



The coping mechanism by Yazidi female survivors and their problems inside camps-Duhok

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Abstract

Yazidi young women survivors have different kinds of social problems and adapt to their issues in different ways inside camps. This study was conducted in four Internal Displacement Person camps. The research aims to determine how survivors adapted to society after their liberation. Then, identify appropriate programs for them. Social problems and factors that help these women adapt to the community. A descriptive style was used for interviews with a mixed approach. A purposive sample of 36 survivors was selected. Most survivors have psychological disorders, in addition to thinking of missing persons. Young people are more vulnerable to all kinds of violence. Emotional survivors have a sense of surrender; most of the illiterate class survivors have remained in captivity for an extended period of more than three years. The economic situation is terrible because young people have been killed or the elderly cannot get work. The recommendations of the study are to employ female survivors. The provision of medicines for patients because it is a section of survivors take medicine, tracing through international organizations, providing psychosocial support for survivors, and their inclusion in individual psychotherapy intervention groups. The author suggests conducting research with the survivors of women who went to third countries.

Keywords: Qaida, Social Problems, Yazidi, Survivors, Coping Mechanism.

JEL Codes: P50, J10

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1. INTRODUCTION

An overview of the Yazidis through a historical study shows the caste system in the Yazidi religion. Yazidi society consists of classes, the highest-ranked in society are the Sheikh, the Murid and the fakir. The holy place for them, called Lalish, is located in Dohuk. The black book is a Holy Book. Yazidi religion is a closed system means it does not allow -any person from any religion to convert to Yazidism and does not accept Yazidi persons converting to another religion. Sheikh Haider Yazidi in Hawar magazine reported, "Our Kurdish is the best language in the world because God spoke the Kurdish language". By religion Yazidi person does not have the right to marry someone; he is non-Yazidi and is considered one of the obstacles to the development or increase of the Yazidi community (Dirok 2018).

The Yazidi religion consists of three main classes: Sheikh: the Sheikh's rank above the Pir and the rank got by hereditary; the sheikhs can order and give each problem's solution. People come from all over the world to select him regarding

religious affairs. Al-Pir: meaning Sheikh of the Tariqa, and they are illusory; in forty dynasties, their mission is to organize religious matters among the disciples. Although the disciples do not say anything about practising religious activities and rituals, they are subject to orders leaders' absolute spiritual submission. The Murid: The murids are a general class; they have all the works related to the two levels of Sheikh's requirements (Jasim 2018).

Social stratification is the hierarchy of a social system that adds individuals and relationships. *Social stratification* is a way that reflects differences in power, influence, and authority. Social consideration divides society vertically into classes and cults. Moreover, stopping the progression appreciates the social relationships between individuals and the power of influence that groups exert on each other. Social stratification results in disparities in rights and duties among the member of society. In every society where progressive higher social ranks exist, the other is inferior, and the gradation may be social or economic (Meer 1981).

1.1. Background

ISIS terrorists' so-called Islamic State in Iraq and Al-Sham attacked compounds and villages of Sinjar on the morning of 3-8-2014. They used modern cars, military wheels and armoured vehicles; they were armed with modern and advanced weapons; below are some statistics:- The horror data of the invasion became clear: nearly 1,300 were killed by the defenceless and exiled people on the same day. More than 6,417 of them were 3547 females and 2870 males, as the women were publicly sold in the slave market of Mosul, Tal Afar, Raqqa and Deir Ezzor. Nearly 340,000 people have been displaced from Sinjar and 60,000 from Bashiqa, Bahzani and other regions to Kurdistan Region. Some of them fled to Turkey and Syria. They blew up 68 religious shrines (Hurmi 2017).

Duhok governorate received more than 600,000 people; three primary waves of IDP came from Nineveh governorate to Duhok city: The first wave was on June 10, 2014, due to the occupation of Mosul By ISIS, where more than 200,000 families escaped; most of these families were Sunni Arabs and a minority of Christians and Kurds. The second wave is a large displacement of the displaced from Sinjar on August 3 - 2014, due to the expansion of ISIS. The third wave of displacement in November 2016 affected the operation to liberate Mosul ended in June 2017. In March 2017, the number of displaced people reached 16,617. According to the last update on December 25, 2017, there are 18 camps in the Duhok governorate (BRHA 2018).

Dohuk governorate established most of the refugee and IDP camps. The displacement crisis is an evident urban crisis, and ethnic and religious backgrounds differ from the host community 85% of the displaced are Yazidi Kurds in these camps. In these camps, traditions and urbanization provide great family networks and cohesion. Inside the camp, there is necessary social protection for its members, old and young (BRHA 2016).

