

I. Issues of Racial Minorities in Jean Sason's *Love in a Torn Land*

This research deals with the Jean Sasson's *Love in a Torn Land* (2007), a work of non-fiction about Jonna Al-Askari Hussein, a Kurdish woman in Iraq. The entire story in *Love in a Torn Land* is chronological description of journey of Jonna, a determinist protagonist from her childhood in Bagdad to the present days in England including her active participation in Kurdish revolution against Saddam Hussein's fascism. During 1970s and 1980s, due to Saddam's cruel operation upon Kurds, many innocent *Peshmerga*, (Kurdish freedom fighter) had to sacrifice their lives without any guilt and mistakes, situation turned into horrible pangs in Kurdistan. Kurdish civilians had no option except to die or flee towards the refugee camps. In this respect, this study reveals the heroic story of the racial minority to resist from the barbaric activities of government in Iraq during the Kurdish civil war. On the surface, this non-fiction appears to be text typically driven by heroism of woman to be a wife of a Kurdish *Peshmerga*, for a feminist literary analysis. However, drawing upon Martin Resigl, Philomena Eassed, Ruth Wodak, Robert Miles, Tuen Van Dijk, J.Jones, Swim et al, Wirth and others, this research asserts that story is important and influential issue of racial minority.

Jean Sasson, an American author was born in 1947 in Troy Alabama, her works mainly centers on the women around the Middle East and the injustice, because of which they suffered at the hand of the patriarchy. Sasson is an author best known for her series of books. She has written several other biographical account which this book among them. Her other books are *Growing up Bin Laden* (2010) *Mayada* (2004) and *Love of son* (2010). The dominant theme of her books, we find these are related or these books including pains and suffering of racial minorities. In *Love in a Torn Land* she raises voice of the racial minority through the voice of

Jonna against the repressive ideology of the state that suppresses the voice of autonomy, cultural right and political right.

During the writing of *Love in a Torn Land*, the true story of a Kurdish woman, she herself found once again in a unique position to explore an exotic culture. Sasson considers her journey with Jonna as a great gift, which she now passes through out pages of the book. Before Sasson began to write this book, she did not know what the Kurds was but after writing the Kurdish people and unfathomable faith on their right to survive in a harsh environment of war, suppression and genocide.

Love in a Torn Land is a true story of a young woman's life first in Bagdad and then in a Kurdistan. Through written in a first person like autobiography, it falls into 'as told' genre. Jonna Al-Askari Hussein is the protagonist. The first half of the book is about her life in Bagdad as a young daughter of the Kurdish mother and Arabian father, where she gets experience of exploitation and suppression of the Iraqi people in general and Iraqi government in particular. As she grew older the Bathhist regime of Saddam Hussein rose to power and life for the Kurds, even those with Arabs blood became more dangerous.

This dissertation basically explores the bravery, courage, self-reliance of the minority towards their right as well as Jonna's empathetic identification with the victims during the Kurdish civil war. *Love in a Torn Land* portrays the dramatic incidents of Kurdish civil conflict during 1970s – 1980s. The Kurdish civil war primarily was an outcome of Saddam Hussein's military attacks upon Kurdish autonomy in Kurdistan. At the same time, the Iraq government hunger of the power exercise upon Kurdistan, including Saddam's fascist totalitarian eventually made Kurdish movement unavoidable. Hence, Jonna, in this very works presents the

revenge against the repressive ideology of the Iraqi government against Kurdish by holding the belief that Kurds are distinct than Arabians, because of their own language, culture, history and the demand for Kurdish nationality. That becomes the issue for hatred. Arabs and Iraqi government present inhuman activity towards the Kurds. They always exploit the innocent Kurds without any crime.

Being a youngest member of her family and from her early age she was aware from that suppression and domination of the Kurdish community. In the country Kurds were hated, in Bagdad it was very big crime to be born as a Kurd. They were not allowed to speak their language, listen their folk songs, read their history, and celebrate their festivals. In such a situation, Kurds were punished without any crime. Jonna's maternal uncle Aziz who was dutiful son of her mother and obedient student lost his mental balance because of the extreme torture of the Iraqi police in jail even his paper proved that he was a innocent student. He suffers only because he was born in a Kurdish family. He was just like a child who never responded to anything. The lives for the Kurds always suspected of fostering dissent and civil unrest and draconian new laws has been passed by the government. On the basis of these incidents Sasson tries to represent the voice of racial minority on this text *Love in a Torn Land*.

From the very first line of the novel "In a country where Kurds were hated, I am a Kurd" (19), it makes clear how Kurds suffered in their own country as 'Other.' Jonna, the protagonist of the text, was the daughter of Arab father and Kurdish mother. Bagdad was the city of her father and Sulaimaniya was the city of her Kurdish mother. Sulaimaniya is 331 kilometer north of Bagdad, in the area known as Kurdistan. After the First World War and defeat of the Ottoman Empire the British and the French resolved that three geographical region would be join together to

makeup modern Iraq. Iraq's third region was the mountainous north and the area most of the Kurds belong to. While Arab Iraqis simply referred to the region as a northern Iraq, Kurds called the area by its true name Kurdistan.

When we go through the book of modern Iraqi history by Phebe Marr, we come to know that the first and most serious demographic division is ethnic or properly speaking linguistic. Arabic speakers constitute 75 to 80 percent of total population, Kurds speakers 15 to 20 percent. The Arabs dominate the western steppe and the Tigris and Eupharates valley from Basra to Mosul plain; the Kurds have their stronghold in the rugged mountain terrain of the north and east and the foothills that ad joint it. However, Iraqi Kurds are only the portion of a large Kurdish population with whom they identify on the linguistic, cultural and nationalistic grounds.

Because of their (Kurdish) own language, culture, history, customs and demand of Kurdish nationality, Iraqi Arabs always take them as a distinct people in their own country. They always suppress, dominate and exploit them. Government makes rule in the favor of the Arabs and against the Kurds. They were not allowed to celebrate their fundamental right of speaking own language, cultural practices, read own history and listen their folk songs. So, from these instances Sasson tries to depict the scenario of domination and exploitation. Similarly, she wants to portray the reaction of the Kurds on that exploitation, through the deterministic character like Jonna.

So as Jonna was aware about that discrimination from her childhood, she spent her entire life for the freedom of the Kurdish people. Although, she was born in the capital city of Iraq, she has chosen harsh in her life for the liberty of Kurds. So she was the representative character who shows the pathetic Kurdish life under the Saddam regime, as well as Kurds self-reliance on that inhuman action. The

revolutionary act of the Kurdish reveals their awareness towards own rights.

Although they were less in number against the majority of the Iraqi Arabs, they fought against that barbaric act of Saddam Hussein.

