

**Dehumanization at Abu Ghraib Prison: A New Historicist
Reading of Philip Gourevitch and Errol Morris's *Standard
Operating Procedure* and Awwad Ali's *Jisr al-tuffahah***

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Abstract

This paper is an attempt to revisit the violation of humanity at the notorious Abu Ghraib prison in the light of New Historicism accompanied by analyzing the Neo-Colonial discourse as represented by Abu Ghraib literature. The samples taken here to outline the thesis of the paper are *Jisr al-tuffahah* (2019) by Awwad Ali (1957-) and *Standard Operating Procedure* (2009) by Philip Gourevitch (1961-) and Errol Morris (1948-). The atrocities committed at Abu Ghraib at the hands of the American colonizer stand for a stark paradigm of humiliating a whole nation in the twenty-first century. In spite of allegations of humanism, the Abu Ghraib scandal demolishes such claims indefinitely. The current study handles specific incidents to pinpoint such cruel, severe and unjustified actions as portrayed vividly in the two selected texts. A comparison is drawn between these texts. *Jisr al-tuffahah* is written in the form of a blog which is a contemporary phenomenon. *Standard Operating Procedure* is testimonial literature which is peculiar to the post-modern era.

Keywords: *Dehumanization, New Historicism, Neo-Colonialism, Jisr al-tuffahah, Standard Operating Procedure.*

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I. Introduction

This paper is an attempt to revisit the violation of humanity at the notorious Abu Ghraib prison in the light of New Historicism accompanied by analyzing the Neo-Colonial discourse as represented by Abu Ghraib literature. The samples taken here to outline the thesis of the paper are *Jisr al-tuffahah* (2019) by Awwad Ali (1957-) and *Standard Operating Procedure* (2009) by Philip Gourevitch (1961-) and Errol Morris (1948-). The atrocities committed at Abu Ghraib at the hands of the American colonizer stand for a stark paradigm of humiliating a whole nation in the twenty-first century. In spite of allegations of humanism, the Abu Ghraib scandal demolishes such claims indefinitely. The current study handles specific incidents to pinpoint such cruel, severe and unjustified actions as portrayed vividly in the two selected texts. A comparison is drawn between these texts. *Jisr al-tuffahah* is written in the form of a blog which is a contemporary phenomenon. *Standard Operating Procedure* is testimonial literature which is peculiar to the post-modern era.

The comparison is presented from two perspectives: through the eyes of the colonizer as represented by *Standard Operating Procedure* and through the eyes of the colonized as displayed in *Jisr al-tuffahah*. This study compares the American perspective and the Iraqi view concerning the atrocities committed at Abu Ghraib in light of the New Historicist theory.

New Historicists contradict stable borders between literary and non-literary texts and confirm the existence of reciprocal exchange between them (Abrams and Harpham 246). Thus, a literary text can affect a historical text and vice versa. *Standard Operating Procedure* nourishes the reader's understanding of *Jisr al-tuffahah*, and the former is highlighted by the events of the latter. This is why Peter Barry argues: "Hence, in this sense, history is textualised and texts are historicized" (173).

The dividing boundaries between literature and history are blurred. No genre can claim the upper hand. Both kinds of discourse form and are formed by their surrounding culture to make sense (Bressler 193). According to New Historicist critics there is no much difference between non-fiction and fiction. In other words, there is no clear distinction between *Standard Operating Procedure* and *Jisr al-tuffahah*.

As Neo-Colonialism is subsumed under New Historicism, M. H. Abrams and Geoffrey Galt Harpham assert that texts read in the light of New Historicism "were alert to detect within such texts the voices of the oppressed, the marginalized, and the dispossessed" (248). Therefore, these texts examine the ideologies of colonialism, globalism, capitalism and the clash of civilizations.

II. New Historicism

New Historicist readings attempt to link the literary work with the political events of its pertinent historical epoch (Barry 166).

Barry defines New Historicism as "a method based on the *parallel* reading of literary and non-literary texts, usually of the same historical period" (166; italics original). Barry affirms that "literary and non-literary texts are given equal weight and constantly inform or interrogate each other" (166). The literary work is interpreted in the light of the non-literary text. That is to say, this New Historicist study provides juxtaposition of the literary work with the heinous colonialist practices of America at Abu Ghraib. The result of this juxtaposition is the creation of a text that rereads the literary text under the shadows of history. The study explores the points of convergence and divergence between the testimonial historical text *Standard Operating Procedure* and the literary work *Jisr al-tuffahah*. The real characters in the documentary *Standard Operating Procedure* are authentic eyewitnesses of the Abu Ghraib events.

