



## Application of Astrid Erll's Theory of Travelling Memory to Elif Shafak's 10 Minutes 38 Seconds in This Strange World

Sajida Latif<sup>1</sup>

### ABSTRACT

This research is aimed at analyzing Shafak's novel *10 Minutes 38 Seconds in this Strange World* (2019) by applying Astrid Erll's theory of Travelling Memory with specific emphasis on the concepts of Travelling Memory and Locatedness, and Traumatic Memory. This theory was published online on Parallax in 2011. According to Erll, Travelling Memory is an abbreviation for cultural memory and it is a way of watching things which are based on the past and the place where all life exists. This novel is all about memory such as the protagonist known as prostitute Leila who has been brutally murdered by someone and thrown into garbage bin in Istanbul, where she is found physically dead, but mentally alive only for 10 minutes 38 seconds. During this short period of time, the reception of the past in the present is continued by her Travelling Memory and Locatedness, and she recalls her Traumatic Memories of the past from her birth to her death. These memories destroy the internal peace of mind as well as external peace through the reception of the past in the present and bring destruction not only in Leila but in every character and affect them bitterly. Such as Leila's father Haroun and her friend Zynab turn to be more conservative and religious, her mother Binnaz becomes more scared, her friend Sinan gets regretful while Nostalgia and Leila embrace atheism. They all grab bitter memories in order to escape from previous memories and ultimately Leila and her friends are forced to adopt prostitution as profession to stay alive. Moreover, Leila's dead body becomes a traumatic memory for her friends as Turkish authorities refuse to give the dead to those who are not in blood relation. She is simply buried in the cemetery of the companionless without Islamic ritual burials. This cemetery is for those who are rejected by their family and society, and Leila is one of them. So, the present research is very important as it enlightens the readers about the role of travelling memory. Besides, it gives voice to prostitutes, the marginalized community.

**Key Words:** Elif Shafak, *10 Minutes 38 seconds in this Strange World*, Astrid Erll, and Travelling Memory.

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<sup>1</sup> Riphah International University ([sajidalateef21@gmail.com](mailto:sajidalateef21@gmail.com))





## 1. Introduction

Memories are uneasy emotions which always remain in motion in order to stay alive and to have its impact on both individual mind and social formations. The term travel is based only on partly movement across social boundaries and beyond territorial. Travelling memory is the ongoing exchange of information between individuals and the motion, between minds and media. So, the term travel is expression logic of memory which is genesised through movement.

There are three different phases of memory which emerge from memory studies. The first phase of memory studies is 1920 and this phase is known as transcultural memory and transnational memory. The leading figures of this phase are Aby Warburg and Fredrick Bartlett. The second phase of memory studies is 1980. This phase is famous for collective memory. The leading figures of collective memory are Aleida Assman and Jeffrey Olick. In 2006, this phase of collective memory again emerged by Ulrich Beck and the researchers of this memory were confined to work with bounded concepts of mnemonic communities. After the first and second phase of memory studies, the field of memory studies becomes a very interesting phenomenon of unbounded memory when in the third phase; leading figure is Astrid Erll. She differentiates Senior of transnational and transcultural studies which are from first and second phase of memory studies. Astrid Erll is a well-known professor at Gothic University in Germany. Her major interests of studies are comparative literature, cultural history, cultural memory, transcultural memory, Narratology, and media theory. A well-known book, an introduction to memory, was published by her in 2011.

The term Travelling Memory is contained by Astrid Erll. According to her concept of memory study, she says that Travelling Memory is an abbreviation for cultural memory and all cultural memories should travel just like the narratives of the Old Testament which travels through media with the passage of time. The narratives of the Old Testament travel from verbal communication to written communication such as print, movies, film, media, and internet. There are several features of this selected theory such as Traveling Memory and Locatedness, Traumatic Memory, Transnational memory, Prosthetic Memory, Saturation with Memory, and Demise with Memory. But the Researcher has applied the two features of under analysis theory Traveling Memory and Locatedness, and Traumatic Memory. Erll says, Memory is a way of watching things which are based on memory as well as the anticipation of what comes next. In other words, it can be said that memory is a foreign land that only exists in the present and the place where all life exists. According to her concept of memory studies, "Memory fundamentally means movement: traffic between individuals and collective levels of remembering, circulation among social, medical and semantic dimensions" (Traveling memory, page 15).

