or the Creation of the Creator and the order of the Organizer . Which is a vision that this universe has a great Lord in hand is the kingdom of everything.

And it was mentioned in the Noble Qur'an " Thus We showed Ibraheem the kingdom of the heavens and the earth " . It was told that (( The world of the unseen is the world of the inner, it is the realm of power, that the world of the outward is the world of martyrdom , the world of the kingdom , the existence , the apparent is the inner and what is hidden in the world of the unseen is what appears in the world of martyrdom )) ( Ibn Mohammed , 1975: 1/43) . He also said: ((The Realm of Might is the Divine Presence . It means the eternal, gentle , hidden greatness)) ( Ibn Mohammed, 1975: 1/43 )

Each of these sections consists of chapters . The author has tried to present his novel in a transparent mystical spirit that simulates the choices of the educated writer while he lives in external , internal sieges . He exercises his role as a human being , an intellectual from the outside when he insists on writing and dialogue, drawing the events of contemporary history and a tourist in the boring and difficult labyrinths of the Iraqi situation . It is made in two parallel paths, the first is the poetic act that is open to the event in the text, the other is the narrative path in which the central event that started from the margin is focused so that the margin in this novel is the real narrative text that presents the events according to the hero's awareness while he lives ordeal in that isolation.

In the first section . The humanity presents us with a story attached to the details of the vision and its existence . Where the hero here paves , seeks to establish his starting point that belongs to him alone and wants to furnish his external world before penetrating what will come in the inner world in which he lives.

Whereas for the second part of the first section (The Notebook of the Fable) . The narrator identified the essence of the novel in that character (Joanna) . Whom he considered it the source of revelation and inspiration for him , the spirit of life and his lords that care for him. (( But what inspires me with a certain strength and endurance is the visits of Joanna . The woman who comes from the far north of the earth, that woman who led me to the areas of dream , kept me within the limits of awakening and vigilance, because she is the only one in my dead world full of ghosts and wandering spirits )) ( p. 26 ) .

Through his talk about the world of superstition . We find him coming up with an idea . As he says : (( I expected you to say this, but this time it is based on a Quranic basis . As it was mentioned in some verses : That when Allah decided to create man and make him his successor on earth, the angels said that this person will kill and shed blood on the earth and we praise and glorify you . But Allah created Adam and then brought him down to the earth as a punishment for him , his offspring after he ate from that tree and here man began to fight each other , to shed blood and corruption . Then the angels said that man did what was expected of him to do. So Allah said to his angels as addressing them (( Choose two of you to descend to the earth, hoping to deter this person with their wisdom )) at that time the angels chose two of their saviors and then descended to the earth . And there after long rounds , man was able to overcome these two angels . Where instead of saving mankind . Which is on the verge of destruction and extravagant in killing, destruction and corruption . Both them also were tempted and fell victim to a beautiful woman seduced them . So they obey her glamor and fuck her , then be obliged to kill because of her . It is not only here, but this woman was able to rob them of the secret that she could rise again to heaven . When she possessed the secret , she left the earth in the heart of dark space. As for the place, Allah orders them to choose between the torment of this world or the torment of Hell . So they chose the torment of this world and from that time they became suspended in a well in the earth, people come to it to learn magic from it. It is the story of the two angels in Babylon . Who are Harut and Marut )) (p. 32).

In this story . We find him talking about the seduction of women, the soul and the body . The transformation of the woman into a star and the two angels imprisoned in the well and their choice of worldly torment. Then he connects this story with the story of Adam and Eve , implicating the woman with Satan, relying on the belief that Eve had helped the devil to seduce Adam . Where she wanted to eat the apple, she convinced Adam to do so . Which confirms his formation of the devil self of the woman . As being an example that can be adopted in all cases. Then we find him turning to the story of the Virgin Mary :

(( Are there many exceptions ? ))

They are not so many that they are rarely mentioned . Whether in folk tales or in mythology and even in the notebook of beliefs and religions.

- No, you are wrong about that . You forgot the Virgin Mary

- Are you sure of Mary's virginity ?

- All confirmation based on Bible and Quranic texts

- There are those who explain that the high priest was the one who convinced Mary to seize Jesus

Christ after he had intercourse with her. Therefore, he is not from the Spirit of Allah nor is he a wisdom from him.

