PSYCHOLOGICAL EFFECTS OF WAR
IN GERTRUDGE SAMUELS' *OF DAVID AND EVA: A LOVE STORY*

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Abstrak. Penelitian ini adalah tentang akibat perang saudara terhadap kejiwaan masyarakat yang terlibat di dalamnya seperti yang tertuang dalam novel *Of David and Eva: A Love Story* karya Gertrudge Samuels. Hasil analisa menunjukkan bahwa masyarakat yang hidup di tengah-tengah perang selalu merasa khawatir akan nasib mereka. Mereka mengalami stress dengan situasi yang mereka hadapi karena tidak tahu kemana harus pergi dan takut dibunuh para teroris. Mereka kehilangan harapan untuk hidup dalam damai. Para wanita memiliki trauma untuk memiliki anak lelaki karena khawatir nantinya anak-anak tersebut menceburkan diri dalam peperangan.

Kata kunci: civil war, psychological effect of war, trauma

Introduction

Literature is a social institution, using language as its medium. Literature has usually arisen in close connection with particular social institutions; and primitive society may even be unable to distinguish poetry from ritual, magic, work, or play. Literature has also a social function, or 'use', which cannot be purely individual. They are conventions and norms which could have arisen only in society. But, furthermore, literature 'represent' 'life'; and 'life' is, in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary 'imitation'. Usually the inquiry concerning 'literature and society' is put more narrowly and externally. Questions are asked about the relations of literature to a given social situation, to an economic, social, and political system (Wellek and Warren 1949: 94).

One of many social phenomena is a civil war that nowadays is happening in some parts of the world. A civil war is a war between organized groups within the same nation state or, less commonly, between two countries created from a formerly-united nation-state. In the war, one side may want to take control of the country or a region, to achieve independence for a region, or to change government policies. It is a high-intensity conflict, often involving regular armed forces, that is sustained, organized and of a large-scale. Civil wars may result in large numbers of casualties and the consumption of significant resources. They may also result in economic crisis, physical injure, and psychological trauma.

The civil war phenomenon and its impact on humanity can be read in Gertrudge Samuels' novel entitled *Of David and Eva: A Love Story*. The novel tells about the two main characters, David and Eva. David is an Israeli doctor who dedicates his life to help the victim of Lebanon civil war. Eva is a lovely young Lebanese nurse, bringing with her the sick and wounded, children and adults. Together, they work to save the helpless victims of war. Eva gets out from her village and crossesthe border everyday to help the victim of the war, the people who are wounded in the war. She cannot communicate

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with her mother because the lines between every country are very dangerous to cross. Before the war, she lives happily with her family, but when the war comes she lost her father and her fiancé. It encourages her to help the victims of the war. David comes to Israel when the war begins. He also helps the victims of the war. He has to work hard to heal everyone who comes to the clinic where she works. He sacrifices everything to come and help people in the war. He leaves his child in England in order that she can help people. In this novel, David and Eva love each other and they build a relationship eventhough they come from thetwo conflictingcountries. Their relation flourishes in the middle of the war. Eva's fiancé died in the bombing incidents, and David has already divorced with his wife in England.

This article investigated the psychological effect of a civil war in Lebanon as the setting of the novel on the characters that involve in the story. It will analyze the novel intrinsically to find answers of the problems of the psychological effect of a civil war.

Historical Facts: Civil War in Lebanon

The incident that marked the prelude to the third civil war in Lebanon occurred in Beirut on 13 April 1975 in the mainly Christian district of Rumaniyeh when the Leader of the Falange (Phalange) Party, sometimes referred to as the Kataib, was attending a consecration service. Outside, the members of his armed and uniformed militia were diverting traffic away from the front of the church when a vehicle carrying half a dozen Palestinian militiamen, firing their rifles into the air in the customary *'baroud'* came on to the scene. The Palestinians refused to be diverted from their route, so the Falangists halted their progress and attacked them. In the scuffle the Palestinian driver and three Falangists were killed. That incident roused smoldering factional hatred between Falangists and Palestinians, small groups of trigger-hapy gunmen constructed sand-bagged emplacements and began to fire automatic weapons from windows and rooftops. That night gangs of Falangists and Palestinian gunmen roamed the streets looking for trouble (Edgar O'Ballance 1998:01).