In a unique statement published on 2-6-2015, the religious authority, Father Spiritual all Yezidis in Iraq and the world, His Eminence Pope Sheikh,

a statement to the effect that the Yazidis were subjected to incompatible practices of all human values. Moreover, they were forced to change their religion under pressure, threats, physical torture, and demanding situations faced by the Yazidis. We are the Yezidi religious authority; they will remain pure, and no one can touch their belief because what they were subjected to is something outside their control (Hurmi 2016).

The file for rescuing the kidnapped Yazidis and abductees has been opened by Mr Nechirvan Barzani's office, President of the KRG, and delivered to Mr Khairy Bouzani, Director General of Affairs Yazidis. The office does not deal with ISIS directly to rescue the kidnappers, but the issue through mediators. They live in the KRG; their work is limited to coordination between the office and the rescuers. The office helps them to find personal documents through coordination and follow-up with the concerned departments like the ID card Department and Passports (Hurmi 2017).

1.2. Problem Statement

Women and girls have experienced organized violence by ISIS, including physical, psychological and sexual violence, exploitation, and neglect. It was the sexual violence that the Yazidi women faced. The consequences of detention and cruel treatment severely affect Yazidi women's psychological and social conditions, even after their return. Also, these violations contributed to the consecration of traumatic experiences that often result in psychological and social problems, both present and future, that often accompany the Yazidi girl throughout her life (Jasim 2018).

The study's significance is finding the factors that help these women adapt to society better because some cannot live in the same small community. So they were transferred to live in another place. It also reveals women's conditions during conflicts and those exposed to severe violations under the control of armed groups (Jasim 2018). The study aims to explore these survivors' adaptation to society after their liberation and social problems. To investigate the factors and programs that help these women to adapt to the culture. Investigate women and girls' issues re-

lated to adaptation, whether social, emotional, thinking, or behavioural.

2. LITERATURE REVIEW

There were two points explaining people's participation in genocide. First, Social explanation among the standard variables behind people's participation in genocide is ethnic and racial conflict, discrimination, and persecution by the ruling majority against minorities. Second, the psychological explanation is that people want to be among the group and tend to aggression against other groups and use discrimination against them. Aggression on the part of some members against others, especially when he thinks it is his right and is allowed to attack him (Loyle 2009).

Five years after the Anfal operations 1988 in Kurdistan, Dr Abdulbaqi Ahmed from the University of Uppsala-Sweden conducted a study on psychological trauma. Forty-five children were interviewed from the displaced camps, and the study results showed that 87% of children had PTSD. As for parents, the rate of PTSD was 60%. (Ahmed,2007). The study reviewed the suffering of female survivors in the extremist organisation's prisons and their inability to re-adapt and adapt to their new situation after going through a difficult journey of hardships. Most survivors suffer from frequent ulcers and bleeding due to repeated rape and the resulting inflammation and internal sensitivity, pain in the back, sleep disturbances, anxiety and obsessive feelings (Qasim,2016). A psychologist has warned that failure to provide adequate psychological care for survivors from the criminal grip of ISIS will lead to widespread violence and crime. Most of the survivors are now exposed to psychological disorders. They will turn into sources of problems unless they properly overcome this experience or distress by removing all the troubling elements. From their imaginations to images of murder, wounding, physical violence, rape, sexual assault, sexual coercion, mistreatment of insults and convert religion (Hurmi 2017).

That 96.1 per cent of the female respondents were transferred during captivity at a rate of five times as average. 26.3% of the survivors were raped by one person, while 16.5 of the respondents were

raped by more than one person. 98.1% of the respondents suffer from psychological pressures, especially fear and anxiety. 62.1% of respondents they have fear being kidnapped again, and 37.9 % have nightmares. 3.7% of the respondents think to migrate because they feel social stigma, and 4.8 of society considers them inferior. While 17% of the respondents had a kidnapping effect on family relations (Jasim 2018).

2.1. Theories Used in This Study

Scientists Robert and Hoffman advanced this way. It starts from the idea that extremist groups often use religion as a reference and a catalyst for violence and terrorism. When some ideological currents resort to an authority higher than the state (religion), these groups also resort to a culture of evangelization Reward in life after death through a collection of religious texts. Hoffman gives an example of religious terrorism in world religions, attacks Christianity on US abortion clinics, and extremist attacks Carried out by the Jews (Jasim 2018). According to sociological theories, the conflict trend applies to this study, especially that Iraqi society is becoming more characterized by conflict. Conflict theories derive their ideas from Scientists Karl Marx and Mills from compatibility or order. Both emphasized the role of power in understanding daily life and social problems, especially economic and political power. The strength is the ability to impose someone's desire or opinion on others. Conflict Theories clearly define the disparity between members of society. Furthermore, the persecution of those who do not have and those who have power and authority in community (Al Johar 2011).

