Women in war
- Sociocultural reading of the reality of women during the war-

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Abstract
The last century has been a series of repeated and successive wars from one place to another, where it is only the civilians who pay the price each time. Through this research, we will attempt to distinguish among these civilians war-affected women, who suffer from serious consequences, which can radically change the nature of social relationships. By addressing two axes, the first will focus on the variable of war and the second enumerate the serious social consequences of war on women, In order to understand the reality of societal contradictions concerning the kind that embodies the holiness of the land and the homeland.

Keywords: Reality, female suffering, war, social consequences, cultural models, social relations.

المرأة في الحرب: قراءة سوسيوثقافية في واقع المرأة في الحرب

ملخص
لقد كان القرن الماضي عبارة عن سلسلة من الحروب المتكررة والمتتالية من مكان إلى آخر، حيث كان المدنيون هم فقط الذين يدفعون الثمن في كل مرة. من خلال هذا البحث، سنحاول التمييز من بين هؤلاء المدنيين النساَء المتضررات من الحرب، واللواتي تتعرضن لعواقب وخيمة بإمكانها خلق مشاكل متعلقة بالنماذج الثقافية والصور النمطية، عن طريق معالجة محورين: أولهما سيركز على متغير الحرب، أما الثاني فيوضح العواقب الاجتماعية الخطيرة للحرب على المرأة، من أجل فهم واقع التناقضات المجتمعية المتعلقة بالنوع الذي يجسد قداسة الأرض والوطن.

الكلمات المفاتيح: واقع؛ معاناة النساء، الحرب،عواقب اجتماعية، نماذج ثقافية، علاقات اجتماعية.

Femme lors de la guerre: Lecture socio -culturelle de la réalité de la femme pendant la guerre

Résumé
Le siècle dernier a été marqué par des guerres répétées et successives dans différents endroits, à travers le monde, où seuls les civils en payent, à chaque fois, le prix. Grâce à cette recherche, nous tenterons de distinguer parmi ces civils des femmes touchées par la guerre, subissant de graves conséquences, changeant radicalement la nature des relations sociales. En abordant deux axes: le premier portera sur la variable de la guerre; le deuxième énumèrera, les graves conséquences sociales de la guerre sur les femmes ; afin de comprendre les contradictions sociétales liées au genre qui incarne la sainteté de la terre et du pays.

Mots-clés: Réalité, souffrance féminine, guerre, conséquences sociales, modèles culturels, relations sociales.

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Introduction:

War is an exceptional case for man, it is contrary to his nature, because it annihilates individuals, destroys urbanism and civilizations, devours money and causes fear and confusion. Rather, it requires the inviolability and detention of women and their humiliation as the most overwhelming part in these conflicts, although the whole of the last century has been a series of repeated and successive wars from one place to another, almost no war is beginning to be fired, that time, too is always witness to wars and conflicts ranging from civil wars to bring down the state, going through irregular or preventative wars; or dirty wars but it is only the civilians who pay the price each time. Through this research, we will attempt to distinguish among these civilians women affected by war, which have serious consequences, consequences that can radically change the nature of social relations and create problems related to the destiny of the nation's cultural capital. By addressing two main axes: the first axis concerns the war in its concept and its causes, its types and the most important effects, and the second axis in which we approach the consequences of these wars on women in its social aspect.

First axis: The war; conceptual approach

The world has evolved in its conceptual approach of the ego and the other, creating a debate about the relationship of the individual to the state in an environment where the concept of the market - in a global consumer society - has replaced the protectorate. This global stereotyped environment is focused on an approach developed by powerful nations under the name of globalization that intentionally or unintentionally seeks to integrate the world's population into a single global community; where global companies have gradually taken the market in place of governments, which has led to an increase in the unemployment rate and a decline in the rate of economic and community development. This has created new theories about power, the control of the capabilities of the target countries and directed them towards extremism and conflict. Indeed, in modern times, all countries suffer from security-related problems, all living together in a global community of risks that have resulted in many conflicts and divergent risks that have made the world concerned about their resolution. conflicts that can trigger a war without attention due to its break-up, such as border management problems - the case of the United States and Mexico; or the problems of immigration and nationality, as well as biological threats and epidemics, and the problem of the consolidation of peace and security - the case of Palestine and the Zionist entity - especially with the development of surveillance and intelligence services and the evolution of the military science revolution and technological, even the problems related to security risks in the daily life of people living in societies in tension, conflict or war. This leads us to ask multiple questions: Why a war despite its incompatibility with human nature? Why is the present war even more ugly and cumbersome than it was centuries ago? Are they really soft wars? This poses the problem of the very definition of the concept of war.