Sasson's *Love in a Torn Land* sets on the time frame of 1970s and 1980s with the experience of the Saddam operation upon Kurdistan. The destructive Kurdish war began along with the Iraqi government's attack upon Kurdish fundamental rights. Especially, from the beginning of the second half of twentieth century, since they attempted to exploit and impose its authoritarianism. Jonna, along with her husband Sarbast and other Kurds participated in the Kurdish political party, the Patriotic Union of Kurds (PUK) led by Jalal Talabani and fought against the Saddam's regime. During her involvement she displays the heroic act to gain the freedom. Thus, Jonna as an individual becomes more determinist towards her dream. So, Sasson's *Love in a Torn Land* is all about the efforts for the freedom.

From this recollection of life experience of the Jonna, Sasson wants to depict how Kurds were suffered during the civil war. It shows the pain and agony of the people who live in Kurdistan. Similarly, she tries to reveal the heroic activities against those discriminations. In that, without being submissive, Kurds revolt from where they are. Not only the *Peshmerga*, have Kurds civilians also supported that movement for the freedom.

The critics of the Jean Sasson's *Love in a Torn Land* opine that it is an account of Jonna's bitter experience as an active participant of ongoing Kurdish war during 1970s and 1980s where she along with whole Kurdish civilians had become the prey on the hand of the Saddam's brutal attack. Jonna was badly wounded in her head and almost got blinded by the chemical attack while staying in the mountain. But without being hopeless on the critical situation, she as a determined member of

PUK fought to establish autonomy in Kurdistan. Thus, Sasson's *Love in a Torn Land* is the depiction of Jonna's untiring belief in autonomy and also of *Peshmerga's* struggle against Saddam's repression. In this regard, the critic Bush Vanessa argues:

Love in a Torn Land focuses on a story of Jonna Al-Askari Hussein, a Kurdish woman. Written in a first person, Jonna's story covers her romance with a Kurdish freedom fighter, marriage and taking up the struggle against Iraqis herself. She recalls times of raining dead and injured birds after a missile attack and of a desperate fight after her village was attacked by Saddam Hussein's forces in 1987. About 200,000 of her fellow Kurds were killed in a genocide campaign. Photograph and personal recollections- a wedding without groom, a husband who hogs covers, the adjustments of a pampered woman to a life of privation and personal demands- offer a very human look at the struggle of the Kurds in Iraq. (352)

Here, Vanessa's analysis focuses more on the heroism of the protagonist, Jonna and asserts that Jonna's journey is a narration of geopolitical and cultural Kurdish history. It also presents the ravaged condition of Kurdistan and miserable situation of Kurdish people during warfare. Similarly, Ronen Zeidel discusses Sasson's *Love in a Torn Land* as a historical document which fulfills the gap of ignoring Kurdish presence in Iraqi culture and society. Zeidel further points:

Relation between Kurds and Arabs were tense during most of the twentieth century. The Kurds have had to adjust to an Arab dominated state and never ceased to demand their cultural right and more administrative autonomy. Throughout most of the first half of the century, even their most modest demands were turned down by a

highly centralized state apparatus. Kurdish revolts were repressed first by the British and later by the Iraqi army. (20)

Here, this quote depicts the tense relationship among the Kurds, Arabs and Iraqi government. Zeidel further writes, "[J]ean Sasson is the only writer who in *Love in a Torn Land* approaches the most sensitive issues of conflicts: the violence and destruction, responsibility and the place of mortality"(29). In addition, Vijay Mehta in his article "The Strength of the Arabian Life-Style in Jean Sasson's Later Novels" praises Sasson's protagonist Jonna, her husband Sarbast and other *Peshmerga* for choosing the life which was full of throne for the sake of freedom of Kurdistan. In this regards, he writes:

In *Love in a Torn Land*, Jean Sasson has exhibited an amalgam of courage, self-reliance and perseverance in the portrayal of Kurdish people of Sulaimaniya. Despite the atrocities of the Iraqi government, the Kurds were fully self-reliant and courageous to play the heroic role in the liberation of Kurdistan. The *Peshmergas*, the patriotic figures of Kurdistan were fully courageous in the face of Iraqi campaign of destroying their community. Jonna, the narrator, made a clear choice for marrying a *Peshmerga*, Sarbast and led such life of *Peshmerga*. (6)

Aforementioned reference by Mehta admires the spirit of the Kurdish people and their struggle to survive through war, suppression, genocide and their unfathomable faith in right to survive.

Eva Abdulla refers Sason's *Love in a Torn Land* as a great story of a real tragedy. Besides this, her memorization of own past, "[M]y husband is a victim of the same type of horrors as this main character. He was a Kurd living in Iraq at the

same time and his village also was gassed, he lost his parents and older brother and had to flee to turkey in 88 with the rest of his siblings and extended family" (1) proves that how all Kurds of every strata of the Kurdistan were suffered during Saddam's regime.

By taking reference of aforementioned critics, different critics, interpret text from different perspective. And no one researcher has researched and analyzed from the perspective of racism. So it is untouched issue to explore. In this respect, it is an innovative perspective to watch out the text as the issues of the racial minority.

Generally, we assume 'race' as a distinction among the people or group of the people on the basis of their skin color or according to their complexion. But when we go through the Oxford advanced Learners Dictionary defines 'race' as "a group of people who share the same language, history, culture etc"(1248). This definition deals with the idea that the people who speaks distinction language and celebrate different culture and has distinct history from the group of the same society comes under the one race of the society like Kurds. Complexion only not determined the race.

Similarly, the Oxford Advanced Dictionary defines 'racism' as "the unfair treatment of people who belongs to the different race; violence behavior towards them" (1248). This definition deals with the unfair, injustice, inhuman behavior of the one race towards another race for their distinct quality. In this way, racism is a denial of the 'Otherness.'

The most prominent theorist of 'race' Robert Miles explains that from the social functional point of view. He argues:

Race is a social construction. On the one hand, it has been used as a legitimizing ideological tool to oppress and exploit specific social

groups and to deny them access to material, cultural and political resources to work, welfare services, housing and political rights. On the other hand, these affected groups have adopted the idea of 'race.' They have turned the concept around and used to construct an alternative, positive self identity; they have also used it as a basis for political resistance and to fight for more political autonomy, independence and participation. (28)

This reference makes us clear about the term 'race' is socially constructed phenomenon. This is used as a tool to repress the people or group of people who are distinct on the basis of race. Similarly he arouse very important point in his argument is that, the affected group also take race as a tool to their positivity, what Kurds had done in this text. By holding the belief of the affected group could rescue themselves from that inhuman act of the government they fought for more political autonomy, independence, and participation

Similarly, another theorist, Tuen Van Dijk designates the categories used to rationalize prejudice against minority group as:

The 7D's of discrimination. They are dominance, differentiation, distance, diffusion, diversion, depersonalization or destruction and daily discrimination. These strategies serves in various way to legitimize and daily discrimination the minority group by excluding them from social activities and even by destroying and murdering them (40)

Under this 7 D's of discrimination we can analyze the brutal activity of the Saddam Hussein who applied these strategies to hate the Kurdish minority. To suppress the voice of freedom from the Saddam Hussein became crueller time and again.