It means that memory remains in a dynamic condition just like human beings who also move from one place to another and share past experiences with people. In other words, the carrier of memory physically finds himself in the present place but mentally into different phases of his past life. Just as the protagonist of the selected story, Leila finds herself physically dead but mentally alive, her heart has stopped beating but her brain is still working only for 10 minutes 38 seconds. Although she is located in the present place but mentally, she travels into different phases of her life. This is Travelling Memory and locatedness, and whatever she recalls that is traumatic memory of her past. Traumatic memory is a procedure which destroys internal peace of mind as





well as external peace through the reception of the past in the present and brings destruction in victims. In this novel which is under analysis, not only the main character, the dying soul Leila suffers from traumatic memories of her past but each and every character suffers from traumatic memories of the past. Such as Leila's mother Binnaz, her father Haroun, and her friends Sabotage Sinan, Nostalgia Nalan, Jameelah, Zaynab and Hollywood Humeyra. Even the grave digger who buries Leila's dead body in the cemetery of the companionless, also suffers from traumatic memories. Moreover, the graves around Leila, the dead peoples' stories are also narrated in perspective of traumatic memories of their past. It is their past that brings them all to the cemetery of the companionless.

The work under study consists of several examples and incidents regarding travelling memory and locatedness and traumatic memory. The traumatic memory again and again disturbs and imbalances the life of every character, it doesn't even leave the dying soul named Leila. As a reader, it can be seen how painfully Leila suffers during her last 10 minutes 38 seconds of her life, and moreover her five friends after her death.

## 2. Research Questions

1. What is travelling memory and locatedness continued by Leila during her last 10 minutes 38 seconds of her life?
2. How does Leila's dead body become a traumatic memory for her friends?
3. What are the effects of traumatic memory in the lives of the characters in Elif Shafak's novel *10 Minutes 38 Seconds in this Strange World*?

## 3. Literature Review

This novel *10 Minutes 38 Seconds in this Strange World* gets great popularity in media, despite its big fame at large scale, it has been greatly absent from scholarly researches and articles. So, this theory has not been applied by anyone to Shafak's novel *10 Minutes 38 Seconds in this Strange World*. The present researcher's aim is to fill the gap in available literature by highlighting the selected features of the theory and its effect on individuals. This study critically observes the events and incidents of traumatic memory which have been depicted in selected text. Moreover, researcher tries to find out the relation of the past in the present that is moving by both travel and locatedness. Researcher gives the idea of memory studies and the role of society in exasperating the individuals.

Astrid Erll (2011) in her article *Transcultural Memory*, she investigates that the historical events of the past are connected with traumatic memories such as the study of holocaust, cultural history of war, violence of World War 1, World War 2 and 9/11 issues. These bitter facts are explored now by media such as the internet, TV, literature, novels, poetry of wars. Moreover, the new direction of media demonstrates the injustice and violation of the rights of human beings. Further, she inspects that cultural memory is impossible without the help of Media because media plays a major part on both personal and the collective level. The personal level is described as verbal communication. The collective level is explored as the development and circulation of information on historical settings. According to her concept, the study of memory is very crucial. The scholars as well as historians might wonder and they may ask how Memory study should be established. While giving an answer to the question, she says that memory study can be established through the mentalities, ideologies, identities, symbols, texts as well as with the help of performance in order to inspect literary text, art, media, historical events, and social formation.





Jens Schroter (2018) in his article *Memory, Theories of History and the reception of Jesus*, suspects that historical study of Jesus can be analyzed through cultural memory. Cultural memory has been portrayed through the reconstruction of watching things, events, occasions whereas figures are the result of the past. This is more often interpreted through the perspectives of the locatedness. Moreover, reception of the past carries historical and critical reconstruction of fictional accounts and events.

Magdalena Saryusz-Wolska(2020) inspects in her article *Travelling memories of the Holocaust in occupied Soviet Union: Hans Scholz's Through the Night and its Remedial*, that the writer of this fiction narrates the cruelty of the past. In this article, she reveals that five to six million jews have been executed by the Hitler. Moreover, the author of the novel *Through the Night* is the victim of the destructive Holocaust that takes place in 1944. The author of this story through the night describes his worst experience with the help of travelling memory from present to past.