1- The definition of war:

Cicero defined the war as 'a debate which empties itself by force, whose use has prevailed to designate by this word, not an action, but a state so war is the state of individuals who emptied their differences by force, on the contrary Rousseau was interested in the problem of war in the social contract, so he was opposed to the idea of a war between the individuals because for him the term does not agree with the relationship between States. Kant too will insist on the parallelism between inter-individual relations and interstate relations[(1)]; let us return to the inter-individual relations because individuals have a "natural inclination to harm themselves" which comes from the "right of everyone over all things", and the fact that it is permissible to invade and defend oneself "gives rise to continual suspicions and suspicions", so that "so that one keeps oneself on one's guard, that finally one is no longer oppressed by the trick or the violence of an enemy who constantly to surprise us[(2)]. From this point of view, war is the pariah of humanity, and is one of those phenomena that accompanied humanity from its origins, inspired the structuring and destruction of legal, moral and religious norms;

sometimes for the better but too often for the worse especially in politics, where Clausewitz also defines war as 'pursuing politics by other means' we are no longer here in terms of appearances (the war is a chameleon) This definition is universal and applies to all kinds of wars; whatever their external form, so war is an act of blind passion because there are implicit relations between war and violence; it is the violence that politics ends up with[(3)]. Therefore, we find that our conception of war can vary according to the time, place and field of research, but, we do not agree with what it is, it is not necessarily required by all human beings and is by no means a solution. So, the war can be defined procedurally on our side as: " The best-orchestrated use of human, natural and psychological capabilities to control or influence individuals, groups or communities through military, psychological, intellectual and technological means and interventions; to achieve direct or indirect goals, such as the absence of any other way to resolve disputes, the desire for leadership and control, the desire to expand and the colonial tendency to occupy or control the self of others"

2- Types of war:

2-1- Traditional war:

The traditional war is an evolutionary stage of the primitive war of the old times, in the bushes and the cities. This war is based on an armed conflict between two or more enemies regardless of the level of civilization, using all types of weapons and ammunition, except for internationally prohibited weapons such as chemical, biological and nuclear weapons.

2-2- The current war:

The current war is no longer declared as if it were universally
identified with police operations in the sense that the police do not declare the state of war against the bandits; it is a permanent, chronic state. If it is this model which becomes generalized, it is a war not declared as a perpetual and indistinct instance of the figure of peace. Take the empirical case of the war against Iraq. The present war is only a kind of aggravation of peace, which is considered peace. The truth is that there is a state of indistinction between war and peace, the absence of a declaration and one of the signs, but there are many others. So who are the actors of the war today and who are the means of the war? Here we find ourselves in dissymmetry[(4)].

2-3- Asymmetric war (or the defeat of the victor):

The idea of asymmetrical warfare fits into the perspective of a new reading of the world where states can be challenged by entities that do not have the same power as them. the distribution of power is unequal in virtue of which the weak turns out to be more and more often the winner of an asymmetrical war, even though its material is insignificant[(5)] because asymmetrical conflict occurs when there is a significant disparity between the warring parties in their technical or military configuration, where asymmetries exist the weaker party will strive to avoid the opponent, focusing on its comparative military, technical and unconventional comparative advantages over the opponent's relative weaknesses[(6)].There are different types of asymmetric warfare such as internal asymmetric warfare when the armed group is installed within the borders of the state, and international asymmetric warfare when an armed group is installed in a third state (Pakistan and Afghanistan)

2-4- Symmetrical war: The symmetrical war opposes, in general, includes adversaries of comparable size and means and aims at the superiority and operational victory[(7)],it is a conflict or a conventional war where the opponents have infrastructures, military training and techniques of similar logic, objectives of the same nature. In contemporary history, the events that approach the more than this representation are: the Falklands War in 1982 (Argentina and Britain), the war between Iraq and Iran in the early 1980s, and the Gulf War in 1990, between the United States, its allies and Iraq; Thus, contemporary wars are no longer conducted by conventional armies, but by a multiplicity of non-state armed groups participate in conflicts.

2-5- Colonial wars: wars erupt between countries that have power and control and countries that can not afford to defend themselves, such as the French colonization of Algeria, usually followed by a war of liberation.

2-6- World Wars: These are wars in which the belligerent states are one or more states on each side; the two world wars is a concise summary of almost a century of history[(8)] including the Second World War, for example, presented a global armed conflict which lasted from September 1, 1939 to September 2, 1945. This conflict schematically opposes the Allies and the Axis.