Furthermore, Philomena Eassed holds the view that:

Racism must be understood as an ideology, structure, and process in which inequalities inherent in the wider social structure related in a deterministic way to biological and cultural factor attributed to those who are seen as a different race or ethnic group (43)

Here, Eassed explains racism as a socially constructed ideology in which inequality inherent in it. Biological and cultural factor determined for that inequality. As like the Iraqi society, there were also the differences between the Arabs and Kurds on the basis of their ethnicity so majority of the people hated the minority like Kurd.

Similarly, Martin Reisigl and Ruth Wodak argue that:

We assume that racism is both an ideology of syncretic kind and a discriminatory social practice that could be institutionalized and backed by hegemonic social group. Racism is based on the hierarchical construction of group of persons who are characterized as communities of descent and whom are attributed specific collective, nationalized or biologically labeled traits that are considered to be almost invariable. These traits are primarily related to biological features, appreances, cultural practices, customs, tradition, language or socially stigmatized ancestors. (10)

Here, they explain racism as a hierarchical construction of the society which could be institutionalized as the case of Iraq. In that, to gather biological features, appreances, cultural practices, language, custom, tradition play the vital role for discrimination.

In similar manner, another theorist M. Jarger explains 'racism' as, "We always then call something racism when persons who look differently and practice different customs and traditions and speak a different language- are judge negatively, and if in

accord with the hegemonic discourse of the respective society." (cited in Martin Resigl and Ruth Wodak 27). Here, he also gives emphasis to the element like different customs, traditions, language. If that is distinct between a group of people becomes cause for hatred or judge negatively.

Likewise, another theorist of racism J. Jones defines racism as, "The transformation of race, prejudice through the exercise of power against a racial group perceived as inferior. This exercise of power can be expressed by both individual and institutions and can be either intentional or unintentional" (109). Here he focuses on the prejudice that a group of people perceive as inferior. It either because intentionally or unintentionally. He further elaborates his argument asserting with the culture. He argues:

Cultural racism is seen in the assumed superiority of a language or dialect, values beliefs, world views and cultural artifacts dominant in the society. This racism is perhaps the most insidious of all in terms of identification and change because culture by its nature is institutionalized with pervasive effects on all aspects of life. (Cited in Madison Soyini Dr. and Judith Hamera113)

Here, this very evidence reveals the fact of the society, in which cultural racism plays a vital role to harm the social lifestyle. In that one group of people hold the belief that their language, culture, is superior and other as inferior because of that disharmony in the society. This disharmony in terms of identification may be institutionalized which effect the aspect of the life.

In the same manner, Wirth argues:

A group of people who, because of physical or cultural characteristics, are singled out from others in the society in which they live for

differential and unequal treatment and who therefore regarded themselves as object of collective discrimination....Minority status carries with it the exclusion from full participations in the life of the society. (Cited in Madison Soyini Dr and Judith Hamera⁹)

This very quote explains, because of the physical or cultural characteristics determined the unequal treatment of the people in the society. On the basis of those elements they not allowed to participate in the life of the society. It is just like the case of the Iraq during war; there also Kurds were excluded from the different aspect of the society only they had the different cultural characteristics

Similar way, another theorist of racism Swim et al, studied the reaction of the affected group on the discrimination to describe the situation of the African American students in America. He argues:

Anger was the most frequently reported emotional reaction to perceive racist event. In the case of these students, many were not passive but responded either directly or indirectly to the incidents. On the other hand, we see attitudes and behaviors of resiliency and accomplishment in the face of racism and racist events. (Cited in Madison, Soyini Dr .and Judith Hamera¹¹³)

Here, Swim et al describes the response of the racial minority against the racist activities. He studied that affected group react towards the face of racism through their anger. They not passively accept the situation but revolt against that. So the same situation we can found in this text where protagonist revolt against the brutal activities of the government.

Another theorist, Kalkwiek describes:

Discrimination exists nearly everywhere in the world and nearly everybody indulges in it from time to time. Really a great evil in the world is racial discrimination. This occurs mostly in those countries where a specific race forms a minority, with the Negroes in the United States. (cited in Van Dijk,227)

Here, racial discrimination has taken as an evil which spread all over the world. In this everywhere, everybody indulges in it. This occurs most in those country where a specific race forms a minority, as like Negro in United States. As described by Kalkwiek, in the Iraq also had the same circumstances during the civil war in which racial discrimination spread all over the country, and as like Negros, Kurds forms specific racial minority.

Furthermore, Gordon Allport defines" prejudice as an aversive or hostile attitude towards a person who belongs to a group, simply because that person belongs to that group and is therefore presumed to have the objectionable qualities to that group"(Cited in Madison, Soyini Dr.and Judith Hamera110).

Here, Allport argues racism with the prejudice which as a hostile attitude towards a person or group of people. In this people treated negatively. In this text also Arabs hold the prejudice that Kurds were their enemies and killed innocent Kurds too. Only because Peshmerga belongs to Kurdish family. To suppress and make Peshmerga weak physically and mentally saddam killed innocent Kurds without concerning old, children, women.

The second chapter is all about textual analysis which merges the theoretical tool of racism in general and the reaction of the minority against that suppression in particular; with the experiences of the Kurdish how they undergo during the civil war. And finally, the last chapter sums up the major findings of the study.

II. Representation voice of Racial Minority in Jean Sasson's *Love in a Torn Land*

This research work analyses the novel *Love in a Torn Land* from the perspective of the racism studies to show how Sasson raises the minority voice through the experience of Jonna. The novel presents the self-reliance and courage of the racial minority like Kurds, against the discrimination, exploitation and inhuman act of the Saddam's regime. Kurds had played very heroic role to get freedom, independence and liberties. Through the representative character like Jonna, Sarbast, Kamran and other peshmerga arouse the voice against the repression or inhuman act of the Arabs in general and Saddam Hussein's regime in particular. They had chosen the freedom movement to get release from the Arab rule. To make that movement possible and successful many Kurds were sacrifice their lives. So, novel presents how Kurds responded to the Saddam's brutal attacks, in which Iraqi Arabs holded the racist ideology that Iraqi Arabs were superior and Kurds minority was inferior. So this study reveals the scenario of the courageous Kurds on that civil war.

The destructive Kurdish war had began along with the Iraqi government attacks upon the Kurds fundamental right especially, from the beginning of the second half of the twentieth century, since the Iraqi government attempted to exploit and impose its authoritarian, Jonna with her husband and other Kurds participated in the Kurdish Political Party, the Patriotic Union of Kurdistan (PUK) led by Jalal Talabani and fought against the Saddam's regime. From her involvement in that brutal movement we can know that they were aware about their fundamental right. Kurdish played very great role to make their state independent, autonomous. In this way Sasson depicts the involvement of the racial minority in the freedom movement for their fundamental right.

