

The Destiny of Man and Environment in Jean Sasson's Love in a Torn Land

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I- Abstract

The struggle of the Kurdish people for existence has recently received much attention from many writers around the world. The armed conflict between the Iraqi regimes and the Kurdish freedom fighters has inflicted heavy losses and unforgettable traumatic experiences on the Kurdish people. In effect, humanitarian writers started to present the suffering and the plight of the Kurds in their fictional works. This study focuses on the destiny of man and environment in Jean Sasson's Love in a Torn Land. It consists of an introduction and three sections. The first section traces the beginnings of the former Iraqi regime's deep-rooted hatred against the non-conformist Kurdish freedom seekers of the second half of the 20th Century. The harrowing situations created by the Baathist regime push almost all the characters to the brink of catastrophe and death.

The second section analyses the impact of the Anfal Operations and the use of Chemical weapons against the Kurdish people. These two retaliatory procedures of the former Iraqi regime represent the apex of its hatred against the Kurds and Kurdistan and humanity at large.

The third section traces the increase of this hatred to the level of brutality against the environment, the animals, the birds, and even the plants of Kurdistan, which finally lead to the total destruction of both man and the environment through the use of chemical weapons and

scorching of the Kurdish land. The last section is the findings of the study followed by a bibliography.

II- Introduction

Jean Sasson (born 1947) is the American bestseller female writer who has a wide knowledge about the Eastern community in general and the Kurdish society in particular. She spent 12 years in the Middle East and has been active there for 30 years and has a deep understanding about the area. She has traveled around the world visiting 66 countries and came to know many people of varying cultures.

In 2005, she met the Kurdish *Peshmerga* (freedom fighter) Joanna Al-Askari in London. Joanna's mother is a Kurd from Sulaimania and her father an Arab from Baghdad. Joanna tells her about the misery the Kurdish people were subjected to by successive Iraqi regimes from the beginning of the 20th century, the worse by the Baathist regime (1968-2003).

After two years of continuous contact and correspondence with Joanna, Jean Sasson writes a realistic and true book based on the life of this freedom fighter titled Love in a Torn Land (2007). The book was so appealing that it was translated into 19 languages within only four years.

This compelling novel vividly narrates all the gloomy days through a love story between Joanna and Sarbast who was an Iraqi Kurdish freedom fighter of the 1980s working in the clandestine Kurdish radio station. In this novel, man, environment, trees, birds, reptiles and animals are all annihilated by the former Iraqi regime. The book is a vivid account of the Kurdish genocide and the destruction of Kurdistan environment.

III-The Beginnings of Hatred against the Kurds

From the first sight, the reader's mind is attracted by the word "Love," which is the first word of the novel's title. True, there is love in this novel, but it is within the context of a torn land. So, from the title, the

reader will get the impression that he/she is going to see love scenes. But very soon the other words of the title warn him/her of such optimism. With the turning of the first page of the book, the scenes of bombardment and shelling of Kurdistan will erase such ideas from the mind of the reader. In the face of the fear of arrest and imprisonment, brutality and catastrophic wars, the two ill-starred lovers wish for nothing more than to remain alive.

In the cultures of most of the world, love is the source of spiritual and physical pleasure. In the occupied and torn land of Kurdistan, as a result of the cruelty of the enemies, love is always connected with tragedy and misery.

Due to the fact that most of the characters of the novel are educated, they have a deep knowledge about the culture, the history, and the sufferings of their people. It is impossible for them to be unaware of the blind hatred of the regime against them. As a reaction against the regime's policy to suppress their love of freedom, love of their oppressed nation and occupied land will increase day after day. In effect, a severe conflict between these two opposing powers blooms, leading to rebellion:

He who knows nothing, loves nothing. He who can do nothing understands nothing. He who understands nothing is worthless. But he who understands also loves, notices, sees....The more knowledge is inherent in a thing, the greater the love. (Paracelsus)¹

So, from the very start of the novel it appears that there is an intense struggle between love and hatred. This conflict pushes the action and the characters of the novel forward to an unknown destiny. The more the reader advances in the pages of the novel, the stronger this conflict will become until the conflict between them will reach its apex and it ends with the destruction of most of the characters of the novel,

¹ Cited in Erich Fromm, The Art of Loving (London: Thorsons Edition, 1995) p. vi.

emptying the Kurdistan villages, and the devastation of the environment of Kurdistan.