The war on Shengal had negative consequences from a psychological point of view. Many children were homeless; war itself is a social problem. It leads to migration, intolerance, disintegration, poverty, unemployment, and social issues (Al Gazwi, et al. 2006). The war has long-term effects. The development of personality, afraid attentive, loss of trust in others, aggressive, repressing their feelings and treating their children the same way they were treated. Looking at life is pessimism, a sense of losing control. The expectation of new catastrophes. The relationship with other people

withdraw, get isolated, they don't know how to behave in social situations. Impact on the development of morals to distinguish between right and wrong. Impact on the physical development immunological system (Birgita 1999).

Through the follow-up and evaluation of community programs that care about the needs of children. Focus on evaluating individual sessions and group interventions reached points:

Society members accepted the psychosocial support module.

Teamwork accomplished a set of goals, according to observations of parents and teachers, like reducing children's aggressive behaviour; most children learn new skills. The level of self-confidence increased among children. School motivation increased and made academic performance better. The children wanted to stay in the group and continue the activities. New changes occurred in children, especially in terms of social and emotional as a result of psychological sessions to treat trauma.

A- Establish a trusting relationship with a therapist. B- Reducing feelings of inferiority or isolation and improving relationships with friends and family members. C- Reducing PTSD symptoms, mainly focusing on difficulties and avoiding symptoms. Increase cooperation between the school and other institutions on this topic (Birgita 1999).

The organisations' activities will help increase children's stamina and self-confidence. Research and studies found that the experiences of political violence will increase on the part of children. However, using practical methods does not mean protecting children from mental health problems.

The young generation in Gaza left experiences that affected their lives and the difficulties they faced, especially in the transition period. Like bad education and psychological wounds. Young people and children were deprived of childhood enjoyment, good education and a safe basis for their psychological needs. Furthermore, this will cause them severe problems in the future (Qowta 1999).

Programs offered to female survivors the first programme is called Social programs: when social conditions are complicated and experts feel they will threaten society; they seek to create social programs to counter this threat. The programs have three main pillars, First: Supply programs, which include providing food, clothing and housing. These programs are considered the basic programs offered immediately for those in need. Second: Social services programs, including counselling and treatment of social and social interactions between groups, aim to solve people's problems within the social system framework; these programs come after the essential programs. Third: Social action programs aim to change the social environment to respond to people's needs employing Establishing institutions and organizations that achieve the process of change intended in a social environment for clients (Al Safi 2011).

3. METHODOLOGY

The study used a quantitative approach and its hypothesis; the survey and case study was used as a study method. Women and girls exposed to violence from ISIS were used as a sample. In addition, this study considers analytical descriptive studies.

3.1. Study Hypotheses:

- 1 Survivor who stayed the most extended faced more difficulty adapting to the family.
- 2 Survivors, who lost the most number, are least adapted to society.
- 3 welcome Survivors are more adapted to family and society.

3.2. Participants

The participants were recruited from four main camps. Sharia camp: The camp is 17 km away from Duhok city; the accommodation for this camp is 3060 families of displaced persons, and it consists of 16178 people. Most of the families are Yezidi Kurds who are escaping from Sinjar. Kabarto Camp - 1: The camp is 20 km away from Dohuk city; the total number of displaced families is 2,456, consisting of 13,396 people. Most of the families are Yezidi Kurds from Sinjar. Kabar-

to Camp - 2: The total number of families is 2512 and the number of people. It consists of 13604; most of the families are Yazidi, Kurds from Sinjar, except 232 families of Sunni Kurds. Qadia camp: The camp is 64 km away from Duhok city; this camp's capacity is 3000 cabins and consists of 2,695 families of the IDP, and most of the families are Yezidi Kurds who escape from Sinjar (BRHA 2016).

The sample is the women and girls captured by ISIS, ages between 16 to 50 years old. The research sample consisted of (36) female survivors, and the sample was purposive; only one case in Sharia Camp rejected the interview. The research tools consist of the questionnaire and researcher observation inside the camp.

3.4. Data Collection Procedure

The researcher used a questionnaire about coping mechanism consisting of four parts researcher got it from one course about consoling. This question researcher takes from Dr Raja lina Punamaki. 36 surviving women participated in this study after getting formal permission from the local authority and verbal consent from them. Two KIIs participate in this study. The first work as a lawyer with women, and the second one as a psychologist. The data were collected from the first of August 2018 until to 10-October 2018.