Discrimination and biasness are constructed not gifted by the God in the name of religion, culture, ethnic, social status, language, and so on. Domination of the Kurds is spread all over the Iraq. Kurds were treated and restricted by new laws made over there, which in the favor of the Arabs and against the Kurds. If the Kurds was found with a pair of binocular he would be arrested and tired. Camera had always been suspected and camera with zoom lens could cost the Kurds his life. An Arab report the Kurds for criticizing the regime and even if the Kurds would be automatically punished. But to challenge the rule of the government declaration of the freedom movement, establishment of the PUK radio stations, pressed pamphlets to be free from the Arab rule shows courage of minority towards their right.

Jonna, from her very beginning of her life aware about that discrimination and she arouse the voice against that. The same thought of revolution lead her to become freedom fighter. At the very young age of ten. She had done very courageous job. She revolts against the ridiculous boys of the same age of her, who always took a great pleasure in ridiculing her for being a Kurd. They teased her chanting the hateful chant "House of Kurds! Kurd Girl!"(25) while seeing Jonna. But without enduring being submissive in that moment, Jonna reacted immediately by hitting them through stone. She says:

I shouted, 'Hey!' barely pausing long enough to gather several loose stones from under mother's sweet-smelling *yass* bush, which I tossed as hard as I could. I hit one of the boys on his arm. When he shrieked, the other fell over their feet to avoid the same fate. How stupid they looked! I laughed aloud, feeling enormous satisfaction as I watched the cowards run down the street. They were running from a girl made it all the more sweet. (25)

This instance, exhibits the beginning of the revolution against the discrimination. At the age of ten she had done very great job. Without scare and without thinking the result of that action in Arab dominated society she react against the exploitation.

Although she was a mixed blood Muslim woman (father from Arabs and mother from Kurds) she was empathetic towards the Kurds because from her childhood she observing the discrimination between Arabs and Kurds. Her decision to be a Kurdish freedom fighter proves she was empathetic towards the Kurdish pitiful situation in Iraq. When Jonna was living in Bagdad. Iraqi Arabs treated her family as a family of Kurd though her father belongs to Arabic family. So, from her childhood she minutely observing the political scenario conducted by the government as who live in a Kurdistan. In every step of their life they urge to pay a mental price because they were Kurds.

As, one of the theorists of racism M. Jarger explains:

We always then call something racism when persons who looks differently and practice different customs and traditions and speak a different language- they are, all in all, considered to be different from the majority of the population- are judged negatively and if, in addition, this judgment is in accord with the hegemonic discourse of the respective society. (35)

Although, Arabs and Kurds were not different in terms of their looks they were used distinct language, celebrates different culture, they had their own history. And the 75 to 80 percent of total population of the Iraq speak one language and 20 to 25 percent population speaks Kurds. So, Arabs hated the Kurds in their own country. The recollection of experience reveals the same scenario of the Iraq. But Jonna as a representative character revolt all the time against those negativity.

At the time Jonna was a little girl of ten, she with her mother and siblings were going Sulaimaniya from Bagdad. In bus her mother offered some cookies to the Arab children but they rejected that like that was a poisoned. "They yanked the hands of her children, curtly telling mother, La! La! No! No!" (33). Jonna's surprised mother feel back against her seat. Jonna was shocked by their rudeness, despite the fact that, she was old enough to understand a fact of life "most Iraqi Arabs hated Kurds"(33). Again that rudeness of the Arab family Jonna immediately took an action. She states, "I felt so insulted that I took enormous pleasure in munching the cookies, loudly announcing to everyone, how delicious they were. I felt vindication when I saw the Arab kids stare reproachfully at their parents"(33).

This instance makes us clear about the awareness of the Kurds about their right and they were not ready to endure any inhuman act of Arabs. Her immediate reaction on the exploitation depicts she was a revolutionary character of the text. She always ready to challenge those brutal act. So, Sasson in this text wants to depict the bravery that Kurds had done to challenge the inhuman act of the Arabs in general and government in particular.

At the same time bus driver insulted them saying, "You! Kurds! Be quite back there! Noisy Kids give me a headache!"(34). Jonna immediately reacted on that, she argues, " I felt affronted: we hadn't made a sound. I arched my neck proudly. I glanced at the Arab family. The husband and wife exchanged a look"(34). She further adds: "I dug my fingers into my palms, itching to react, yet knowing that with mother and siblings around I could do nothing"(34). In this glancing at the Arabs family, arching her neck dug the finger into her palms, itching etc, are the indication she want to revolt against that insult. So, this evidence justifies Jonna as a heroic figure of the text.

In this respect, Robert Miles's concept of race further justifies this work as a reaction against the domination. He explains:

Race is a social construction it has been used to legitimizing ideological tool to exploit specific social groups and to deny them access to material, cultural work, welfare services, housing and political right. On the other hand, these affected groups have adopted the idea of race; they have turned the concept around and used it construct an alternative positive identity; they have also used it as a basis for the political resistance and fight for more political autonomy, independence and participation. (28)

Through this oblique reference, Miles seems to suggest; there is no doubt on that, people used race as an ideological tool to legitimize the specific social groups. But I convinced with the Miles's idea that affected group also take race as a tool which people used for their betterment and turn around to their positivity. They have also used it as a basis for the political resistance and fight for more political autonomy, independence and participation.

In this text also, the minority group of Iraq, the Kurds had taken race as a tool to fight against the suppression. They have used race as a basis for the political resistance and fought for more political autonomy, independence and participation. Because in Iraq, Kurds were treated and restricted by new laws made over there, if the Kurds was found with pair of binoculars he would be arrested and tried. Camera had always been suspected and a camera with zoom lens could cost the Kurds his life. An Arab report the Kurds for criticizing the regime and even if the Kurd would be automatically punished.

Likewise, since March 1970 when the Iraqi government finally concluded that it must negotiate with the Kurds, who were defeating the Iraqi army in the northern front. An agreement was reached that granted Kurdish autonomy. The accord promised to recognize Kurdish as an official language. An amendment to the constitution stated. "The Iraqi people are made up two nationalities,' the Arab and the Kurd" (79). From that time, Kurds were given the right to support Kurdish parties. But in reality, the Iraqi government broke agreement from the moment it was signed. Kurds who took their newly granted civil liberties seriously were targeted for imprisonment and worse. In their naivety, many Kurds had been murdered for showing support for Kurdish leader.

At the time of declaration of their liberties Kurds started to participate in Kurdish Party. According to that, Ra'ad, Jonna's brother also joined the Patriotic Union of Kurdistan (PUK), an organization formed by Jalal Talabani, a former member of Kurdistan Democratic Party (KDP), the first political organization for the Kurdish *Peshmerga*. But that was the strategy of the government's to know who want to actively participate in PUK. As like their strategy secret police came at the home of the Jonna to search Ra'ad. In that time also Jonna proves her bravery. On the wall of the Ra'ad room there were posters in which, picture of their leaders and written "The Lion of the Mountain and father of Kurds" (79). Jonna courageously hide the evidences of being a follower of PUK. She describes:

Regretfully, I climbed on the bed and began pulling at the edges.