Every line, even every word of Love in a Torn Land is replete with the sufferings of the Kurdish children and women. Any human being, however insensitive or dull to the sufferings of others, can never read this novel without being shocked with the agonizing and heartrending suffering of the innocent people. The book is written in such a realistic and gripping style that every line of it will make the readers hate the inhuman crimes committed against the Kurds and they will come away with the feeling that the Kurdish people should have their rights in life and freedom like the other nations of the world.

Most of the characters of this novel love Kurdistan to an extent that they are more than ready to defend it even with their lives. Contrary to this, the occupiers of Kurdistan try to slay and uproot that love from the heart of these characters and turn the Kurdish people into submissive slaves by whatever means they have in hand – using tanks, airplanes, chemical weapons and the Anfal operations. To them, an occupied Kurdistan is not good enough. It becomes clear that the regime's ultimate goal is to destroy the Kurds and Kurdistan. However, the freedom fighters of Kurdistan are determined to either free their beloved country, or die in the process, bringing to mind the age old cry: "Give me freedom or give me death!"

The source of this deadly conflict emanates from the political system of the country. The Iraqi government, rather than considering the welfare, peace and security of the citizens of Iraq, keeps busy planning and conspiring against the people. Rather than raising the living standards of people, or encouraging love and humanitarian feelings among the members of the society, it plots and conspires to turn the people of different ethnicities into enemies, encouraging them to hate each other in general and the members of the other nationalities in particular. Those who do not follow the orders of the regime and do not think or behave likewise will face the greatest problems and sufferings.

This spirit of animosity and hatred has not come from vacuum. Iraq has a very long history of the culture of hatred. This goes back to the

time of Hammurabi (1792-1750 B.C.). In the Codes of Hammurabi, brutality and violence, killing, burying alive, eye gouging, ear and hand cutting are abundant. This tells much about the cruelty and mercilessness of the Iraqi rulers throughout history.²

Ever since Kurdistan's invasion by the Arabs under the pretext of Islam, day after day the cruel Arab culture replaced the original Kurdish culture of mercy and love. With the arrival of the Arab War Lords in the 7th century, the Kurdish people suffered killing and destruction, and injustice increased across all of the Kurdish lands. The Kurdish culture of mercy, love and peace were totally ousted and in its place the culture of brutality, hatred, violence, and suppression became prevalent.

Later on, when Kurdistan was annexed to Iraq and the Kurds were mixed with the brutal culture of the various Arab regimes, the situation became even worse and the successive Iraqi governments suppressed all the opposing or freedom seeking voices. As a result, the Kurds were denied all their rights and above all the right of belief and freedom of expression. So from this time on, the Kurdish populace faced thousands of problems and sufferings.

Kafia's family, the family of Joanna's mother, the heroine of this novel, is not melted within the crucible of the Arab cruelty in general and the Iraqi regime in particular. Therefore, Kafia, the Kurdish girl from Sulaimania is prepared to marry Mohammed, the son of Jafar Al-Askari's Arab family of Baghdad. Such a step is good in itself as it brings different cultures together and creates understanding. So, any union of this type should have been supported by the regime. But the Baathist regime demands total assimilation on the part of the Kurds. Therefore, love by itself is not enough to quench the deep rooted hatred of the regime since the regime asks for total obedience to a form of mental and physical slavery which is unacceptable by any individual or any group. The question here is: Is it possible for love to prosper in such a threatening atmosphere? Centuries ago, Shelley, the great English romantic poet has stated that "Love withers under

² Richard Hooker (ed.), *The Code of Hammurabi*, *Translated by L. W. King* (1910), (World Civilizations, 1996).

constraint; its very essence is liberty."³ As such, the pre-requisite of love is freedom – whether this love belongs to a person, a country, a belief, a political organization, or a profession.