3.3. Interview

The interview was conducted with a lawyer working with yazidian female survivors in a Sharia camp. "The families accept the survivors; there, some survivors hate themselves and feel that others hate them too. However, after direct awareness among families by organizations, the problem was accepted because it has become groups instead of individuals. They felt ashamed before survivors began to decline because these actions occurred by force. The other people who did not fall under ISIS control felt sad and sympathized with them, and the married woman was becoming nervous and hitting her children.

Most of the cases I met were from Camp Sharia; the problems girls suffer from feeling psychologically frustrated, which impacts their social relationships with others. It reduces her social status

and feels her stature. Socially they think they are terrible in Society and do not have any positive role. The victims blamed themselves; the acceptance of the girls was better than married women. The husband and his family find it difficult to accept them. Many of them had documentation problems and difficulty returning to study. The families who fled from ISIS and lived in the camps. They lost their husbands, and there was no one to support them. So international and local organizations and the people, in general, support these families in terms of finances. Some families lived in incomplete houses, schools, mosques, and churches.

The second interview: was with a psychologist who works at a community centre in Kabratu camp 2. "In general, the survivors released from ISIS. However, it did not appear to us at first, and the camp manager informed us to follow new survivors, visit their families, and follow up on their conditions. Initially, some survivors agreed to follow them and provide support. At the same time, other groups and their families were not allowed to share their stories with organizations. at the beginning of the crisis 2015-2016, after a year of working with them and creating bridges of trust between them and us (i.e. 2017-2018). Survivors and their families visited the centre. When the new cases arrived at the camp, the people told psychologists and organizations to follow new cases. They feel that new patients also need help and should provide psychosocial support. So the researchers would visit the families and interview survivors. They had psychological problems such as anxiety, mental disorders, and even depression.

The psychologist had teenage girls because they were exposed to rape by multiple people. As a result, they have social problems, live in social isolation and not be able to cope with others. Feeling ashamed, they stayed in their houses to avoid being exposed to adverse situations. Most girls suffer from a lack of social adjustment and desire to immigrate abroad and not stay in the same society. Because they were so shy to remain in the same community. The researcher often asked the survivors to visit the centre, but they refused. So the psychologist meets their families

and sits with them, and the goal of the visits is to feel the psychological comfort of the survivors on the one hand. On the other hand, they adapt better to the community that lives with them.

Many courses were opened inside the centre, and many persuaded survivors to visit the centre for recreational, treatment and support purposes and psychosocial support. At the beginning of the course engagement, survivors come with parents, brothers, or someone else. The family to the centre could not come alone. Because of their obsessions, fear, and horror of these incidents' recurrence, survivors have negative thoughts, fear of community attitudes and inappropriate words to them. Families also have the same concerns; therefore, they monitor the survivors to avoid being exposed to negative situations or insulting them.

Adaptation of survivors from different perspectives: The physical aspect: exposure to beatings, especially in cases where they are not obedient, work according to their desires and use them in different ways. The social adjustment among women was better than among girls. However, the girls face difficulty going outside to participate in courses inside the centre. Psychologically: most girls had psychological disorders such as sleep disturbance, eating disorders, and behaviour problems. Women aged 40 to 60 were only imprisoned, but they could see scenes of violence, their sons and daughters' exposure to violence and abuse, sexuality and torture. Adult women were more adaptive than girls. However, young women, especially between the age of 15 to 35 years, had a strong influence on them psychologically, mentally and religiously".

4. RESULTS AND DISCUSSIONS

4.1. Demographic Information

The young group was most vulnerable to kidnapping by ISIS because they focused on the youth, especially buying, selling and getting married. We notice that most of the Yazidi community has come from the village and illiterate class and that only a few per cent have reached the secondary stage. Most victims were single girls, and widows lost their husbands while under ISIS control. Some died, while others were missing and had no

information about them. Most of the victims, after they release, stay with family members, while few leave with relatives either their parents died or went to other countries. Most of the families in the Yazidi community are big or extended families. Most respondents remained at kidnapping for a long time, more than three years. During this study, the number of missing persons was 98, and the number of people died or were killed was 40. Most of them were from Kucho village, which suffered a mass murder. The number of survivors is 73 males and 119 females, as for the people who went outside the country, 43 people.