2-7- Civil war: It is a war at the origin of multiple collective mourning while constituting a form of social creation resulting from collective mourning breakdown of elaboration. Of which there are two types of collective mourning: the collective mourning of oneself, and the collective mourning of belonging[(9)]. This is a conflict between more than one party in the very territory of the state, the forms of this war vary according to their motives. It is therefore a conflict opposing more than one party on the same territory of the State, the forms of this war vary according to their motives, some seek independence and autonomy, and this type of war is classified as a revolutionary conflict, but in some cases, it aims to impose governance and control over the central government of a given or particular state, and in this kind of case, we call them ethnic civil wars. We must emphasize that the term "civil war" is broad and arouses a frightening fear among the general public because it is an armed conflict opposing two teams from the same country, often its causes are political, making many victims. Among his examples: The Russian civil war that cost Russia about 13 million victims; as well as the civil war in Sudan and the civil war in Lebanon, and usually, the number of these victims exceeds the number of victims of ordinary wars.

Today, the international community is trying to put civil conflict into what is happening in Syria and Yemen, which brings us back to our previous analysis of the so-called promotion of peace. However, regardless of the type of war or conflict, in the face of the effects it causes.

3- War effects:

3-1- The Spread of Crime: Crime is the totality of illegal, criminal and criminal acts committed in a given environment at a given time. It is the transgression of the legal norms of a social system; still being in its characteristic form and its realization, in fact, an imitative propagation phenomenon[(10)] so; crime does not disappear in all its forms and purposes, but even worse, the number of crimes is increasing and increasing, most of these legal, social and even economic cases never go to court, including cases of theft, assault, concealment, fraud, monopoly of the food market and drug trafficking, cases of poaching, as well as thefts of wood, coal and other minerals such as copper, gold and others.

3-2- Health threats: One of the harsh effects of war is what we see today on human health, not only on the generation that lives the war but even on subsequent generations. This thick smoke of burnt oil contains hydrocarbons and aromatics that have a very harmful effect on human health, the destruction of the country's infrastructure contributes to the release of chemical and radioactive materials from factories and facilities, that contaminate the water and mix it with wastewater. One of us can imagine the health of millions of people and families who were victims of the war; f they survive death, injury and disability, they will suffer for a long time from the lack of drinking water and will want to see the water run off the taps; thus health is the most important indicator of the life and survival of nations, which will mark a significant decline and register its free fall, which causes the re-emergence of previously controlled diseases such as cholera, polio and the spread of other diseases such as asthma, skin and lung cancer, etc.

3-3- Invalidity and deaths from planted mines: During the Cremea War, the Russians used vigilant torpedoes to expose themselves to shock, and many models were tried; barrage torpedoes planted on the bottom, floating mines, electric mines..etc[(11)]. In Algeria, for example, between 1956 and 2017, we counted 7,500 Algerian victims, among the dead and the wounded of the explosion of antipersonnel mines put in place by the army of French

occupation on the Algerian soil during the war of national liberation. Algeria has also cleared 8 million mines in 25 years of demining and has also destroyed all remaining anti-personnel mines, in accordance with the Ottawa Convention on the Prohibition of the Use, Stockpiling, Production or transfer of these mines.

3-5- Eliminate the natural heritage that is the right of future generations and the basis of sustainable development: Wars have profound effects on the environment and natural resources, by increasing the amount of carbon dioxide in the atmosphere resulting from the burning of towns, villages, plains and burned farmland. Also noting the shrinking of the vegetation rate leading to an increase in the rate of destruction of natural resources and wildlife, where animal rates have declined especially as a result of bird migration due to forest destruction and climate change. In addition to contamination of soil and groundwater, air pollution by dust and toxic gases and greenhouse gases. Taken together, these dangerous effects threaten the reality and the future of humanity in hotbeds of conflict and war.

3-6- The effects of war on man: The effects and vestiges of war on human beings vary in many ways, some may concern socio-cultural aspects and others psychological, economic or health aspects, but the most important of all is the problem of fate of humanity. In the second part of this work, we will try to focus on the social impact of war on humans, and not just any living being, we'll talk about a creature described as the weakest of the wars cycle and the first to suffer the scourge: the woman.