The Baathists, long before assuming complete power in 1968, profusely planted the seeds of hatred and brutality in the Iraqi society. On June 9, 1963 during Abd al-Salam Arif's rule, the notorious Brigade Sadiq Mustafa had wildly massacred 360 innocent people in a place in Sulaimania called the Death Plateau by the regime which later on was named as Girdi Shehidan (The Hill of the Martyrs) by the Kurds. In addition to this, dozens of people lost their lives or minds under torture.⁴ Uncle Aziz, the brother of Kafia was one of them. He was a brilliant sensitive student who was wrongly arrested and as a result of torture he suffered from the trauma of imprisonment and fear. In effect, he became psychologically disturbed and lost his mind.⁵

What makes the situation even worse is the looming of two devastating wars at the background of this novel that threaten the life of all the non-conformist Iraqis. The first Gulf War (1980-1988) between Iran and Iraq which caused the death of nearly one million Iraqis and the devastation of the environment of the country. Simultaneously, there was an invisible war between the Iraqi regime and the Kurdish militants for Kurdish existence and freedom.

So love, which always needs a quiet and tranquil atmosphere, can never prosper under such dangerous and difficult conditions. As usual, war and violence enhance the role of hatred and hostility rather than love and mercy.

³ Percy Bysshe Shelley, "Notes On Queen Mab", The Complete Poetical Works of Percy Bysshe Shelley, (ed.) Thomas Hutchinson (New York: Oxford University Press, 1945) p. 806.

⁴ Hezhar Aziz Surme, Kurd u Genocide Ibadekirdin (Hawler: Chapkhaney Wezareti Perwerde, 1996) p. 39. (Hezhar Aziz Surme, Kurds, Genocide and Annihilation (Erbil: Ministry of Education Printing Press, 1996)□

⁵ Jean Sasson, Love in a Torn Land (London: Bantam Books, 2007) p. 27. Subsequent references to page numbers will appear in the text as (LITL) with page numbers.

From childhood, Arabs are imbued with hatred against the Kurds and Kurdistan. Arab children should, like the children of other nations, know mainly, love and peace. But, amazingly, they will become the tool of the regime's hatred against the Kurdish children. This hatred is so great against the Kurds that the children of Baghdad continuously laugh at Joanna and they spitefully shout at her "House of the Kurds! Kurd girl!" (LITL, p.25)

The attitude of the Arab family from the suburbs of Baghdad who travels in the same bus with Joanna's family will serve as a good example of that arrogance and even deep hatred. On the trip, Joanna's family offers the children of the Arab family date cookies. The parents of the children do not allow their children to accept the cookies even though the children want the treat. (LITL, p. 33)

Another example of the hatred of the Arabs against the Kurds appears when the bus driver secretly plans with a group of Arab bandits to cruelly rob this miserable family on the way of Kirkuk-Sulaimania. They terrify them with their weapons' shots and then abandon the children and women in a desolate area. (LITL, pp. 35-40)

If one wants to mention every example of the Arab hatred against the Kurds, there are so many that it is impossible to count them. The main reason behind it is that in the former Iraq it was a "crime to be a Kurd." (LITL, p. 70) Therefore, not only the *Peshmegas*, but even the three orphan sisters who were the fiancées of the *Peshmegas* were arrested and disappear for ever. (LITL, pp. 65-72)

The Baathist regime has always looked at the Kurds with suspicion and malignancy. They are considered by them as the source of "dissent and civil unrest." Therefore, the government had passed draconian laws against them. Incredibly, if a Kurd is apprehended while owning a pair of binoculars, a typewriter or a camera, they are arrested and very often they are executed even though that innocent Kurd has no malicious intent or is not involved in politics. (LITL, p. 35)

From the moment the Iraqi government signed the March 1970 Agreement with the Kurds until the time that the war was resumed in 1974, the Iraqi regime terrorized the innocent people in an appalling

manner. Ra'ad, Joanna's eldest brother and Hady, Joanna's brother-in-law were arrested and held for approximately three months while being ruthlessly tortured. If their relatives had not bribed the officials generously and if some influential people were not involved for their sake, their destinies would have been like the Shiite man of the prison pits of Baghdad. The innocent Shiite prisoner was arrested instead of his brother who was a politically active member of Al-Dawa Islamic Party. They tortured him by pulling out his teeth and nails. Ra'ad was arrested for being a member of the Kurdistan Students Union and for listening to Monte Carlo Radio. To make his offence more serious, the Iraqi regime accused him of spying for Israel and Kurdistan fighters. (LITL, pp. 73-90)