By the following day the fighting was attracting more combatants. Extremist Lebanese Muslim groups joined in on the side of the Palestinians, and elements of several smaller Christian militias on the side of Falangists. An interesting statistical survey of casualities stated that between 13 April and 6 July 1975, 2,314 people had been killed in Lebanon and 6,441 injured. The awful realization was dawning on political and militia leaders and the citizens of Beirut alike, that this time the situation was far more serious than ever before. It was all-out civil war between Lebanese Christians and Muslims (Edgar O'Balance 1998:02).

Israel became a deeply divided nation as a result of its invasion and occupation of Lebanon in 1982. The government of Prime MinisterMenachemBegin had said that their action would be limited to clearing out Palestine liberation organization (PLO) military bases in a 25 mile (40 kilometer) zone north of the Israel-Lebanon border. The Israeli kept on going, all the way to Beirut, the Lebanese capital. It quickly became apparent that the invasion's objective was the complete destruction of the PLO. Many Israelis felt that the invasion was an overreaction to the sporadic assaults on northern Israeli settlements and on Israeli abroad, the attacks that the government had cited as the reason for its action. Many Israeli also seriously questioned the enormous destruction of property and the high casualty rates among Lebanese civilians (The world book year book 1983, The review of events of 1982).

Israeli's tanks and infantries invaded southern Lebanon on June 6, 1982. Within a week, Israeli's forces occupied the entire coast as far north as the Lebanese capital of Beirut, which was placed under siege in campaign to drive the PLO out of the Lebanon. Because PLO bases and Palestinian refugee camps were located in or close to Lebanese cities, the Lebanese population bore the brunt of the invasion. In the incident, they losttheir properties and the more tragic than their loss of property was the loss of their lives. Although the total casualties were impossible to verify, reliable neutral observers estimated that the war left about 18,000 people dead and 30,000 wounded. Included in the count were casualties among Lebanese and Palestinian guerillas and civilians and Syrian soldiers. In addition, Israel said more than 370 of its soldier were killed and some 2,400 wounded. Threaded into the web of Israeli-Palestinian conflict in the country was the ongoing struggle between various Lebanese social, ethnic, religious groups that had set off the 1975-1976 CivilWar (The World Book Year Book 1983, The review of events of 1982).

The central fact in Lebanese politics for centuries had been the rivalry between powerful religious sects, chiefly Christians and Muslims. However, religious tensions had plunged the country into civil war. The three most prominent religious groups in Lebanon are Maronite Christians, the Muslims, and the Druses. The Maronites, the most powerful group, fled to the mountains of Lebanon in the A.D. 600s to escape religious persecution by their Greek orthodox rulers. Protected in their mountain stronghold, they resisted the Muslims who invaded the area in the mid-600s, and they retained their religious freedom and a large measure of political autonomy, even during centuries of Muslim rules (The World Book Year Book 1983, The review of events of 1982).

Muslims made up slightly more than 50 per cent of Lebanon's population. When Lebanon gained its independence, its rulers agreed that the country would had a Maronite Christian president and Sunni Muslim Prime Minister and that the political power would be apportioned according to population. However, civil war had broken out twice in 1958 and 1975 chiefly over Muslim demands for more political power. The druses practice a religion that was basically Muslim but had many Christian elements. Like the Maronites, they fled to the mountains to escape religious persecution. But the Maronites did not get along with the Druses any better than they did with the Muslims. In the 1840s, bitter conflict arose between the two groups. The conflict erupted into violence in 1860 when druses massacred many Christians (The world book year book 1983, The review of events of 1982).

The main causes of the war in Lebanon were the fact that the Syrian government had forced itself into Lebanon, and the Lebanese did not like this. Also in Lebanon, there was a war between Christians and Muslims. The cause of the Lebanese civil war was neither exclusively internal nor exclusively external, nor was its settlement. The civil war came to an end at a specific historical juncture when movement toward internal reconciliation coincided with favorable regional and international developments (wiki answer.com).