Second axis: Social effects of war on women

Women are in no way inseparable from the whole of society, on the contrary; they are an important element and major among all the components of society. Nevertheless, we will not tackle the point of view of societies towards women through the ages, but we will analyze a particular situation that always provokes a controversy concerning the social effects of war on women in the light of these conflicts which are happening in the world, especially in the Arab countries, where these women are in dire need of the rule of law and social justice. From a cultural point of view, women still lacked value and rights, however, war after war, their tragedy worsens because they bear the consequences of wars. The most important of these consequences that we can mention in this document are the following:

1- Marriage of underage girls:

This type of marriage was born as a result of tragedies and social disasters resulting from the war, where families resort to marrying their daughters and young women often to conceal and protect them, especially in cases where the father is absent - dead - minor marries with the consent of her mother and his close relatives[(12)] But the social reality of this category, after the war, may not differ much from rape, especially in cases of forced marriage of these minors with men of old age, and force them to form families, because of the circumstances surrounding these minors forced to marry without their consent, these conditions are really difficult, and these girls cannot be protected because they live in conservative environments, with the solid presence of links of kinship between village people and family gatherings, and then, the most important problem that is attracting attention is the increasing incidence of loss of life for these underage girls during childbirth, which reduces their right to life and human value in the absence of the necessary health conditions and opportunities. For that; most teenage pregnancies are a regular consequence of child marriage; underage mothers who are underweight are at greater risk of death or morbidity attributable to maternity[(13)]. In fact, there are real risks for women minors in these countries, especially at the beginning of the 21st century, and if they survived; they become prey to the ghost of depression, sadness and suicide attempts whose studies show that there are 70 000 deaths per year due to early marriage. In addition, the social consequences of this act are the loss of these minor mothers from their social identities especially in divorce cases which involves the loss of the primary relationship and other social connections[(14)], because they find themselves alone, without experience and without support in their mind a heavy suffering because of the cultural consequences that they undergo, so they also lose their cognitive delays as a result of their

denial of education, and again the recording of their family instability, because of their psychological reticence, and physics to get married. However, the evolution of social norms and political frameworks in societies those have suffered or continue to suffer from war reinforces the spread of this phenomenon and deprives it of the desired development.

2- Absence of institutions dealing with women and the existence of a multiplicity of factions fighting with the multiplicity of its laws:

Institutions that care for women during or after the war, whether internal or external, are concerned with reforming the overall situation of women by protecting them from violence during conflict; and strive to eliminate discrimination against them in order to strengthen their role and position in their society, in the light of the enormous challenges they face; through United Nations agencies established to protect women and girls and enable them to play an active role, protecting them from violence, respecting their human rights and ensuring their participation in reconstruction. But in the absence of these institutions that deal with women, they have increased their suffering in a society of male domination based on legislation, laws and religions. As a result, the abuse of their rights has been aggravated, supported by fatwas of men who neither they, nor society either know what doctrine they follow, really, or what armed faction they encourage! Investigating by these poor, weak women to realize the pleasure of men, from a cultural capital of societies that consider women as a property of men mainly in their families and in society in general, makes the situation of women in war and during conflict a special situation where they are responsible for the violence, rape and torture they endure, although they are victims of a social system that use them in favour of men, at the same time. In such situations and cultural structures that become difficult and complex in the event of war or conflict, many institutions specializing in the protection of women cannot penetrate this dark fabric. As a result, the various government institutions in these countries seek to protect women by putting an end to ongoing wars, and to encourage relief operations,

then to rehabilitate women deeply affected by the war and its consequences.

3- Sexual harassment and physical violence:

It is a real war in the war, another form of attack against the people with women and girls subjected to rape and other forms of sexual violence, where such crimes had increased. Sexual violence was used as a weapon of war by most forces involved in the conflict**(15)** despite this terrible act, in male societies men cannot be punished, however, we have never heard of soldiers or fighters punished in a conflict or a war that would have raped poor women, or even apologize to them.

Meanwhile, one of the main social consequences of the war is the cultural criminalization of women, even though they are the victims; they are the ones who will be socially guilty, although society as a whole is conscious of their innocence, it practices against them the policy of ostracism(rejection, social exclusion).In many cases the ostracism manifests itself in relatively subtle forms, such as denying eye contact or giving delayed responses to a women's statements**(16)**, these harassed women are considered guilty of being weak and constitute a message of oppression for men in their society because they oppress men; it always happens at war to achieve psychological humiliation and oppression. Although we know that rape in wars is as old as wars themselves, it is rarely enlightened because it provokes a moral dilemma, incompatible with the preservation of the image of society. As a result, sexual and physical violations of women are rarely or timidly recalled.