IV- Anfal Operations and the Use of Chemical Weapons against the Kurds

The last scenarios of the regime against the Kurds are the Anfal operations and the use of Chemical weapons which represent the apex of the regime's hatred against the Kurds and Kurdistan and humanity as well. The Anfal campaign of 1988 was such a deep and harmful wound in the already injured Kurdish body that it can never be forgotten. In this campaign no distinction have been made between the *Peshmerga* or the villagers, women or children, young or old, even the Kurdistan animals were not exempted from this inhuman atrocity. David McDowall meticulously registered this catastrophe in his book:

Thousands were asphyxiated in the precipitous valleys through which they fled. On 29 August in Bazi Gorge approximately 2,980 fugitives were gassed, and their bodies subsequently burnt by the government troops. Elsewhere all captured males were exterminated....

We shall never know the exact number of those who perished in the Anfal operations, but they probably accounted for 150,000 – 200,000 lives. In a few cases villagers and *peshmergas* were shot without distinction on the spot. The vast majority of people, however, were sent to

Topzawa, a large army base south-west of Kirkuk which housed a transient population of approximately 5,000. It was here that the registration and segregation took place with a brutality reminiscent of Nazi death camps. Teenage and males were lined up rank after rank, and stripped of everything but their clothes, and interrogated. Beatings were routine. 'We saw them taking off the men's shirts and beating them,' one old man recalled. 'They were handcuffed in pairs, and they took away their shoes. This was going on from 8.00 am until noon.' After two or three days at Topzawa, all these males were loaded onto closed trucks. They were not seen again.⁶

The moment the regime feels that it cannot quench the Kurdish revolution completely and uproot the Kurds from their mountainous homeland, it resorts to the worst method – that is the use of chemicals, horrific weapons banned by nations of the world. Therefore, most of the Kurdish areas which opposed the regime were targeted with this lethal weapon that annihilates man and devastates the Kurdish environment. As a result of this chemical attack thousands of innocent people die and Joanna will be temporarily blinded. The regime's purpose behind such attacks was not suppressing the opposition only, but erasing the Kurdish nation from the map of Kurdistan:

Thousands of men, women and children perished on Kandil mountain. Mothers and fathers were driven to such panic that they lost babies and left toddlers behind to die on mountain passes. (LITL, p. 369)

According to the Middle East Watch/Human Rights Watch Report – Genocide in Iraq, the Iraqi regime has used chemical weapons against the Kurds for at least four reasons:

⁶ David McDowall, A Modern History of the Kurds (London: I.B. Tauris, 2004), p. 359.

- (a) To attack base camps and main-force concentrations of Kurdish *peshmerga*.
- (b) To harass and kill retreating *peshmerga* as Anfal progressed.
- (c) To inflict exemplary collective punishment on civilians for their support for the *peshmerga*...
- (d) To spread terror amongst the civilian population as a whole, flushing villagers out of their homes to facilitate their capture, relocation and killing.⁷

□

The use of the chemical weapons on Halabja town resulted in a wave of shock that enveloped the Kurdish society and the world, for there is no government in the world that behaves so brutally with its own subjects. The echo of this catastrophe was registered in a report of Middle East Watch/Human Rights Watch thus:

Dead bodies – human and animal – littered the streets, huddled in doorways, slumped over the steering wheels of their cars. Survivors stumbled around, laughing hysterically, before collapsing...Those who had been directly exposed to the gas found that their symptoms worsened as the night wore on. Many children died along the way and were abandoned where they fell.⁸

In a press interview, Jean Sasson was asked why she preferred that Love in a Torn Land, not The Princess, which is the true story of a Saudi Arabian princess, be made into a film by the Hollywood. Sasson answered thus:

...I felt realistically that this story would be more appealing on the big screen, because ... The Princess is about

⁷ Middle East Watch, Genocide in Iraq: The Anfal Campaign against the Kurds (New York: Human Rights Watch, 1993) Appendix C, p. 359.