Breathless with the nerves, I ripped Mullah Berzani's likeness into the small pieces. Pulling up my nightgown, I poked the fragments into the waist my pants- not a minute soon, because I next heard the men stomping through our home. (80)

To describe her bravery in her early age she further adds: "With no time remaining, I snatched up the poster pieces on the floor and then jumped on the bed. I wiggled under the sheets, pulling the bedcover up to my chin, and simulated sleep" (80). Here, this very evidence justifies the courage of the Kurds who desperately want to freedom in their life. In that they would celebrate their fundamental rights that give them freedom to speak Kurdish language, celebrates traditions, read their history, quote poetry with joy. Similarly, to give herself courage she silently recited a few line of her Kurdish anthem:

The Kurdish youth risen like lions.

To adorn the crown of life with blood,

Let no one say Kurds are dead.

Kurds are living, Kurds are living: their flag will never fall. (81)

In this regard, this anthem is a strong determination of the Kurds that whether being born as a Kurd is regarded as a crime by the government but real sense they are the lions of the mountains who can sacrifice their life for the country. As a lion can go to any level for its existence, similarly the Kurds can do anything for the existence of their community. They can give and take the blood for their survival. Though government had announced that if anyone found following the Kurdish culture would be punished, without caring about the punishment, the people followed the culture. No Kurds are dead neither their culture. It is in their heart and the culture will not die until the Kurds living and their strong determination to do something for the country will never die, and will remain alive in every heart.

Likewise, Jonna praised the Kurds by expressing the sacrifice of the Kurds through describing the involvement of the leader for the nation. Who lead all the *Peshmerga* to fight for the liberty. Jonna explains:

Jalal Talabani, called Uncle Jalal Talabani by his devoted followers, had joined the Kurdish resistance, when he was only fourteen years old and was elected to party's central committee four years later.

Always serious studies to become a lawyer, graduating as a barrister in 1959. After clashing with the leaders of the Kurdish resistance over his belief that the freedom movement should be more democratic.

Talabani formed PUK in 1975. Over the years, he had earned not only the respect of Kurds but international admiration as well. He served his fighters well and was reserved by them all. (319)

From this instance, we can become clear about the struggle and the sacrifice of the racial minority of the Iraq. Not being a violent like the government they had chosen the democratic movement for their people and nation. As like the Jalal Talabani, most of the Kurds left their study in the middle. Sarbast, very intelligent in engineering also left his study; similarly, Jonna also joined the *Peshmerga* life in her early youth. So, it's all about the struggle of the Kurds for the liberties.

As we know, from her early age of her life, Jonna minutely observed the political scenario of Iraq as well as that movement of the government affected in her life too. Sometime, secret police enter her home haphazardly, arrested her family member and called her police station. With this, experience of the Kurds students in jail, made her more determined. Where, every torture imaginable was applied to them. It was as though the torture particularly a hated student that was no surprise, when it comes to Kurds, the Iraqi government policy always been consistent. They assume Kurds students as an enemies, so for them: "Kurds are danger but Kurds with a pen is even more dangerous"(56). Therefore, these events of her life made Jonna bolder and determined with her growing.

It's a heroic nature that, not only fight in the battle field to gain victory, they always ready to fight to eliminate the odds of the society. So Jonna also always ready for this type of circumstances. It is become clear from the following:

I was determined to join to the Kurdish cause when I was old enough. No one can stop me. Yet mother cautioned that we had entered a new and even more dangerous period in our history with those brutal Bathist at the helm. She said that each of her children must become his or her own policeman, watching everything said, cautious of every action taken. (114)

From the cautions of the mother to be own policeman reveals the fact that not only the *Peshmerga* wants fighting for freedom. Every Kurdish civilian wants to live peacefully in their nation. So, they support the freedom fighter bravely. Jonna narrates: "I overheard mother say Ra'ad was going to visit some Kurdish activist who wrote and distributed pamphlets that forbade us from speaking our language, learning history, singing our songs or quoting our poetry"(59).

In a country, where government had taken pen as a weapon, arrested students and torture till to be death or to be mad. There this type of activist activities shows the self-reliance of the right. Each Kurds contributed for the nation from where they are. As a student, as a mother, as a *Peshmerga*, as smuggler, they play a vital role of their life for their resistance. The expression of Jonna when she met Sarbast, a active freedom fighter, at her sister's home makes us more clear about their self-reliance.

Jonna requests like:

I want to go too. I can fight; I said 'I want to fight. Although I knew that through Kurdish history only Turkish woman had fought side by side with their men not Iraqi *Peshmerga* women, I had decided that if

given a chance, would learn to shoot a firearm and I would volunteer to any messages; I would make myself useful. (168-69)

This very evidence justifies Jonna as a heroic figure, as being city girl she had ready to go in a place where life was so much risky. But that time Sarbast not allowed her to join the *Peshmerga* and warned Jonna, by showing his index finger towards Jonna:

You don't know what you are saying, Jonna. It is a dangerous life. Every moment we are running to a fight, evading soldiers or hiding from the *jahsh*. Death is all around us. Already I have lost good friends. It is not a fit life for you. You are a city girl, accustomed to all this. The mountain life means nothing but sacrifice. Listen! I eat the same food every day. I often sleep in the open, in the cold, without a blanket. Planes drop bombs every day. Always there is shelling we often wounded. Doctors have been forbidden to treat us. Many people die from treatable injuries, because we have so few doctors. (169)

The description about the harsh life of the mountain could not change the mind of the Jonna. Without being anxious and frightening she became more firm in her decision. She desperately wants to go there. She forced Sarbast to give a chance to being a freedom fighter: "I do not care, I retorted stubbornly, sensing that I was losing my argument, and that soon he would be gone and once again I would go back to that yawning void of unbearable waiting,' I do not care!, I repeated, banging my fist on the table" (170).

But that time she was not allowed to go mountains of Sulaimaniya she returned her home. She reserved that spirit of freedom fighter in her heart. During that period she faced the secret police while she was working tourist center. The

secret police and asked several questions related to her life: how she belongs to the Kurdistan? Whether they joined the Kurdish party or not? They asked the questions like:

You were born on May 1962. Is that correct? So you are twenty-three years old, soon to be twenty-four. Is that correct? Tell Miss Askari, we were curious. Why are you still unmarried at your age? Are you Kurd Miss Askari? Do you feel yourself to be a Kurd? Do you feel to be an Arab? Or do you feel yourself to be both? Tell Miss Askari, why you never join the Bathhist party? (186)

Although Jonna loves to be a Kurd, she handles the situation by saying she feels herself to be both. After asking several questions, they had given her an ultimatum of a few months and ordered her to join the Bathhist party, "Miss Askari, you have a few months to get your affairs in order. Then you will join the Bathhist party and become an active member. You can't work in the tourist sector otherwise you are dismissed" (191). Though, Sarbast did not allow her to be a *Peshmerga* when he met her, that became possible after his proposal of marriage. Without concerning the order to join the Bathhist party, the secret police she had accepted the proposal of Sarbast and married him without a groom. The experience of the marriage without a groom visualized the marriage ceremony of Jonna without Sarbast. She reveals her feelings like, "Sarbast's absence dulled the day for me. I could not believe that after so many years of anticipation my wedding would be without a groom. But it was" (221).