In New Historicist terms, Abrams and Harpham refer to the ideological representations that underlie a literary text and that reflect hegemony and subjugation in a certain milieu (245). The text may exhibit ambivalent views whether they are those of the dominant or the dominated in a specific period of history (Abrams and Harpham 246). This is clear-cut in *Jisr al-tuffahah* where the colonial ideology dominates the behavior of the American soldiers at Abu Ghraib and where the Iraqi prisoners are exposed to the worst kinds of torment. The ideologies of colonialism, globalism, capitalism and the clash of civilizations are embedded within the text

as well as the voices of the tyrannized, the weakened, and the disinherited. A New Historicist reading aims at divulging these hidden ideologies and experiences of oppression that demonstrate intertextuality between the literary and historical texts (248). This reading displays how the Westernized culture deforms whatever is not Western regardless of the Other's historical accomplishments, and how the White oppress whoever is different in color out of racial prejudice (249). Abrams and Harpham mention that the New Historicist pioneer Stephen Greenblatt uses stories from historical texts to comment on a literary text as he does in *Shakespearean Negotiations* (249). Like a literary work or a historical text, a New Historicist critique plays a subversive role against a regime that manipulates people on the bases on any kind of racism (250). In this manner, *Jisr al-tuffahah* and *Standard Operating Procedure* as well as the current study undermine the colonialist ideology.

New Historicism provides an analysis of a literary text against the background of a historical text: the readers become aware of various societies and various historical backgrounds from which they enrich their knowledge about themselves (Bressler 187). Charles E. Bressler contends: "[A]ll texts are really social documents that reflect but also, and more important, respond to their historical situation" (191).

New Historicist critics begin their analysis by focusing on language which forms and is formed by culture. "For them, language includes such discourses as literature, social actions, and any social

relationship whereby a person or a group impose their ideas or actions on another" (Bressler 193). A case in point is embodied by the American soldiers in their prosecution and persecution of the Iraqi prisoners at Abu Ghraib.

Literature is like history in being a narrative discourse that is affected by relationships of power. Literature and history are almost synonyms. So history is another aspect of the concept of language according to New Historicist critics (Bressler 193). As a result of the interaction between literature and history through a New Historicist reading, a myriad of interpretations can be detected whether they mirror the past, present or future of a certain culture (195).

This New Historicist reading attempts to answer the questions of how the Abu Ghraib scandal is interpreted in the American and Iraqi cultures. New Historicism asserts that regardless of basic historical events, there are actually no historical facts; all history submits to only interpretations of its social, political and cultural ramifications (Tyson 283). Therefore, the current study is only one of various interpretations of Abu Ghraib literature.

The facts presented in historical texts cannot be claimed to be objective, for there is no objective reading of history. Historians are always impacted by their own subjective personal and social experiences in writing their analyses (Tyson 283). This subjectivity or identity is the production of culture and contributes to produce this culture (284). By the same token, *Standard Operating*

Procedure cannot be but a subjective reading of history. New Historicist critics believe that history is a subjective tale that is impacted by the biases of its teller (286).

The traditional idea about history is that it is progressive, that is, it moves humanity towards the better (Tyson 283). In contrast, the Abu Ghraib scandal represents regression rather than progression in American history. In new historicist terms, Abu Ghraib is a flagrant example of the deterioration of human values and the degradation of humanity. This new historicist reading undermines the neocolonial discourse of American or Westernized supremacy. Any event shapes and is shaped by its surrounding culture (284). Thus, readings of literary texts form and are formed by their cultural contexts (295).

From a New Historicist perspective, the authority can enforce power through a variety of discourses, such as religious discourse, scientific discourse and legal discourse (Tyson 285). In terms of legal discourse, G.H.W. Bush (1946-) makes use of the justifications provided by his legal and academic advisors to force prisoners at Abu Ghraib to give confessions even under torture. Views about what is right and wrong change from time to time (285). What was wrong according to the American culture has become right as proved by these advisors and academicians.