⁸ Ibid., p. 106.

women's issue, whereas with the Kurds issue there are so many issues. It is political, it is humanitarian, it is men, women, animals, children lay in. It is the broken promises to the whole country. So, I thought it is bigger and had a better theme for the movie.⁹ □

□

In her view, there is more drama in Love in a Torn Land than in her other novels and this will make the film more successful than The Princess. Jean Sasson thinks that there is such a strong love and patriotism in her novel that it can be compared with Hemingway's unforgettable novel: For Whom the Bell Tolls.¹⁰

So, a regime that has such an enormous hatred against the Kurds and Kurdishness, undoubtedly life will be full of fear and destruction under its reign. Therefore, all the ways of survival are closed and the only means by which one can get saved from the clutches of this brutal regime is the love of humanity and environment. It is only love that can make the individual or the system successful. W. H. Auden, the great English poet has deeply and very truly stated that "We must love one another or die."¹¹

V- From Human Beings' Annihilation to the Environmental Destruction

Any regime in the world that believes in hatred will bring destruction upon man and the environment together. The never-ending war that the Iraqi regimes have imposed on the Kurds since the beginning of 1963 has not only destroyed the Kurdish man but it also destroyed the nature and the vegetation of Kurdistan. Anywhere in Kurdistan when the regime felt some little opposition, they have sent the army and the Jash (the Kurdish mercenary forces), to control it. If not successful, the regime used tanks and air raids to destroy it. The main purpose of

⁹ Azad Hamad Sharif, "Interview with Jean Sasson" Published in Kurdish in Bedirxan Weekly. No. (114) July 8, 2010. p. 15.

¹⁰ Azad Hamad Sharif, "Interview with Jean Sasson", p. 15.

¹¹ Edward Mendelson (ed.), W. H. Auden: Selected Poems (New York: Vintage Books, 1979), "September 1, 1939", p. 88.

the regime behind this was to turn Kurdistan into a wasteland. (LITL, p. 272)

As usual, the outcome of such violent actions was house, farm, and village destruction, scorching of trees and plantations, and killing of domestic and wild birds and animals. To obstruct the movement of *Peshmerga* forces, the regime has often resorted to mining the whole area that had a negative impact on the civilian people and the wild animals of the region.

To frustrate the attempts of the revolutionary forces, the former Iraqi regime implemented two demonic policies against the Kurds. The first is the destruction of the water springs and water sources of Kurdistan by cementing or poisoning them. Again the negative impact of such deeds will be very gross on the environment, because not only human beings, but wild animals, birds, and other creatures will greatly suffer. These cruel actions resulted in the complete devastation of the natural life of the country. (LITL, p. 55)

The second policy of the regime was scorching the land of Kurdistan. The impact of this pernicious policy of the regime is even more dangerous than its previous one and more harmful to the environment of Kurdistan. For by scorching Kurdistan all the wild animals and creatures of the region will either leave their habitat for ever or they will be destroyed. Thus, the area will be emptied from human beings, creatures and even plantation:

Just then I noticed something strange. These artillery shells were different. Once airborne, they fell silently, but when they landed dirty white clouds puffed up from them. My mouth dry with anxiety, I continued watching the strange spectacle, not letting myself imagine the worst scenario.

Then another strange thing occurred: birds began falling out of the sky.

I instinctively cried out, 'It's raining birds!'(LITL, p. 273)

As seen, the former Iraqi regime hated the Kurds, Kurdistan and also all the creatures that lived on the Kurdish land – whether that is

human beings, animals, birds, reptiles, trees, vegetation or plants. Being so, the regime forms a negative image in the mentality of the Kurds as the enemy of nature and environment, not the lover of humanity and other creatures. The regime, without consideration of humanitarian feelings distributes poison and death in Bergalou over the environment of Kurdistan on that dark day in autumn of 1987. Death, not only for the human beings, but also for the innocent beautiful birds of Kurdistan mountains: □

□

The combination of silent bombs and plunging birds stirred my disbelief. I whipped my head from side to side, searching all around me. The edge of the afternoon sky was dotted with flashes of colour, as gaudy specks plummeted to earth: more birds. The poor creatures were fluttering helplessly, falling as heavily as stones – down, down, down to the ground.

I winced as I heard dreadful thumps all around me. I had always loved birds. I couldn't bear to see the pitiful sight.