Sarah Emanuel (2021) analyzes in her paper *Traumatic Theory, Trauma Story: A Narration of Biblical Studies and the World of trauma* that traumatic study of the past portrays the effective exploration of the Bible. She also gives representation of both Trauma and its Applications within the Biblical field. She chooses the two characters from the Bible and links them with trauma. Further, she suspects that Exodus and Eucharist have been described in their connection to trauma by eating and queering. It seems and appears to be a critical conversation in Bible. Trauma and its study are capricious learning. Moreover, the survivor of a trauma incident contains pains and miseries. It seems to be a paradoxical connection to survivors of trauma.

The above-mentioned reviews of the literature manifest the contribution of different researchers, scholars, and critics who try to put their full effort to the existing body of knowledge about the theory but Shafak's novel *10 Minutes 38 Seconds in this Strange World* has not been analyzed through the lens of Travelling memory and locatedness, and traumatic memory. The research gap is left over by the previous researchers. The present researcher's aim is to fill the gap in available literature.

#### **4. Research Statement**

A single reading of Shafak's novel *10 Minutes 38 Seconds in this Strange World* creates a strong impression that this novel is quite suitable for the application of Erll's theory of Travelling Memory because every character of this novel fights an inner war which destroys inner peace of mind as well as external peace through the reception of the past in the present and brings destruction in victims. This novel consists of several examples and incidents of travelling memory and locatedness, and traumatic memory. So, the present novel can be perfectly analyzed through the lens of Traveling Memory.

#### **5. Research Methodology**

This research is aimed to analyze Elif Shafak's Novel *10 Minutes 38 Seconds in this Strange World* by applying Astrid Erll theory of Travelling Memory. The researcher has applied two features of under analysis theory. The first feature is Travelling Memory and Locatedness and the second feature is Traumatic Memory. This theory was published online on Parallax in 2011. This research is qualitative. Moreover, it applies thematic analysis of the selected text. There are two sources, the researcher has used for this research study. The primary source is the text *10*





*Minutes 38 Seconds in this Strange World* by Elif Shafak and the secondary sources are internet and research articles.

## 6. Data Analysis

Shafak's Novel *10 Minutes 38 Seconds in this Strange World* is based on two parts, part one is all about the Travelling Memory and locatedness of protagonist Tequila Leila, and the second part is about Leila's dead body. Shafak begins her Novel *10 Minutes 38 Seconds in this Strange World* with a chapter entitled "The End". The End chapter opens with the brutal death of the protagonist Leila who is a prostitute and inhumanly murdered by someone, and has been dumped into a rubbish bin in Istanbul. The End is actually the start of the novel but the end of the main character's life, 'Tequila Leila, as she was known to her friends and her clients.' The novel continues laboring with the past tense and the setting is post wars. In the last moment of her life when her heart is still beating only for a few minutes, she sees herself in the garbage bin, 'it was a wheelie bin at least four feet high and half as wide.' Leila's height is five foot seven and hardly fits in the garbage bin. She is so injured that she cannot even move. So, she waits for the sun to rise and someone to find her in the rubbish bin, and to get her out. Leila expects that authorities take a long to figure out who she is, all they just have to do is to locate her file. She imagines her family's reaction that once the authorities identify her dead body, they surely inform her family and her family reaction would be, 'You have brought us shame. Everyone is talking behind our backs.' Leila does not expect her family to fetch her dead body along with them as they have rejected her many years ago. But she knows her five friends must come as soon as they are informed by authority. Even though she can imagine their sorrows, pain, sufferings, shock, and their reaction to her death, she hopes her friends will perform a wonderful funeral of her dead body. Soon, Leila sees three adolescent sweepers and the fourth is their leader. They are not more than fifteen years old but they pretend to be men. Leila requests them for help, 'call the police, son. Call the police. So, they can inform my friends.' They do not pay any attention because one of them says, 'can't you see, you moron? She is a whore.' None of them wants to help her because she is a prostitute. Leila again cries for help, 'please do not run away.' But the fourth one, the leader glances here and there, he makes sure no one is watching him and no cameras are nearby. He takes off Leila's gold locket. He takes out the photo located inside of the locket. He keeps the locket in his pocket as a prize. The other boys standing behind him are aware of what he has just done but they choose to ignore it. They seem not young but they have enough experience in this city when to act smart and when to play dumb. Instead of helping the dying soul, they choose to be silent because the dying soul is a prostitute. The leader not only steals the gold locket of Leila but he also says, 'it'll be all over the papers. And TV channels! When journalism gets here, let me do the talking, okay?' This depicts the reality that humans have lost everything whether it is humanity, nature, or anything. The world has become blind, brutal, cruel, and disgusting. Money is the new god and all modern men are its relentless worshippers. This is what Leila receives as her last memories from this materialistic world.