Jonna's dream to be a freedom fighter became true from the day of her marriage, and the harsh life also began from that day. As a city girl, living in a forbidden zone was not easy, but she proves herself without being hopeless. As critics Vijay Mehta appreciate or praise the Jonna, her husband, and other *peshmergas* for

choosing the life which was full of thrones for the sake of freedom of Kurdistan. In this regard, he writes:

In a *Love in a Torn Land*, Jean Sasson has exhibited an amalgam of courage, self-reliance and perseverance in the portrayal of the Kurdish people of Sulaimaniya. Despite the atrocities of the Iraqi government the Kurds were fully self-reliant and courageous to play the heroic role in the liberation of Kurdistan. The *Peshmerga*, the patriotic fighter of Kurdistan, were fully courageous in the face of destroying their community. Jonna, the narrator, made a clear choice for marrying *apeshmerga*. (6)

This very evidence, justifies the bravery of the racial minority who were self-reliant, courageous, hopeful, for the freedom, independence, autonomy. Without being hopeless they always fought against the brutal attack of the Saddam's regime. Surviving in the forbidden zone of the country, where life was very difficult as mentioned Sarbast in his argument. But Kurds survive there, struggled there with being hopeful for the liberties. In the movement of the Iraqi government destroying the community of the Kurds, Ali Hasson Al-Majid, secretary general of the northern Bureau declared his plan of massacre in the interview. He said:

I not mentioned the name of the chemicals because that is not classified. But I will tell them they will be attack with new weapons that will destroy them. So my treat will be that all vehicles of God himself will not be enough to carry them all. I swear that we will defeat them. I told my comrades that I need guerrilla group in Europe to kill whomever they see from this Kurdish saboteur. I will do it, with the help of the God. I will defeat them and follow to Iran. (269)

It indicates the barbarism of the Saddam's regime. That he declare their in humanism throughout the media without any guilt and fear of the international organization which could be punished them for their violence. In this sense he further adds, "I will kill them all with the chemical weapons. Who is going to say anything? The international community? Fuck them! The international community and who listen to them"(268).

It was a turning point of Jonna when she married to Sarbast and entered in the forbidden zone of the Iraq. By sacrificing the entire personal dream, leaving her own people, she became a wife of active Kurdish freedom fighter, as well as she proved herself in every step of life. While she was living in the house of Zakia Khan, one of the *Peshmerga* wife she learned the lifestyle of the village. She learned there to pluck chicken, milk cow, identify Iraqi planes as the enemy. And most important things she learned that a true *peshmerga* wives were never idle, and that true *Peshmerga* woman toils persistently to support her husband and the cause. She adds, "I learned that I had made the best decision of my life when I accepted Sarbast's marriage proposal and joined him in Kurdistan to share the freedom fighter life. Finally, I was in a position to fulfill my lifelong goal of supporting the Kurdish cause"(237).

The Jafati valley was the central command for the PUK. Bergalou, Sergalou, Haladin, Yehksemar, Maluma and Zewa are just as important to the PUK, as Bagdad was to Saddam. The Jafati valley was PUK's capital, the nerve center. The radio station was a powerful propaganda tool, which recruited Kurds to the cause, called for Saddam's downfalls and alerted Kurdish villagers to the location of Saddam's army. Kurds had established PUK radio station in the Jafati valley because it was far from the city like Sulaimaniya and valley was protected by the tall mountains, separated from the rest of the Kurdistan by extremely difficult terrain. The location

made it nearly possible for Saddam's soldiers to reach there. Just after the interview of general secretary broadcasted, it was a very serious situation of the Kurds. But to challenge they appeal for the Kurds volunteers through PUK radio station:

Sarbast and his colleagues at the radio station were transmitting appeals for more PUK volunteers. With the Iranian behind and beside us, it would take only a determined push to achieve final victory over Bagdad. Or so we thought. But we needed more fighters to make this victory possible. (270)

As Mehta admires the spirit of the Kurdish people and their struggle to survive through war, suppression, genocide, and their unfathomable faith in right to survive, Jonna explains the goal why they were fighting for in the letter, which she has written to her mother. She writes:

We Kurds have been fighting against Bagdad for over sixty years. Will I stay in this fighting village for another sixty years? My past motivated me, pushing me to come here. Now I am motivated by the future I envision, a future where my children can be free to speak the Kurdish language, to learn Kurdish history, to travel up and down these mountain without fear of ambush. So, we must win! We will never give up! Never! (267)

Here, Jonna explains why Kurds had chosen that hardship in their life. Although they die in a battle field they want to make their children free from that violence. She presents her strong will power that they were not ready to give up. To make this movement possible the people like Crazy Hassan also play a grand role. Without such type of persons freedom movement would become more difficult. Because:

Crazy Hasson was the longtime smuggler for the *Peshmerga*. For years he had been in the risky business of supplying the *Peshmerga* in the area of Kurdistan, Bagdad labeled the forbidden Zone. He and his mule were exports at supplying the *Peshmerga* with medicine, food, weapons and ammunition. Bagdad intended to starve out the *Peshmerga* but smugglers such as Crazy Hassan thwarted that strategy. (351)

Here, Jonna praises the bravery of the people who played very heroic role to protect the life of the freedom fighters. Without concerning the result of their act, if they reached in the hand of the Iraqi army they applied all the form of the torture they can imagine. So, to make freedom movement possible the role of the people like Crazy Hassan was unforgettable.

Likewise, neither wants to make Kurds free autonomous and liberated in their land nor respect their culture, history, language, Saddam's army was on the move bringing death from south to north, its soldier bearing bullets, its airman dropping gas canisters, the only question remaining for Kurds was: when they be stuck by bullets or inhale poisonous gas? How people could be hopeful of their life when so many people dead and dying? In such circumstances also handled by the Jonna and Sarbast and survive while chemical attack on the Bergalou. Though see became blind, that was the common side effects of the chemical attacks. That recovered after few weeks.

Because of the campaign of the government to destroying the lives of every Kurds, there were regular chemical attacks in the villages of Kurdistan. Jonna with her husband Sarbast and other *Peshmerga* of Bergalou also suffered from the

chemical attacks. After destructive bombing on her village they were flee to next village. Life in chemical attacks was most danger.

As Swim et al study:

Anger was the most frequently reported emotional reaction to perceived racist event. In the case of those students, many were not passive but responded either directly or indirectly to the incidents. On the other hand we see attitudes and behaviors of resiliency and accomplishments in the face of racism and racist events. (113)

Such type anger for the racism and racist event, we can see in the expressions of Jonna, Sarbast and Kamaran. When Jonna, with her husband was climbing the mountain to go next safe village Merge after their village destroyed from the chemical attack as well as bombing. She thought about those peacekeeper institutions and became furious with them. She expressed her anger like:

Where were the peacekeepers? Where was the UN? Why was the entire world ignoring Saddam's attack up on his own people? Were we Kurds considered so unworthy, so disposable? I longed to stand at the top of the mountain and shout out, where are you World? Where are you? (283)

Latest theorist, like the Italian, Antonio Gramsci's notion was that "particular social groups struggle in many different ways, including ideologically, to win the consent of other groups and achieve a kind of ascendancy in both thought and practice over them. This form of power Gramsci called hegemony." In this very line, Gramsci focuses the different ways of struggle of the social group to achieve their supremacy.