4- Forced displacement and asylum:

Forced displacement or asylum constitutes a lack of recognition and acceptance of the presence of displaced persons by the authorities, given the importance given to the construction of the house and the value given to the 'home', the links maintained or broken with the land of origin; but we can establish a link between forced displacement and urban deficit, characterized by poverty, poor access to urban resources and insecure tenure**(17)**.Refugee women suffer more than men because they work, produce, transport and sell property, insult and endure the looks of others for wages which are not equivalent to the

value of the goods but they accept to support themselves and their families. They also suffer many incidents of domestic violence because of frustrations, and some of them had problems with rape, violence and aggression when they were fleeing or crossing borders in areas of conflict. Refugee women may be also the prey of the greed of the employer or be used in prostitution or drug addiction networks; no matter whether they are killed or arrested, they do not enjoy the protection of their father, their husband, their family or their tribe, or even not by the host state in most cases. It is a traumatic experience strongly correlated with gender, of which sexual abuse and harassment are an integral part of the stories of women who also face health problems similar to those of women in developing countries, but we must add the experience of life in refugee camps, such as complications during pregnancy, risk of infection and the responsibility to take care of their families etc**(18)**. Illiteracy also increases among refugee women fleeing war due to difficult economic conditions and the difficulty of getting their children to school most of the time. As a result, illiterate women are the most vulnerable and arithmetically weakest in situations of forced displacement, resulting in poor employment prospects; and language difficulties being a serious problem for them as they will not be able to access the services nor communicate with others. Moreover, if they try to learn, they will be in most cases harassed, assaulted or abused on the way to school. These results are at the origin a socio-cultural results of inequality between women and men in many countries in the world, which makes the situation of women more vulnerable even in a situation of peace, and we can imagine the deterioration of their situations at war or after!

5- Increase in divorce and polygamy in wartime:

Although divorce destroys much less than death, and perhaps reveals the history of manners - but at war - divorces multiply and are made easier, spouses tend to move away in space**(19)** due to the ongoing conflict and war - particularly in the Arab countries - of the death and emigration of hundreds of men on a daily basis; the proportion of polygamy has increased due to the fact that many women have lost their husbands and they must culturally become a second wife or more, because they must not remain without the economic and social protection of a husband, forcing all these widows to live together in the same house.

In parallel with the high rate of polygamy, the divorce rate has also increased - both inside and outside the court - so that new social models have emerged that change the nature of social construction; by resorting to unconventional wedding forms characterized by cheaper costs based on purely cultural perspectives because of the acceptance of many women of a low material level of the husband, who didn't accept it before the war often, seeking to hide themselves, to escape from a certain age which reduces their chances of getting married under these precarious conditions and to ensure their subsistence, knowing that it is a serious indicator of the instability of disordered moral values in warring societies, despite the fact that cultural values, beliefs and attitudes are generally durable and resistant to change**(20)**.Because in wartime, individual and collective analyzes change as well as expectations, and then thought tends to move away from justice. These changes and social patterns and behaviors are not subject to clear laws, because the period of war or conflict is fraught with ambiguity and rapid change, sudden and unexpected, during which structures and alliances disintegrate and release new patterns which might not be accepted before the war. On another side, there may be an increase in divorce rates because the war leads to the deviation and delinquency of young people through the increase in illegal relationships, producing a generation with a disturbed personal and social identity.

Thus, thougyts of divorce were once again suppressed as people focused on their survival, not the quality of relationships**(21)**, divorces also increase because of several social causes, including instability, asylum, the inability to maintain healthy relationships in families as a result of lay-offs, allowing in-laws to control family life, treason or marital infidelity, the age difference between spouses, change in the social role of women, family differences, social and psychological incompatibility between spouses, early marriage and poverty.

Because of the foregoing, the absence of the husband as a result of arrest, abduction or immigration is one of the reasons that led many women to obtain a divorce in absentia, and this gives separated women a social justification and luck to get a wider and better job. Besides, the decline of social values that describe the phenomenon of divorce as a social defect and a religious haram, leaves a place in the absence of social values regulating individuals in a community value system. Therefore, the impact of war on the social structure of society and the extent of positive interactions between family members increased divorce and dropout rates.

6- Increase in domestic violence:

As violence is a legacy of our humanity Freud wrote "after long hesitations, long procrastinations, we have resolved to admit the existence of only two fundamental impulses: the Eros and the drive of destruction"**(22).** women are the weakest link in the nature of destruction; we note that they are still subjected to various types of violence, domestic, social, sexual, etc., all due on the basis of their sex, but their suffering

is exacerbated by wars and civil strife, becoming complex violence objectively and subjectively because of the general situation of society, where the social pressure during the war is worse than the bombings, more so, the social structure is changing, declining even more, as we mentioned earlier; especially as this change took place by the force of arms, which allowed the emergence of relations and retrograde practices to the public.