### Leila's Travelling Memory and Locatedness

The first part of this novel consists of Leila's travelling memory and locatedness where Leila physically finds herself dead but mentally alive only for 10 minutes 38 seconds into a garbage bin in Istanbul. In first minute, she recollects from her pre-birth that she is an unwanted baby girl of her father Haroun. So, when she is born, she is given to co-wife, Suzan, and she sees her mother





Binnaz helpless, pitiful, and scared. In second minute, she recalls the puzzling memory of her childhood, 'Don't forget, my soul. Your auntie is sick in the head just like her mother.' Leila's step mother always niggles seed of doubt against her biological mother just to keep her away. In third minute, Leila sees herself in the brothel and recalls that the madam of the brothel is very impressed by Leila's audacity as well as the prospect of the new money she fetches in Brothel.

The fresh money captivates bitter Ma and it has the power to capture bitter Ma to accept Leila as one of her own family members. Leila also recalls in the third minute that she leaves her home not to be seduced anymore by anyone, 'Sold to the first brothel by a man and woman.' They also pour alcohol in her water, drinks, food and in her blood too just to make her remember a little. In fourth minute, Leila sees herself six years old and has been seduced by her uncle who was forty-three years old. She remembers that her uncle not only rapes her but also makes her feel panic, confuse, and embarrass as he says to her, 'Look what you have done to me.' In fifth minute, Leila recalls her memory related to her father's religious thought. After the death of Leila's brother Tarkan, Haroun wages a holy war in the home. He assigns new rules and regulations for his family members. Leila is bound not to visit her friends, not to read any type of publications, not to wear short skirts, not to sing a song, not to play sport, not to do beauty pageantry. According to him, these things spread immodesty. Especially short outfit and beauty displays are the source to provoke lustful thoughts in pure and pious men folk.

In sixth minute, Leila recalls her father's religious teaching to her and she asks him, 'let's say, what happens if you have done something wrong, and you know it's wrong, but you really did not mean to do it?' Leila raises this question a second time but in a different way just to get the polite and merciful vision of God, but the answer of his father does not change. To this question her father says, 'that would not help. God still punish you.' Leila considers herself bog that does not wash away from her soul and body. Because her uncle comes to abuse her every night when her father has been hospitalized for kidney oppression. Now her father is telling her that Allah, who sees each and everything, who knows each and everything will not forgive her. This stays so deeply on her brain that she does not want to have anything to do with this God who discovers copious methods of judging as well as punishing the human beings but He does a little to save them when they need Him. In seventh minute, she sees herself pregnant, and her family forces her to marry uncle's son Tolga. Her family knows the truth but they do not want to accept the reality just to protect their falling reputation. In ninth minute, Leila recalls that punters come not only to fulfill their physical desires but also to torture them, as one of them throws acid on Leila's body. In the tenth minute, Leila retakes her memory related to Ali. 'So, that was your past and this is your present, it would bother me if you held another man's hand today. Just so you know, I would be super jealous.' Ali gets Leila free from the brothel, and he loves her as she is. Ali passed away in revolution. In thirty-eight seconds, she finds herself sad, helpless, worried and annoyed. After the death of Ali, she stays in and does not go out. But soon, she realizes that she needs money to pay the rent of the flat and for the treatment of her friend Jameelah. She steps into sex industry again. Bitter ma gives the address of the punter and tells that Jark Pashaw is the richest man in Istanbul. He does not have any interest in women but he wants to hire a prostitute just to teach his young boy about wedding night as his son indulged in same gender rather than opposite. After returning home from the young boy's flat, she was brutally murdered by strangers, and thrown into a garbage bin in Istanbul. These are the memories which Leila has during her travelling memory and locatedness in the last minutes 10 minutes 38 seconds of her life.