These are atheistic interpretations whose purpose is to destroy religions , annihilate them by destruction their metaphysical foundations . They completed that when they mentioned that Mohammad Bin Abdullah was originally a deviant Christian man and a breakaway from his Christian religion . As he composed the Qur'an based on biblical and evangelical texts and accordingly . When we examine the intellectual and literary production of the west , especially Hell Dante . We find Dante places Mohammad and his cousin Ali in the lowest pit of his inferno . As they have deviated from their original religion . Which is Christianity and their monopoly by ruling the Arabian Peninsula and dominating the reins of government in Mecca after destroying its idols.

- If so, why did they destroy the idols ?

- This is a certain thing, because it must be demolished if you want to build...) ( p. 34 ).

The past time retrieved from the narrator's self occupies with its dominant presence the narration . Where it forms its logic that originates from it . Its path on which it is based, its extent that it closes to it, given that this narrator self transported us to the past in a skillful artistic way, not in the manner of ordinary remembrance but in the manner of artistic imagination.

In the last chapter of his novel in its third section the Kingdom . We find him dealing with the issue of Imam Al-Hussein in the text and the margin . As he says: From the island of the jinn and the rut . I went out to the slope of the kingdom in ascension and a long journey from the outward of the saying to the inner word of the planets , the peels of fruits , the clouds passing on the earth as the flow of latent forces and the gathering of the scattered in the rain . There in those spiritual lightning . I fell before the gates of light and cried with my full voice until the lightning birds flew from the silver poplars... You who spoke to the slain over the clouds, the horrors of sin spread and changed no longer in images . Then he continues to speak of the world of the kingdom , the spirit and angels , tuna water and in the sky . The story of the zodiac, the fruits of blessedness and the extension of the great paths with the trees of fire. We find it intertwined with the supplication: (( Where is the storehouse to remove injustice , hidden from the face of the earth . That who fed from light of sun its shine . His fathers are the sun and the moon . And by his face's lightness fills eastern and westerns are widespread over faces undeniably without hesitation . They approached and drawn near to the universal soul . So that every concealed thing appears developed, newborns appear like beaches and wombs like branches...) (p. 202).

Within the content . We find him say ( I'm heedless of what I want ) . Will you give me time to meet my master ? . He takes in the margin the reasons for that meeting :

(( I came out from the walls of cities adorned with happy lands and living legends . As if I were out of my sticky skin that drips with the light of my ancestors and my company in my early times . You are this time led by a voice that comes from within me to the distant expanses that became distant and farthest until I realized that there would be no meeting between me and my loved ones ... )) ( p. 203 )

The narrator also presents us with the scene of the Day of Judgment . The talking about spiritual sources, ancient news, balance and bliss . He acknowledges that whatever you do . You will not go beyond what has been drawn for you ( p. 178 ) . The stage of blowing images (p. 179) . As he presented the story of Yusuf ( PBUPH) (p. 179) , the story of Yunus ( PBUPH) and the whale ( p. 167 ) .

Civilizational pattern of the woman \ body :

The novel gives us a clear look at the image of the heroine (Joanna) . And what she faced of persecution that she was subjected to them . As it formed the narrative link in the novel, giving it an analytical dimension that contributed to build the narrative text. The question which is presented . What is the image that given by Hameed Al – Mukhtar for this woman . and the relation for the main subject of the novel ?

The theme of the body has dominated most literary writings, poetry and prose, especially the oppressed body. Joanna's image is based on the tragedy ((...The security forces occupied the large house and it became a breeding ground for them. They expose the girls under more humiliation in investigation , interrogative full of abnormality , strangeness and sexual overtones . They were practicing masturbation before girls after they trapped them in locked rooms and when they were released . Joanna was kidnapped and raped and until this moment she does not know who raped her . Is it one of the security men or someone else . These are private doubts that she never revealed to anyone )) ( pp. 34-35 ) .