This pressure has also led to an increase in the proportion of violence against women, including domestic violence, or spousal violence, so that the old equation reappears. Many images reflect the reality of this domination of men in a situation of peace on women, as a husband as a father or as a brother; where tens of millions of women in France(despite being a developed and secure country) are forced to shut up because of family omerta! **(23)** again; in a developed country such as Germany, between 2013 and 2017, the number of victims of domestic violence increased from 121,000 to about 140,000, we can imagine the evolution of this equation in times of armed conflicts and wars, in less developed countries where domestic violence is one of the most serious types of violence against women, especially because it usually happens at home, which is supposed to be the safest space for them, therefore, it negatively affects their life and their physical and psychological health in a predominant societal culture, violence against women remains a purely family affair and most cases are not reported, but rather underestimated in the face of the wider violence that affects the entire country.

Thereby; As a result, violence against women becomes secondary, which increases its proportions, and if a case of domestic violence has been reported, the culprit remains unpunished, for this reason - in times of war - women are constantly exposed to all kinds of violence, in particular, from their husbands, and their children and family. Indeed, some of them are at risk of losing their lives in this domestic violence, especially among refugees, where family murders are frequent because of family conflicts, and nobody pays attention, because any violence within the house is an acceptable, understandable and justified social violence due to the domination of the male culture, social pressures and laws that deprive women of many of their rights.

7- Kidnapping and rape:

Kidnapping is an original form of violence whose understanding is constrained by the exclusive visibility of some of its practices especially; the taking of hostages or disappearances; it was always excluded from the warrior universes and it has never been considered a modality of fighting, but it is massively mobilized by the fighters**(24)** who resort to massive and persistent kidnappings, regardless of the motive or type of war, of which these operations have continued and spread throughout the country in conflict, where an unlimited number of civilians, especially girls, are the victims. However, this case, despite its gravity, has not been much discussed and has not addressed its details and implications, they are secret acts, violent and inhumane, whose objectives vary according to the parties and the kidnappers,

and in many cases, parents may not be able to obtain information about where kidnapped girls are or cannot know the reasons for these kidnappings, or to know the reasons for these kidnappings.

These kidnapping of minors especially, make these girls fearful of making their bodies a battlefield, forcibly taken away or kept as prisoners, pushing families to move, to flee to safer places, because these bands of kidnappers in wartime enter the residential areas freely and kidnap girls under the attention and hearing of everyone, they kidnap them by practicing violence in a body-to-body, and then selling them mainly to networks of prostitution, where they will be raped a thousand times; from the cultural side of the warriors they also kidnap them as a way of restoring their honors**(25)** these men, armed to the teeth, attack the bodies of these women or minor girls with sexual enjoyment sometimes, from an ethnic obsession, or to mark their territory, in order to mix a people in the long term, because in modern wars, the prospects have changed and women have become targets for terrorizing their population, dismantling families, destroying communities and, in some cases, changing the ethnic composition of this population. Thus, the looting that has characterized the wars and conflicts of previous centuries are replaced by sexual assault, rape of women and girls forced prostitution and trafficking in human beings.

In war most women who have experienced rape may feel as if they have known a third person, without their consent, because in the traditional society pleasure is in the legal couple, while the rape jostling this taboo; if this pleasure is otherwise, the woman is wrong. As soon as it happens the man will want to leave, his justification is: "why she accepted the relationship and she did not accept that we kill her? They themselves begin to feel guilty: "why I did not know how to defend myself?" The woman feels guilty even though the husband was present on the scene**(26)**. Therefore, rape is not a transient coercive incident in women's lives during wars and conflicts, it is a trauma that will change her life for the worse, from her point of view and that of her society, even if she is not responsible for what happened to her. The consequences of wars on rape, as we are trying to clarify, are very difficult, because women feel that they have nothing to lose in the conditions in which they live, especially when the community gets along with the family to crush them. This weak link that has no-fault, except that it has been the victim of atrocities, where, every time a woman is raped, she becomes - symbolically - a colonial land, whose body is not no less holy than the sanctity of his land, his country, so he will not be his body at the moment of rape, but goes beyond or comes out of the limits of the mass of flesh, of meat, to become the country and the honour of the man who lives the war. So addressing this social outcome of wars is not easy, because rape exists and goes beyond sex through violence and coercion to become a political and social weapon that carries many symbols and crypts.