### **Leila's dead body becomes traumatic memory for her friends**





Leila's dead body becomes a traumatic memory for her friends because she has been brutally killed by someone and thrown into the filthy bin in Istanbul. Her friends do not know the murderer throughout the story. Leila's family does not accept her dead body and her uncle too, 'Her parents are in van. They have been informed; they refuse to claim her.' This is another reason which makes Leila's dead body a traumatic memory for her friends. Her friends want to perform a great burial but Turkish authorities refuse to give the dead to those who are not in blood relation. Her dead body becomes traumatic for her friends because no Islamic burial rituals have been performed, not even any other religious obligations have been performed for Leila's dead body. Her dead body is washed neither by her family nor by friends. Her hair is not braided into three sunder braids. Her hands are not placed softly over her heart in an indication of eternal peace. Her eyelids are not closed to prove to be true that from now her gaze is moved to internal peace of soul. She is buried without wearing a shroud. No imam is there to lead the funeral prayers. She is buried in all the undesirable ways quietly and quickly. Moreover, the name is not written over her grave but the numbers are given to her grave as it is given to a person who is in prison. She becomes another number in the cemetery of the companionless. The other incidents which make Leila's dead body a more traumatic memory for her friends when they come to her flat, everything reminds them of Leila's dead body such as cat, scarf, stair, Ali's painting, and even the walls. It is very painful for them that Leila has been buried in the Cemetery of the Companionless. So, they make a plan and they dig out her dead body from the Cemetery of the Companionless to bury her in another graveyard near to Ali's grave. But her dead body could not be buried there too due to the police. So, Zynab122 discloses Leila's wish not to be buried under the earth as Leila says to Zynab122 in the past, 'if I had a choice I would never be six feet under.' She says to be buried under the earth or live over it, both are painful acts. So, finally Leila's dead body is dropped over more than two hundred feet straight and fast in the sea. These are the incidents which make Leila's dead body a traumatic memory for her friends.

### **The effect of traumatic memory in the lives of the characters**

The effect of traumatic memory on Leila's life can be seen through her past such as she is raped at the age of six by forty-three years old man. She is not only raped by her uncle once but many times when she grows up. So, she becomes pregnant while knowing the reality her family tries to protect their falling reputation not her. Her family forces her to marry her uncle's son. She does not want to marry him because his father's child is in her belly. She has no other choice to get rid from her past's painful memories except escaping from home. This is the effect of her traumatic memory that she leaves her home for good, and moves to Istanbul. There at the bus stop, she falls prey by a couple who sells her to a prostitute. She leaves her home not to be seduced anymore by anyone. These traumatic memories not only make her prostitute but also an atheist. She loses her belief in God, this is because of her father's threatening religious teaching to her in the past and this leaves its print on her till the end of her life. She wonders what God is? Who knows each and everything, and watches everything, He does so little to save the human.

Like Leila, her mother also has a bitter effect of traumatic memory. Binnaz belongs to a very poor family. This bitter fact has been reminded to her ever since she entered this home as a new bride. She misses her family but she cannot go back. These traumatic memories not only make her feel scared but also snatch her power to speak for her rights as her daughter is given to a co-wife by her husband. Leila's father also has a catastrophic effect of traumatic memories on him which makes him a more conservative and religious person than a normal man. His parents died in an accident and he is left alone to feed his six siblings. So, he often drinks to reduce his painful





thoughts. Moreover, after the death of his son Tarkan, He makes a new set of rules for each and every member of his family. Whenever he consults a sheik to get rid of his painful memories, sheik's guidance makes him more conservative regarding his religion.

Leila's friends also have deteriorative effect of traumatic memories on their lives which opens a door of brothels for them. Jameela is one of Leila's friends. Her mother dies of cancer. Jameela's step mother is a widow woman and she has the spirit of ghost jealousy. Every time Jameela needs to clash with her stepmother on all the things as from what to wear, what to eat, and how to speak. She misses her dead mother every time, for this she connects herself to her mother's old church to gain the peaceful fulfillment. But soon she finds herself alone neither a family nor a church. She escapes from there too. She tries to find a job everywhere as she is not qualified. An unknown person offers her a job for domestic work, housekeeping, babysitting, and cooking. She finds an opportunity for her bright future. She accepts the job and she is not alone but there are more than forty people, mostly women making the journey to Istanbul. They all are brought to Istanbul for sexual exploitation. This is the effect of her traumatic memories which make her ultimately prostitute.

Humeyra at the age of sixteen, is married to a person with whom her father has been running his business. He is never happy with her, he scolds her, and beats her. Moreover, he is just like a destroyer. Her husband is not enough to ruin her peace but her mother-in-law is also there to treat her like a servant. As her mother-in-law says, 'bride, go and bring the tea. Bride go, and cook the rice. Bride go, and wash the sheets.' She is a servant without a name. It is out of the question for her to go back to her parents. So, one day early in the morning, she steals the gold bracelets of her mother-in-law, not much but enough to buy a ticket to Istanbul. In Istanbul, she tries to find a job everywhere. Somehow, she gets a job in a nightclub. She gets the cheapest room on rent just to the brothel's street. These traumatic memories make her a prostitute. In this way, Humeyra also has a negative effect on her recollections of the past in the present.