Result

The Psychological Effect of Civil War in Lebanon
Lebanon is considered as a symbol of a country devastated by the war thatstarted on 12 April 1975 and ended on 1989 by the Taef agreement. Thenumber of deaths

reached 150 thousand and 200 thousand others werewounded, mostly children and women.The effects of the war also created more problems, the psychological effectsresulted from the war surpassed those of materialistic destruction ofeconomy and towns. These effects were revealed through psychological andneurotic diseases, through physical and psychological twists perversions and disabilities, through a moral and behavioral deterioration, throughregression, anxiety, asthenia, amnesia, phobia, perversion, depression cases,and through schizophrenia and mental disorders; In short, all pathologicalsymptoms of behavioral disorders. Here we must mention that addiction onalcohol and drugs, and suicide rates increased among the Lebanesepopulation. The war was more devastating for the weakest and less toleratingpeople such as children, women, elders, and patients. Inaddition, other problems were found, like the issue of captives and missingpeople, the issue of determining the places of the group massacres and theissue of migrant's return to al Jabal and Beirut. (King Hussien, 2008:04)

Discussion

War evokes psychological problems to civilians who stay in the middle of war. Most of them have traumatic with war, lose their family, become the victim of violence, are afraid of death, etc. Some of the pregnant women always want get girl baby. They do not want to get boy baby for war. They are afraid when their child grow up, their son will join the war and to be killed.

The pregnant women want a girl for her baby because they do not want their boys to join the war. The war makes everyone who is pregnant hope that she has a girl baby. She does not want to have boy baby for joining the war. They know that every single boy always joins the war and to be killed even they are still young. Some mothers are afraid their son will be killed in the war. It can be seen in this quotation:

> She had stopped trembling. She said with a wan smile, "Tell the doctor, Eva, that I've got one son, Omar, who's ten, and want a girl now. No more boys for war(Gertrude Samuels, 1978:44).

The other psychological effect of the civil war is that it changes the situation of the environment and the people around the war. People used to think of peace in the middle of war, but the reality of war continues, and they doubt about living in peace. They continue to see people dying and suffering and they also risk their lives to cross the border for work.The war changes people and their surroundings. Many people suffer and die in vain. It can be seen in this quotation:

> Situations change. People change. If one couldn't believe that and trust that, then why believe that peace would ever be possible?(Gertrude Samuels, 1978:57).

The War takes casualties and health clinicsare crowded with people who need to get treatments from the doctors. Manywounded people come to Israel for lack of medical supports in their own country.On the other hand, Lebanese medics who help the Israeli and journalists are scared of being accused a traitor when they work in Israel, which they do to earn money for living. People who are wounded also think about getting well. It can be seen in this quotation:

> The one time trickle of the wounded and sick became human wave.
> Reception tent and barracks clinic were jammed every day. The Lebanese

told medics and journalists alike that they were "scared" of being called a traitors, but they frankly cared more about getting well(Gertrude Samuels, 1978:26).

One of the character in the novel also has some war psychological effect on her. She is Evalette Haddad, a Lebanese nurse. She has many questions why the people of the same nation fight each other and she has a trauma from losing her father and her fiancé in the war. She helps all the victims of war, and she hopes that the war ends and no more people die or dying. She is also confused with the situation and news that the Israelijoins the war to help the Christians against the Muslims.For her, religious peopleshould not fight against each other, and joining either side will only make the situation worse. It can be seen in this quotation:

> She sucked in her breath, seemed confused. "I can't think that. But we've heard Israel is coming in to the war by helping to arm Christians against Muslims. So I have to wonder, is that the Christian thing to do?"(Gertrude Samuels, 1978:47).

Eva recalls her peaceful past. The war has changed it and took her loved ones. When the war began, and a bomb fell into her house killing her family, she wasstill studying nursing. After the bombing incidents in her village, she plans to leave her village, like many others, including all doctors in the area.Her mother forbade her to do for she was afraid of her safety. However, she secretly goeswith her niece Farah and they join the clinic to treat the victim of war.

> Until the war came. She was in medical school, at Sacre-Coeur, the terrible day when the bombs fell on their house. she remembered how the old house had been wasted in minutes and all the shops near it blown to bits. Her father with them, and relatives, Yassuf's parents. After that, I want to leave Beirut, I was afraid of the violence and deaths, and all the medical services and doctors were disappearing (Gertrude Samuels, 1978:59).