8- Decomposition and collapse of families:

It is well known that the family is considered the most important nucleus of social construction and the most influential social institution,as social system it can be degraded, dissolved and disintegrated as a result of the demolition, dismantling and direct or indirect sabotage in time of war, thus it will cease to perform there functions in terms of value or organism, causing the collapse of the family unit and the decomposition or rupture of the fabric of social roles, the rupture of the social structure of society and the rift of its social institutions. The collapse, decomposition and disintegration of families primarily affects the physical and economic aspects, as mentioned above, especially in the case of the loss of the employed manager who worked for his family and made money, this means that their families have lost their livelihoods, the housing they were sheltering, forcing them to seek refuge in neighboring countries, this collapse of the family from which traditional communities, offred political opportunities, potentially empowering children to bild a new order**(27)** because this collapse depends not only on physical factors but also on social and psychological factors, in other words, it takes two forms: the first, geographical and physical and the second social and psychological.

Despite the difficulty and the weight of the financial and economic aspects of families during or after the war, the signs of social and psychological imbalance are much more serious, there where society - victim of conflict or war - loses its ability to continue the dynamics of family construction, due to the spread of unemployment, poverty and other economic and geographical factors such as internal and external migration. The researcher also believes that the collapse of families at war may be the result of the emergence of a series of unhealthy social scourges, including the proliferation of criminal gangs and the exacerbation of murders, rape, robberies, confusion of values and the breaking of the cultural and social fabric, here it should be noted that selfishness will find a very large surface of growth and propagation because of the collapse of the dominant value system since social roles have changed after women went to work unintentionally, marked an evolution of employment, salaries, union activities[(28)]**;** they held most jobs and achieved financial independence, which indirectly led to the spread of divorce and the disintegration of the family. In addition to the psychological state that negatively affects most women, because of the complex events imposed by the war especially the cases of women who have been seriously injured, sometimes permanently or disabled during rape or other forms of sexual assault may be more damaging socially or psychologically. These cases of unfortunate women suffer from abandoning their husbands or their leaders on the grounds that they can not do anything at all, and this contributes to the elimination of many social and human values that have supported the construction and cohesion of families.

9- Nouveaux métiers pour les femmes:

The conditions of the war, with their own burden of life, have forced many women to break the discriminatory standard of certain professions that many societies consider to be male-related or unfit for women; such as working in restaurants, washing and car cleaning, construction, streets, driving taxis, decorating and repairing cars, street vendors, carpentry, painting and wall cladding. The researcher notes that there have been many cases of women migrating from conflict - during this third millennium- to work in foreign countries,whereas it was not very common before, where they often

occupy medium positions, with limited power and vaguely defined tasks with a routine and / or repetitive nature[(29)] and according to Nancy Le Nezet in her book: ” Feminist thought: new questions for political and social philosophy ”; war brings women into productive work by force, suddenly, where women workers - a crowd of girls and young women -, forced to earn their bread, occupied positions increasingly varied, sometimes very "masculine". In this sense, male societies continue to find that women’s work is still seen as a substitute for men’s work, a temporary working solution, but it has changed as we can mention what happened in France after the war whose railway companies that did not employ before the war, employed 7000 women as recipients wicket and female gatekeepers[(30)]. It is the same stereotype that we see today in different societies in conflict or at war, which poses a major cultural problem, when some women take a liking to her new tasks and have not necessarily been willing to give it up, especially after the new society - during or after the war- that has shown its openness and acceptance. As part of this cultural change, women feel that it is necessary to work in any field rather than being unemployed, even if this work is masculine, it does not detract from her femininity and her duties as a mother and wife.

On the other hand, far from occupations and non-traditional jobs,, many university graduates may use apprenticeships in traditional occupations as craftsmanship, which will allow them to strengthen themselves, because their diplomas are useless in the light of the war, especially since schools and universities are in a deplorable case, where these institutions are still considered a bombing target, or a refuge for homeless families, it lacks the means and capacities necessary for the educational process, even for children living the war. It is a wretched situation for all women, whether intellectual or not. In this context, the researcher believes from the fact that as societies are male socio-cultural origin, it is necessary to mention that many men do not show their consent for women to go to work during the war,

while the war forced them - as we mentioned earlier and we identified the reasons men still believe that if women go to work in non-traditional occupations, they risk losing their stereotype of femininity, drawn in the minds of men and society, what is reflected on the dynamics of social relations that govern home which previously symbolized the circle of safety for all. then, since social and cultural concepts and beliefs have changed; the house or home did not represent which brings together individuals or family members,or ensures their security, on the contrary, the concept of self-sufficiency has become - in the place of security at the heart of the house - one of the most social and psychological concepts transmitted to women. This has led man to worry about his place and position in society as a result of this social change of concepts and roles in times of war or conflict, which resulted in a modification of the concept of identity, which makes the male society completely insecure.