Sinan is one of Leila's five friends, Leila calls him sabotage Sinan. Due to his traumatic memories of the past, Sabotage has so many regrets in his life. The biggest regret is that he never gets courage to express his love to Leila. This makes him that he often gets too late for everything. Nostalgia Nalan is also Leila's friend and he changes his gender from male to female by surgery. Her traumatic memories make her atheist as well as fearless. She is subjected to cruelties in childhood by her strict mother, at school by her teachers, in class by the classmates, in the army by her supervisors, in office by every person, in Istanbul by police and her clients. It was very common in Istanbul to arrest the street workers on a state occasion or a major international conference. So, the police keep her in jail naked and alone, after every half hour or so, a policeman comes to check her and throws another bucket of dirty water over her head just to give her mantel pain. The browbeating past years have crushed her soul. This is the effect of her traumatic memories which scatter her personality, thoughts, beliefs, ideas, ideology, and her life too. These memories not only make her fearless/ scared less but also make her lose her faith in God. According to her religion, ideology, money, power and politics work like a hood. Moreover, these are the suppositious faith, beliefs and predictions which deprive human beings just to make them fear anything and everything. These ideologies are made just to keep human beings under control. This is a bitter effect of traumatic memories that she does not show concern for any religion.

Nalan is always confronted with absurd comments 'why pray when God is no good at listening? It is called Divine Deafness. That's what they have in common, Mr. Chaplin and God.' Mr. Chaplin is Leila's deaf cat. A cat that is not able to hear anyone. Nostalgia Nalan





compares God with that cat. Here the blasphemy can be seen which occurs due to the deteriorative effect of traumatic memories of her past. Zynab122 is a religious woman. Her arguments, thoughts, and, ideology are different from Nalan. She always offends Zynab122's feelings. Moreover, the catastrophic effect of traumatic memories can be seen when Zynab122 says to Nostalgia Nalan that she talks to everyone except Allah. In response she argues, 'I promise, if this time things ends well, I will say hello to Him.' The above examples and discussion show that the effect of traumatic memories make her atheist, prostitute, and fearless too.

## 7. Conclusion

The present research concludes that Shafak's novel *10 Minutes 38 Seconds in this Strange World* is infested with travelling memory and locatedness, and traumatic memory. In this novel, all characters suffer from traumatic memories. So, this novel demonstrates that the voiceless remain voiceless even the plot moves around them as Jark Pashaw's son belongs to the bourgeois class. He does not enhance his power by solving the mystery of prostitutes' murder because he is the only one who knows that his father Jark Pashaw is the serial killer of Leila and other five prostitutes. Simply what he does, he takes sympathy over Leila's friends and leaves his father for good. In this way, the young boy doubly marginalizes the voiceless community by leaving them in the lurch. So, at the end of the novel Leila's murder case is closed as a robbery case.

## 8. Findings

The Following are the findings of the research study.

1. The author of this novel Elif Shafak does not give any voice to the voiceless community even though the plot moves around them.
2. The characters of this story remain prisoners of their past, they do not come out from their deteriorative memory.
3. Social institutions are the major reason for traumatic memories of the characters which never let them forget their past and compel them to repress their feelings and stay depressed.
4. There is a companionless cemetery in Istanbul and it is only for those people who are rejected by their families, these are those people who commit suicide, murder, prostitute, illegal babies, and transgender. There is no obligation of performing ablution and wearing a shroud, not even offering the funeral of these dead bodies. Moreover, the numbers are given to their graves as it is given to a person who is in prison and everyone feels shame to be a relative even after their death.
5. Neither anybody wants to be a prostitute nor bad but it is society and their family that leaves no other choice for them.
6. Like the protagonist Leila, there are many women found in every society who are suffering from the same problem and a sudden change occurs in their lives which is unacceptable, unbearable for anyone as it happens to Leila and her five friends.
7. Our lives are shaped by society not by our will or wish. Leila and her friends' lives are living proof of this bitter reality.
8. Fear of death is fear of life unfulfilled.

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