Another theorist Richard Dyer argues:

The establishment of normalcy through social- and stereo- types is one aspect of the habit of the ruling groups... to attempt to fashion the whole of the society according to their own world view, value system, sensibility and ideology. So right is this world view for the ruling groups that they make it appear as 'natural and inevitable' – and for everyone-and, in so far as they succeed, they established their hegemony. (Cited in Stuart Hall 259)

On the basis of aforementioned theorist stereotypes refers to the state of mind or imagination of mind which lead their behavior to the specific social group of the society; which help to treat those group as 'other'.

When we go through the story *Love in a Torn Land* conflict between the two social groups was the result of the Arabs's stereotypes, Kurds are enemy of the country. Because of that, Iraq suffers from interstate war between Arabs and Kurds. in which Kurds pays their attention to revolt it. Kamaran's statement about Saddam makes clear it:

Jonna, don't worry, for there four things I know will never come to pass. Number one: Saddam Hussein will not die peace full in his bed. Number two: the fresh water springs of the Kurdistan will not change into the fine campaign, as I wish. Number three: your dear cousin Kamaran will never reside in a palace, as I wish. And he paused for emphasis- number four: neither Sarbast nor I will ever allow our enemies to take us alive. (313)

Here, this very quote, reveals the determinism of the Kurds or *Peshmerga*, in which they emphasis on four things that they will not give chance to Saddam Hussian for the peaceful death because he was the only cause lots of Kurds lost their life in the

chemical attacks and bombing. Next they not allowed to Iraqi army to capture the Kurdish land so it will remain the same. In third no true *Peshmerga* supports the Saddam' regime. In fourth, they will fight until they die but not allow Iraqi army to take them alive. Similarly, aforementioned narration explicit that they were not frightened from Saddam Hussein, they had a strong will power to fight until they alive but not surrender on the face of Saddam Hussein. The more brutal act of Saddam made Kurds more determinist to their cause.

On the way to Merge, Jonna had seen a woman was making gas masks without obeying the rule of Saddam Hussein. He had made it a crime for Kurds to own gas masks because it helps to fail their strategy of killing Kurds through the chemical attacks. However, PUK leaders had outsmarted him. Every *Peshmerga* gas masks had been smuggled into Kurdistan on the back of the mule. Jonna describes:

An old woman was squatting on the ground, busily occupied making rudimentary gas masks. She was carefully covering small pieces of charcoal with cotton cloth. I knew that her next step would be to stitch the pieces together into half moons of gauze before sewing a small string of elastic to the edges, with the source the mask around the head. (316)

This illustration shows the support of the Kurdish civilians to the *Peshmerga*. no one in favors of Saddam's rule over the Kurdistan. They want to resist from that violence. Ahead Kurdish leader had afforded *Peshmerga* to save their life in harsh situations.

Saddam's government had established the heinous positions of government rapist, attached to Iraqis prisons authority whose duty was to rape wives in front of their husband or daughter in front of their fathers. Every Iraqi husband and father seethed in fury at the revelations and every woman recoiled at the dire possibility as

in traditional society rape was considered the most Iraqi dishonorable fate for a woman. Jonna also worried about the result of her if Iraqi army arrests her as a supporter of *Peshmerga*. In this fearfulness she shared her feelings with Sarbast and Kamaran, "Better to die in a gun battle than in the armpit of your enemy"(358). Sarbast swore. He looked into Jonna's face and said, "Do not worry, I will kill you myself rather than see enemy hand on you"(358). In such a moment, Jonna reveals her feelings about her husband:

I was unsure whether to be relieved or terrified. Certainly I knew that my husband possessed an iron core. If it was necessary, he would find the strength to honour his pledge, even if it meant looking into my eyes for a final farewell while pumping a bullet into my brain. I shivered at the prospect. I knew that if such a tragic moment was our destiny, Sarbast's sorrow would be more agonizing than my own.

(358)

This illustration reveals the fact of the freedom fighter, who always ready to sacrifice each and everything which belongs to them for the nation. Above mentioned expression of Sarbast depicts he always ready to revolt against the dreadful situations which create their enemy.

That type of courageous expression again we get in the voice of the Sarbast when they were going to climb Kandil Mountain to build new radio station. Because of the forbidden zone there was road block and with the help of Crazy Hassan they were planning to go there. At that time, Hassan demurred, saying he would wait and see, Sarbast shouted, "Even if Saddam Hussein himself standing guard at the road block, we are going through!" (346).

Here, Sarbast shows his determinism to their goal. He had sacrificed his entire adult life of freedom for the Kurds, foregoing a career and postponing marriage and children. At the age of thirty, when most of the men have settled in a career he was a poor man, without home and without job, each meal possibly his last. Was not his courage, self-reliance, bravery for his right? So, this dissertation wants to portray the voice, courage, self-reliance of the racial minority through the role of the activist.

To climb the Kandil was very risky job to them because it was very stiff and slippery. They climbed that with the help of the Smuggler Hassan. *Peshmerga* selected that range for their new PUK radio station because that was out of reach from the Iraqi army. Jonna became very excited to reach at top of the mountain. She expressed her happiness like:

Enduring the glare of the blazing rays, I stared upwards to see that we could not climb much further. The massive rock was running out. My excitement escalated. For the first time victory over the mountain seemed possible. I then glanced below into the ground where they stood. They would never conquer Kurdistan. We Kurds were too focused on victory, willing to sacrifice everything for freedom. (366)

Those barbaric movement of the Bagdad urge to Iraqi Kurds to flee next country and live as a refugee life. Since Jonna and sarbast had fled from Bergalou, Kurdistan had erupted in chaos as Saddam's troops swept in. The chemical attacks in Halabja, one of the Kurdish areas had become well known because Iranian government had a foresight to transport photographers to the scene to authenticate the deaths of five thousand innocent men, women, and children.

Authentication of the destruction from the foreign journalist was also the hope for the Kurds, because it could help to make aware the World about the

massacre of Saddam's regime. As Kurds believed that rest of the world learned of the chemical attacks, civilized people would demand that Batthist cease their barbaric action. It made surprised to them no one seemed to notice. The World's disinterest made Batthist even bolder, so that type of journalistic activities would attract the World interest towards Kurds.

Jonna visited the refugee camp of Iran to search auntie Aisha, the scene shows the very pitiful situation of the Kurdish civilians. But their hope for freedom was still alive in the heart of the people. From the statement of the old woman, Jamaila shows their hope for freedom was still alive though they in the refugee camp in Iran. Jonna states, "The old woman Jamaila, patted my stomach and announced. 'Kurdish womb will have to makeup those loss.'"(386).