(LITL, p. 273)

The international silence about the sufferings and the tragedies of the Kurds signal the dead conscience of humanity and the pragmatic policy of the west. A nation was exterminated in front of the peoples of the world by chemical weapons and Anfal campaigns, but no country formally and seriously raised a case against the Iraqi regime. As a reaction against this man destroying silence, the heroine shouts her heartrending protest in the face of the peoples of the world:

Where is the rest of the world? Is there anyone out there who knows what is happening to the Kurds? Does anyone know, or care, that Baghdad has been murdering innocent Kurdish citizens for decades? Or that their lust for our blood is increasing? Does anyone know that Arabs are taught that Kurds are animals, or that they are encouraged to rob, beat and murder us? Does the world know that the government in Baghdad has been emptying entire villages

of Kurds, taking the men away to God only knows where, and shipping the women, children and elderly men to live in refugee camps in the south? Does the world know that these Kurds are forbidden to return home? Does the world know that Arabs are moving into our homes, and appropriating our livelihoods?

If the world knew, would they care?

It's as though we Kurds are bleeding from thousands of wounds, yet no one will expose our sufferings. (LITL, pp. 265-266) □

□

Fear and terror fill every page of this novel as they envelop the heart and the life of all the merciful Iraqis of the Baathist era. But the novel ends in an atmosphere of peace and freedom which is a strong proof that the abnormal conditions created by the Baathist regime cannot last forever. Some day the Iraqi people will understand that the law of jungle will lead them nowhere and only through love and humanitarian feelings the Iraqi society can progress. Erich Fromm has analyzed the power of love thus:

Love is an active power in man; a power which breaks through the walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and separateness, yet it permits him to be himself, to retain his integrity. In love the paradox occurs that two beings become one and yet remain two. ¹² □

The end of the novel proves this fact to every one that love is more powerful than hatred. By love we do not mean only the relation between man and woman – for love in its broader sense is greater than anything else. It is the love of the homeland, the environment, the family members, the future generations, and the two lovers as well. It

¹² Erich Fromm, The Art of Loving (London: Thorsons Edition, 1995) p. 16.

is through love the sun of freedom comes to shine on these two miserable lovers.

VI- Conclusion

The end of the novel depicts an empty scorched land because the regime attacked Kurdistan with chemical weapons and started the intense Anfal operations. Most of those who survived these atrocities are suffering either from physical injuries or psychological traumas. In short, Kurdistan has turned into a hell on earth and every one tries to escape from it in any way possible. This catastrophe is not caused by another state but by the Iraqi government against its own citizens, creating a specific crisis to oppress its Kurdish subjects more than before. The threatened people leave the country in single or in groups to unknown destinies. Some go abroad while others remain in Iran close to Kurdistan border.

The last question here is: What is to be done? Is the solution of the Kurdish question in leaving the country like Joanna, Sarbast, Alia, Hady, Ra'ad, the other members of the family, their friends Ashti and Rebwar? Or remain inland and wait for an unknown destiny like Auntie Aisha who dies on the rug praying for the soul of the others and gets asphyxiated with chemical weapons? Or behave like Crazy Hassan, the smuggler who saved Joanna by taking her over the Kandil mountain, and later on decided to go back to his village after it was demolished by the regime and try to restore electricity only to be electrocuted in this attempt? What kind of solution would be the best for the Kurds: humanitarian, cultural, economic, or political?

Amazingly, the novelist suggests none of these solutions at the end of the novel and has left the problem open for the readers to guess what is to be done. Thus, the novel is open-ended. In the case of the Kurdish troubled history, it is the wisest choice of novelistic conclusion, inspired by the realities of Kurdistan throughout the centuries. □

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پوختەى لیکۆلینەوهکە

چارەنووسی مرۆف و ژینگە لە رۆمانی (ئەوین لە ولاتیکی لەتله تکرادا) ی جین ساسۆن دا

مەلانیی گەلی کورد لە پێناو مانەوهدا بەم دواییانە سەرنجی گەلیک نووسەرانی لە سەرانیسەری دنیا راکێشاوه. زۆرانبازی چەگدارانەى نیوان رژێمەکانی عێراق و هیزی پێشمەرگە زیانی زۆر و ئەزموونیکی تالی بۆ گەلی کورد بەجی هیشتوو. سەرەنجام نووسەرانی مرۆفپەرودەر دەستیان کرد بە خستنه‌رووی ئازار و چەرمەسەری گەلی کورد لە چیرۆک و رۆمانەکانیاندا. ئەم لیکۆلینەوهیە تیشک دەخاتە سەر چارەنووسی مرۆف و ژینگە لە رۆمانی (ئەوین لە ولاتیکی لەتله تکرادا) ی رۆماننووسی ئەمریکی جین ساسۆن کە خاوەنی باشتین فرۆشه لە دنیا دا و تەنیا لە ماوهی چوار ساڵدا بۆ سەر 19 زمانی زیندووی دنیا وەرگێردراوه . لیکۆلینەوهکە لە پێشەکییەک و سێ بەش پیکهاتوو.