Then we find him presenting the subject in another place as saying: (( I am trying to remember the conversation that took place yesterday between me and Joanna. We were revolving around one area, the history of prosecutions, interrogations, rape and what happened to her in her early youth. The house surrounded by a large garden and complete silence. She was sleeping on her bed is upstairs and her teenage brother , her cousin close by , next to them are her father and mother's bedroom . The father usually comes late at night after he finishes his work . He is a lot of responsibilities due to his diplomatic work. Confused, filled with so many bumps and mutual misunderstandings that they interrupt for a long time . Joanna dreamed that night that she was completely naked. Suddenly she felt a hand crept under the covers as a flicker of raging fire . The hand was removing the covers very quietly and then pulled to take off the underwear of another body park on his knees near From her . The hand comes back again touching her sensitive parts . The girl began to feel a kind of hidden pleasure . Which she only sees in her secret dreams . She felt a numbness in her parts, she wanted to open her eyes, but she was afraid to lose that pleasure . The pacifist who wore her whole body like a glove, suddenly felt something warm entering her, suffocated and tried to open her eyes . There were blankets on her head, she could not breathe, she tried to move her hands like a drowning person descending to the bottom of a deep sea . There was nothing that could save her body quickly became involved with the constant movement of the body . The other stranger who clung to her, the hands and the tentacles disappeared, and around her they became a single moving mass on the bed of tender dreams. She remembered that she was moving mechanically in the old cradle of childhood when she was hungry and began to cry . So her mother pushed the cradle that moved with her until she fell asleep again, and here she goes back to her other slumber . She felt suffocated in the cradle of childhood and her mother's breast full of milk. She went back to her hole again. In the morning she discovered there were drops of dry blood between her thighs. She suffered a shock that lost her strength , collapsed sick for more than two weeks and she does not know who did the rape . Did it , her cousin or her brother or it was another person who was not in the room at that time ) ( p. 39-40 ) .

Then the author wonders who committed the rape, justifying this by saying that Joanna wanted to give a childish dimension to the first rape that was taken place in the childhood home, as well as his talk about seduction in the story of the woman and the two angels Harut and Marut . As it was mentioned in the religious dimension . The talking about the virginity of Lady Mary . As

well as Eve's temptation for Adam to eat the apple.

The creator is trying to reveal to us the ego that suffers from sexual repression because it appears in an image that reflects exaggerated sensuality or a humiliated body . As in the novel or story of the margin that he mentioned.

((In a second blink, you saw me among them too )) . I was near one of the slaves who finally broke his iron collar . He was receiving his long-lost wife . She gave him food and drink baskets . He ate and was full . She was looking at him with bloody eyes as if she was saying to him: You have great tasks behind you, poor slave, when he was full he turned and said - Did you not eat ? . She replied that she had eaten a while ago, then he was silent a little while looking at her eyes, suddenly the woman took out a folded knife and then handed it to him as she turned around and said: Keep it because you will need it, he asked her why? She said: This must be done. Now, listen to me carefully. Have you asked yourself where did I get all this food and drink in addition to the expenses that each visit gave you?! . The slave was silent as if he was an animal that did not fully understand . Where to get her feed from. She said, "You know very well that my parents abandoned me when I married you, and that your family left us as soon as you fell into this trouble, no one helped us, and your children did not feed anyone, didn't you ask yourself these questions silenced like stones?" lying on the side of the road: She said: Then you must receive the news that I kept from you for the past period of our marriage: He was silent, waiting for her tongue .Which threw one surprise after another, but he said at last, in a hurry: Ha... What next, what do you want to say? Hurry up. ? . She said after a long silence. It had to be done. She had to... She fell silent again, but he shouted in her face like a beast :

What is must be , answer me ? . She answered cloudily too , even she drew the attention of the slaves scattered in the corner . I had to sell my body to support you, I'm a prostitute, you wretch,... I'm a prostitute, working all night hours in receiving customers to bring you what you love and craving, for your hungry children, and then she collapsed weeping and sobbing with burning . He stood still, like a dead statue, after she calmed down, she approached him and said "That's why I gave you the knife: He remembered suddenly that the knife is still in the grasp of his well-known hand." . He turned around and found gathering of slaves around them . They watching sight busily . He cried and they dispersed . He attacked her, wielding a knife . He stabbed her deep stabs subsequently in the chest, from which fountains of blood so forcefully, he kept staining his hands with blood and shouting: My honor, slaves, this is my honor. At the end , they threw the killed woman to the lions . He was put at one room of hospital of mental diseases await to be eaten by lions in the end of the trial ) ( p. 92-93).

In this text, the author presents two issues, the first is the sale of bodies for the sake of living and the second is the washing of shame that is inevitable.

### **Conclusion :**

The duality of the center and the margin remained very effective in influencing, especially in cultural studies and writers of the novel . Despite the strong desire to get rid of that duality, but the reality confirmed it on the political, realistic and economic level. The novel of Years of the Wolf tried to transcend the general concept of that social duality . So it stopped at another writing or technical duality . As more than the margins in his novel explain and clarify . The novel was distributed between two texts, the first is a basic which is text, the other is an appendix that represents the margin or represents an surrounding text that takes its real existence from the first . The relationship between them is an artistic dialectic that enriched the novel and achieved a



remarkable experiment.

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