In the clinic, Eva met David, an Israeli doctor. She told him of her traumatic past experience of losing her family. Yet, the same experience awakens her to do survive and help others. The psychological effect of war being experienced by Eva is that the sad and traumatic experience changes her view of life.

> She gazed at the broken columns, wrapped in their centuries-old mystery. "When I saw all the deaths, when I learned my fiancé had been killed, I felt destroyed. At thefirst."
> "oh, God, all this mindless fighting"
> "But I found out something, David. I found out that I have passion to survive"(Gertrude Samuels, 1978:78).

The war also takes its toll on Eva. She was a victim of rape by a mysterious man on her way back home with no help from anyone, and she was psychologically afraid, depressed, shameful since then.

> She ran sobbing, out of control, until she was aware that some people were watching her from a distance. She slowed down, forced herself against a

tree to steady her nerves, make herself a bit presentable. She found that she was still holding the open knife. Mechanically, she knelt down and wiped it off against the shrubbery and closed it. She never looked back. She was sure he would not follow her this far, even if he could. If she hadn't killed him, she knew the villagers would (Gertrude Samuels, 1978:105).

The incident affects her mentally that she becomes traumatic and afraid of telling the truth to Yassuf despite his curiousity of her terrible condition.

Yasuff looked a blessed sight to Eva, touching the torn shirt. "What's happened?"

"It's nothing. I fell off the cart and tore my clothes."

"You're still trembling."

"It was a nasty fall. I shouldn't have walked here from the cart."

"That was dangerous, Eva, and stupid."

"Very stupid. I won't be doing it again."

(Gertrude Samuels, 1978:106).

The other character in the novel is Dr. David Ben-Dor. He is an Israeli doctor who helps the victim of war. He has some war psychological effect on him. He is always sad when he sees villages being destroyed, death and wounded people. On the Way to Jerusalem, David and Eva pass an old Arab village which was destroyed. David showed Eva some old, rusting remnants of the war, like memorials of the horror of war. However Eva had enough about it. The situation makes David realizes that war can make him afraid of losing someone he loves. It can be seen in this quotation:

On the drive, the last lap, to Jerusalem, he felt her stiffen with emotion as they passed into narrow, mountainous roads, watched farmhands putting in new saplings, and old Arab villages. He drew her attention to some old, rusting remnants of the war – kept as memorials, he told her, left as reminders: the blasted jeeps and tanks turned on their backs like twisted, helpless monsters, and neat brass plaques which detailed the bloodletting.He kept the car at a high speed in this area, wanting to get this part of their journey over with. She had known enough of war close up. She didn't need these reminders (Gertrude Samuels, 1978:125).

Children are also affected psychologically by the war. They were wounded emotionally adter an attack to the fence by terrorists, killing one of their teachers. David and some teachers try to heal the children's emotional scars and help to overcome their anxieties. It can be seen in this quotation:

Everyone was concerned about the children's emotional scars. Ben-Dor knew they needed help to overcome anxieties which could leave them psychologically hurt. He had his own approach to the fears and fantasies of children facing major surgery; now he sought to apply that approach to Atzmon's school children.He told Naomi, "We have to erase the horrors of that day and return them to their normal environment," he wanted to encourage all the children-not just the ones in Rivka's class-to express

their fears and anxieties in painting and storytelling(Gertrude Samuels, 1978:153).

The quotation above shows that children who survive the attackare afraid of sleeping, fearing of a new attack. It will take time to diminish the fear of attack. It will take time for the psychological hurt to fade.

Conclusion

The analysis shows that the psychological effect of war on the victims and survivals are awful and almost unbearable. The analysis shows that people who were caught in the middle of a war always worry about their life, and were afraid of being killed by terrorist. They are distressedwith the situation, because they have no other place to go. The pregnant women do not want baby boys for when they are grown up, they would join thearmy. People alsosee the reality that peace is far away from them. The characters inthe novel, Eva ad David, realized the reality and experienced its wickedness, and are affected personally and psychologically by it.

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