There is a good indicator in the behavioural aspect, incredibly active- constructive or attempt to do something. However, passive-withdrawal behaviour is present in 50% of the study. The majority of the sample believes that what happened is crucial to them. All family members admit they have been exposed to multiple kinds of vi-

olence. The positive point is counselling oneself and trying to find new meaning or aspects of the event. On the emotional side, 83.3% of the sample suffers from anxiety. However, 77.7% of the sample feel strength and capacity; in third place, the feeling of sadness and giving up is 75%. The social aspect is suitable- for female survivors as the Yazidi community has accepted them. However, (6) participants in the study, 22.2%, do not have parents or do not live with relatives.

4.2. Discussion

The researcher finds cases difficult because they dislike participating in the study and feel shy and scared of the questions. The camp was far from each other; this was the second challenge. The camp was big it was hard to find women's addresses. ISIS focus on young age who are single or new married. Most people from Shingar were illiterate or in primary school because they

Table 1. Sociodemographic feature of participants at baseline

Baseline characteristics	n	%
Camp		
Sharya camp	10	
Kabartu 1	12	
Kabartu 2	4	
Qadya or Rawanga	10	
Age		
16-25	22	
26-35	5	
36-45	6	
46-55	3	
Educational level		
Illiterate	15	
Primary	6	
Secondary	0	
University	0	
Marital statuses		
Single	18	
Married	9	
Widow	9	
Live with		
Family members	30	
Relatives	6	
Captured period		
Less than one year	5	
1-2	11	
3 or more	20	
Family number		
Less than 5	10	
6-10`	22	
11 or more	4	

worked in agriculture and lived in rural areas. Most of them have big family members. The survivor women remained in for a long time in captivity because it was tough for them to escape. Any woman attempting to run away is exposed to beating, detention or killing. In behavioural action, most try to do something or look passive paralise because they have solid psychological problems. The second point, cognitive thinking, explains that it is an important event in their life. Women exposed to significant trauma for a long time cannot deny it. When the women are exposed to the event, they try to know why this happened to them. They have strong feelings related to anxiety. Most of them feel horror and sadness and give up; they think the same situa-

tion will happen to them again regarding social support they try to tell their stories to others. Seeking help and advice from parents and others. This is also a positive point. The suggested study is to conduct research with the survivor women who went to third countries.

5. CONCLUSIONS

living women in captivity for a long time affect the survivors' personality development because they suffer from nervousness, anxiety, feeling of fear, lack of relief, and loss of self-confidence. Most cases have nightmares, recurrence, and traumatic accidents and avoid thinking about these incidents but fail to do so. Most are thinking about why this problem is happening and

Table 2. Main data about scoring behavioral –cognitive thinking-emotional feeling and social support.

Questions	Yes	No
A- Behavioral doing		
Active-Aggressive	13	23
Active-Constructive	27	9
Attempts to do something	31	5
Passive-Withdrawal	18	18
Passive-Paralyzed	15	21
Other behaviors	0	0
B- Cognitive thinking		
Denial nothing happened	0	36
Denial not important to me	0	36
Explaining the reason for the event	30	6
Counselling oneself	32	4
New meaning as an aspect of the events	9	27
Other cognitive	0	0
C-Emotional feeling		
Strength and capacity	28	8
Anger and hate	21	15
Anxiety	30	6
Horror and fear	22	14
Sadness and give up	27	9
Generalized helplessness	22	14
Panicking and despair	23	13
Other feelings	0	0
D-Social support		
Seeking help & advice from parents	22	14
Seeking help & advice from others	25	11
Telling about emotions with others	30	6
Consoling and helping other children and others	22	14
Other social support	32	4

the main reasons. The group most exposed to violence were young women, and within an illiterate class, so it was hard to get to work. Most survivors remain under ISIS control for over three years, so their adaptation is also tricky. After release, all survivors live with relatives and family members. Influencing social relationships and relationships with others, withdrawal due to inferiority and self-loathing, becoming isolated and not knowing how to deal with social situations. Looking at life pessimism with negative expectations of similar occurrence actions again, feeling sad and disappointed. The behavioural aspect of survivors is good because most think about something positive. Finally, the war has caused many problems for society, such as the displacement of children on the streets and child labour, immigration, unemployment, disintegration, poverty and other social issues. The moral side cannot distinguish between right and wrong because they are exposed to different forms of physical, psychological, social or sexual violence.

5.1. Recommendations and Suggestions

Getting work for the survivors to support the family on one side and eliminate boredom on the other side and providing material support to the elderly and widows unable to work. Providing medicines to the sick and needy because most survivors are under medical care and need medication continuously. Survivors need rehabilitation through social and psychological support group discussion, yoga, and reintegration with the community. The families are not reunited because some lonely survivors live with relatives and their parents in Germany or Canada. Including female survivors in rehabilitation programs has a significant impact on their future and prevents them from involving in violence and crime in society.

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