Despite, Jonna lost her first precious unborn child on the Kandil Mountain; she had become pregnant in second time when she was living as a refugee life at Saqqez in Iran. The news of her pregnancy reminds the old Woman Jamaila, Jonna wept with Joy. According to the Iranian law, Kurdish refugees, even pregnant *Peshmerga* refugees were not provided with Iranian medical care. Without money to spend on medical services, she could only hope and pray that their child would be born without complications. By enduring lots of torture in the Iranian hospital she give birth a precious baby son. They named him Khosa, which means 'strugglers' in Kurdish language. At that very moment Jonna remembered her life as a freedom fighter. She states, "We had been haunted like animals but we had fought to survive. Although Kurdistan was in disarray and Kurds by the thousand had died while we lived, we would regroup and we would return. The Kurdish dream would live on"(398)

Here, she reveals her sprite for the freedom. Although they suffered a lot, most of the Kurds dead on that movement of freedom, their sacrifice would not go waist. They alive mean they reunite and regroup the Kurds again and live peaceful life in their land. She further adds, "Kurdish wombs had already started making up for the loss of life" (398)

The very moment, she give birth a child was the next turning point of Jonna's life, though the decision of being a *peshmerga* was first. They had been accepted as refugee, seeking asylum in UK. Sarbast and Jonna with their baby son Khosa, could enter England freely and would be given help and support they applied for legal residency. Jonna explains:

Like Sarbast, I would have endured the refugee life forever, but motherhood changed everything for a woman. After bringing Khosa into our world, my husband and I finally agreed that we should leave the area and seek a new life in a country, where we could raise our children safely. (401)

Here, Jonna explains, why they decided to leave the area. To leave their own people such in circumstances not easy to them. But keeping hope in their heart to make their people free from the Arab rules. They decided to go next country which made their dream possible. It's only because they want to raise their children safely. There was no discrimination between the people. There no one torture them because they belong to Kurds. The dream of Jonna to be free from Arabs rule had become true. They became free and safe from the chemical weapons of Saddam Hussein, free from the gloomy refugee life in Iran and far away from the bullying Syrian officials. They reached at a country, where they found themselves suddenly free. They weren't in danger of being taken away to be shot for the crime of being born Kurds. As she

wrote, in a piece of paper of the hotel stationary that, "Sarbast, Jonna and Khosa Hussein are Free! We are free!" (405)

This very last line is the indication of the freedom of the racial minority. By making protagonist free from the Arab rules, Sasson wants to portray Kurdish freedom. In this way, Kurds were suffered a lot while revenging with the Iraqi government. But their dreams come true; they become free from the Arab rules.

However, at the surface level, we think that the novel has written to show racial discrimination in which, Kurds suffered a lot. But in ground level the writer shows the love, support and compassion for the minority for their courage, self-reliance and bravery. In contemporary society Arabs play a vital role to suppress and destroy the lives of Kurds. but Kurds not tolerate all that being submissive, they always revolt against that brutal act of the government. They had chosen the freedom movement to resist from the discrimination, which helped them to fulfill their dream. Kurds became free.

III. Resisting Discrimination

After an analysis of Jean Sasson's *Love in a Torn Land*, the research has shows that Sasson's novel picturize the heroic activities of the racial minority, the Kurd during Iraqi civil war. Through the protagonist, Jonna Al-Askari, Sasson has fulfilled the attention of giving the every detail of those courageous acts of Kurds minority during Kurdish revolution, against Saddam's regime. This dissertation has come up with the idea that the bravery of the Kurdish people has been explored through Jonna's representative eye witnessing which asserts her as a heroic figure.

Set in the background of 1970s and 1980s in Iraq, *Love in a Torn Land* is based on realism as it shows the victory over the inhuman act of the government. During that period racial discrimination towards the racial minority like Kurds is spread all over the Iraq. Racism is the constructed form of the society, which becomes the main cause of social disintegration and destruction. One has judge by one's language, cultural practices, history, and customs not by one's ability and capacity. Society has based on the false assumption thinking Iraqi Arabs are superior to the Kurds. The legal system also biased for Arabs and Kurds. Because of the prejudice, the rules have become more brutal and violent to the Kurds without any crime. But Kurds fought against that violent. The life of protagonist with her husband and other *Peshmerga* members reveal their self-reliance and courage for dream of freedom. They sacrifice their life for the sake of liberties on their land.

However, the writer Jean Sasson tries to arouse sympathy for the Kurds through the protagonist. Who suffered a lot through the barbaric activities of the Iraqi government. At the same time, she wants to depict the heroic acts of the Kurdish freedom fighter to get liberties in their own land. The protagonist, who aware about her right from her early age. From that time to the moment she become free fought

for that. She had only dream that Kurds should be free from the Arab rules. Arabs had treated them like animals in their own country.

After giving birth a precious child Khosha, when she was in Iran. They decided to leave that area for the bright future of their child. Sarbast and Jonna accepted as refugee, seeking asylum in the UK. That decision made Jonna and Sarbast free from the violent. They always want to celebrate freedom in peaceful land that they got in England. Jonna from the beginning of her life fought for the freedom that she got in her youth. Motherhood changes everything for her. Their life was full of throne for the sake of freedom, and that becomes true.

In this way, by making the protagonist free from those brutal activities of the Saddam Hussein at the end of the novel, Sasson want to portray the freedom of the Kurds from the Arab rules. Because at the time of writing text. PUK hero Jalal Talabani had been elected as the first Kurdish President of Iraq. KDP hero and statesman Massoud Barzani, son of father of Kurdish nationalism Mullah Mustafa Barzani, had been elected President of Iraqi Kurdistan. His grandson, Nechirvan Barzani is serving as a particularly active and effective Prime Minister. Nechirvan has made a special point to ensure that freedom is an absolute right for all citizens of Iraqi Kurdistan. The freedom to live as a Kurd, to speak the language, to learn history, is a treasured freedom that many Kurds die to achieve.

Iraqi Kurds finally received some small measure of justice as they followed the war crimes trials of former president Saddam Hussein. Found guilty in his first trial for crime against the Shiites, he was sentenced to death and was executed on December 30, 2006. Jonna, along with many other Kurds who suffered under Saddam's regime, felt his executions was just, although she was keenly disappointed that the former dictator was executed prior to the conclusion of the ongoing Kurdish

al- Anfal trial, which dealt with the murder of two hundred thousand Kurdish men, women, children.

Jonna is still living in England, the country that offered her freedom. Sarbast divided his time between Kurdish Iraq and England; he is currently working on projects to rebuild the Kurdish area that was devastated during the 1987-1988 al Anfal Campaign led by Chemical Ali.

For the first time in many years, hope is alive in Kurdish hearts that they can finally live in peace. Jonna along with many other Kurds, says that peace, combine with personal freedom is greatest gift of all. It means their dream becomes true.

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