Indeed, according to the researcher, the evolution of women's work towards non-traditional occupations will be accompanied by a change in customs, values, traditions, social roles and cultural representations recognized by both sexes; even within the same sex.This social and cultural change divides women's opinions and attitudes into two parts: The first is nostalgic, where the woman wants to return to the family safety circle by refusing to change her role as a housewife, with his limited duties, enjoying the male protection of father, husband and son. The second; the woman has become accustomed to this social and relational model of life - which is born of war - through which she has learned her abilities, her rights and her ability to do without men, because the nature and ability of the woman to vary tasks and responsibilities has made her a fighter; a housewife and a negotiator for her future, in accordance with the necessities of politics and the conditions of war, despite the persistence of the social vision that favours the male more than the female, where the women themselves reproduce it culturally.

10- Elimination of safety nets: Long-term conflicts have profound repercussions on the social, material culture and environmental evidence with the analysis of human remains that prevents understanding these profound repercussions due to its links with social advancement and social structures of society[(31)] in particular, these years of violence, bloody fighting, unjust military oppression and excessive use of force weaken or limit social safety nets targeting poor and vulnerable people, through programs that are essentially government actions, through dissuasive regulatory measures to achieve social inclusion, improve standard of living, and enhance trauma recovery capacity, where each time in conflict, states, governments and organizations try to maintain and expand social safety nets, their only objective being to protect vulnerable classes, including women, who are the main target of these networks, by creating jobs for unemployed women and by providing cash transfers, or by providing food aid, and paying more attention to women with physical disabilities. However, when we speak of safety nets during the war, we must note that there is often an imbalance in emergency assistance to vulnerable groups with multiple parties to the conflict, where these expenditures may not cover the humanitarian protection of these vulnerable groups, whose need quick and sustainable assistance, because even a state at war, whether legitimate or not, does not find mechanisms to facilitate the payment of social security benefits in the light of high military expenditures,or the government at war may not recognize individuals who are loyal to or opposed to the state although it is controversial, but the human security of women during the war, with the weakness and fragility of social safety nets, arouses fear and calls into question the fate of human survival, despite the possibility of social solidarity between families and villages with strong social relations before the war; women find themselves still responsible in this general weakness, marginalized and condemned for cultural, religious or security reasons.

Conclusion:

The last century witnessed of a serious phenomenon of increasing the number of armed conflicts, which led to the problematic creation of the concept of "woman and war",, making the reality of the woman at war requires the payment of a double bill, the first: her identity as

a woman, because of her special needs and as the most vulnerable being; the second, women need to be highly effective and practical in the field, which adds to on them the war consequences,, including those related to abductions or killings, in order to ethnic cleansing or occupation, in addition to being a victim of rape or sexual violence, because there is no war in the world where there has been no individual or collective rape or violation of the body of female combatants in order to humiliate and stigmatize the history of the adversaries or people, although this tragedy is not limited to the physical and psychological aggression of the vulnerable victim, because this same victim is the result of specific socio-cultural models and structures deeply rooted in time, according to the sex variable, will turn into a pariah woman following a purely masculine act. She will find himself displaced in his native country homeless, or forced to cross the borders of her country as a stateless refugee, and once again, women can become a dirty product- sorry for the term- bought and sold on the prostitution market, with its associated sufferings such as discrimination and abuse.

Moreover, the unfair social and cultural consequences have left women in no position to escape the many social problems that stifled them and aggravated their suffering: For example, forced or early marriages, spousal violence, take into account the limited resources, insufficient social safety nets, high divorce rate, the collapse of families, the evolution and modification of social roles within or outside the family. This created a new cultural model that brought women into the labor market in unconventional occupations, women are thus forced to emigrate outside their country of origin in search of work and a safe place as a refuge or a new home, to keep their hope alive in the heart of everyday life during and after the war. Therefore, women today, as women's identities and as human beings, need new cultural, social and religious patterns that respond to their needs and strive to eliminate impurities from culture and traditions safely.

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