بەشی یەكەم لە سەرەتاکانی پەیدا بوونی رقی کوێرانەى رژیمی پێشووی عێراق بەرامبەر بە کەسانی بەرھەڵستکار بەتایبەتی کوردە خەباتکارە ئازادیخوازەکانی نیوهی دووھمی سەدەى بیستەم دەکۆلێتەوه. ئەو رەوشە ناخۆشەى کە رژیم دروستی کردووہ پال بە نزیکەى ھەموو کەسایەتیەکانەوه دەنیت بەرەو مائوێرانى و مەرگ.

بەشی دووھم کاریگەری ھەلمەتەکانی ئەنفال و بەکارھێنانی چەکی کیمیاوی دژ بە گەلی کورد شیدەکاتەوه. ئەم دوو کردارە تۆلەسینانەى رژیم لووتکەى رقی ئەو رژیمە دژ بە کورد و کوردستان و سەرچەم مرۆفایەتی پێشان دەدات.

بەشی سێیەم لە دیاردەى پەرەسەندنى دڕندایەتى رژیم دژ بە ژینگە و دارو درەخت و بانندە و گیانەوهەری کوردستان دەکۆلێتەوه کە دەبیته ھۆی لەناوچوون و فەوتانی مرۆف و ژینگە لە ریگی بەکارھێنانی گازی کیمیاوی و بە سووتماک کردنی خاکی کوردان.

بەشی کۆتایی ئەنجامی ئەو لیکۆلینەوه دەخاتە بەر چاوان و دواتریش بە لیستی سەرچاوهکان کۆتایی دیت.

خلاصة البحث الموسوم

مصير الإنسان والبيئة في رواية (مغامرة حب في بلاد ممزقة) للروائية جين ساسون

جلب صراع الكرد من اجل البقاء في الأونة الأخيرة أنتباه العديد من الكتاب في أنحاء العالم. أن الصراع المسلح بين الأنظمة العراقية و قوات البيشمركة قد خلفت للشعب الكردي اضرار جسيمة و تجربة مريرة. وبالنتيجة، بدء الكتاب ذو النظرة الأنسانية بتناول مأسى ومعاناة الشعب الكردي في أعمالهم القصصية و الروائية. يلقي هذا البحث الضوء على مصير الإنسان والبيئة في رواية (مغامرة حب في بلاد ممزقة) للروائية الأميركية جين ساسون الأكثر مبيعاً في العالم والتي ترجمت الى 19 لغة حية في غضون أربع سنوات فقط. يتكون البحث من المقدمة و ثلاثة مباحث.

يتناول المبحث الأول بداية للحقد العشوائي للنظام العراقي السابق ضد الأشخاص المعارضين للسلطة و خاصة الأكراد المناضلين الأحرار في النصف الثاني من القرن العشرين. ان الوضع الفاجع الذي خلقه النظام يدفع تقريباً بكل شخصيات هذه الرواية نحو الهلاك والموت.

ويقوم المبحث الثاني بتحليل تاثير حملات الأنفال و استعمال الأسلحة الكيماوية ضد الأكراد. وتمثل هذه الأجراءات الأنتقامية من قبل النظام السابق قمة حقه ضد الكرد و كردستان والأنسانية قاطبة.

ويتناول المبحث الثالث ظاهرة أزدیاد شراسة النظام العراقي السابق ضد البيئة والأشجار و الطيور و الحيوانات في كردستان مما أدت الى تدمير الإنسان و البيئة برمتها و ذلك بأستعمال الأسلحة الكيماوية و حرق اراضي كردستان.

خصصت الجزء الأخير من هذه الدراسة للنتائج التى توصل اليها الباحث و يتبعها قائمة المصادر المستخدمة في الدراسة.