New Historicism deconstructs the binary opposition history (factual)/literature (fictional). In other words, history is a text that can be read as a narrative, and literature can be read as a historical

text that can unearth facts about the relevant culture (Tyson 286-87). Through debunking the repressed history of prisoners, New Historicism deconstructs the American story of the supremacy of the Western race and gives voice to the oppressed race (287). Hence, the prisoners at Abu Ghraib are read in a new light as victims rather than terrorists. This interpretation can be considered a reading against the grain. New Historicism upholds "a plurality of voices" rather than one voice (287). This is why minorities or marginalized classes are foregrounded by New Historicism (287-88).

An important question discussed by New Historicism is how a culture's recognition of itself impacts its policies (Tyson 288). The American idea about itself as the emblem of democracy, freedom and justice in the world urges it to try to impose this model, though in a deformed manner, on Iraq.

In contrast to traditional historicism, new historicism spots light on the personal life of a marginalized individual (Tyson 288-89). In *Jisr al-tuffahah*, the unnamed marginalized protagonist is the focus of the current study. One of the main aspects of New Historicism is to focus on marginalized and disenfranchised social classes like prisoners (Tyson 300). A case in point is represented by Abu Ghraib prisoners.

A particular literary theory can utilize the principles of another literary theory in its approach to a specific literary text. Marxism can use psychoanalytic criticism, and feminism can use

Marxist criticism to analyze a literary work (Tyson 281). Thus, New Historicism can harness post-colonial concepts to interpret *Standard Operating Procedure* and *Jisr al-tuffahah*.

New Historicist critics adopt the tenets of different literary theories to reveal the hidden treasures and implications of literary texts. These literary theories include post-structuralist approaches such as post-colonialism (Bressler 196). New Historicist readings attempt to uncover the stories inhibited and overlooked by many critics. These stories are the mouthpieces of many downtrodden and hushed up groups, so they display power structures in a particular society. These reviews can be read as counterhistories (196). Bressler contends, "[New Historicism] allows us to hear many of the silenced voices of the past, speaking once again loud and clear" (196).

III. Neo-Colonial Claims

Neo-Colonialism is defined by Fatemah Alzubairi as "a contemporary form of indirect control" (20). Moreover, Alzubairi explains that one of the common features between Colonialism and Neo-Colonialism is militarism, namely, the use of military power (26). Chronologically speaking, Neo-Colonialism, which is a kind of Colonialism, comes after WWII. Hence, Neo-Colonialism may refer to direct military interference. Paul Hamilton clarifies this distinction: "Colonialism, the once imperial and now industrial and economic hegemony of the West, has typically pirated cultural differences for its own historical purposes" (152). From a Neo-

Colonial perspective, the US manages the future of Iraq even after the end of military occupation.

Homi Bhabha K. exposes the same colonial claims in the current age as stated by the Neo-Colonial regimes: the pompous ideals of spreading the values of "democracy and free markets" (x). The corollary of this colonial situation is decolonization or the fight for emancipation by the occupied countries (xvii). The disinherited fight the feelings of inferiority enhanced by the victimizers; the victimized wait for the appropriate time to avenge (xxxviii). Nonetheless, they are not persuaded that they are inferior (Fanon 16).

Jean-Paul Sartre points out two colonial tactics: animality and dehumanization of the colonized by the military powers, that is, treating the weakened as rats and beasts or as a subhuman class (1). Colonialism utterly ignores the humanity of the conquered people (Fanon 182). Nevertheless, the violated should realize that their lives are not less precious than the lives of the violator, or that their color is less worthy than of that of their oppressors (Fanon 10). In a very pithy statement, Sartre elucidates the nature of their victimization: "Our victims know us by their wounds and shackles: that is what makes their testimony irrefutable" (xlviii). If the subjected people try to revolt, they will be killed. If they surrender to humiliation, they will not be human anymore; they are dehumanized. Using the power of violence, cruelty and fear, the arrogant masters can dominate the dispossessed population (Sartre 1). Such policies are the ones

espoused by the American soldiers at Abu Ghraib to subdue prisoners. The overpressure of suppression and despair can ultimately one day lead to the eruption of counter-violence against the torturer; this explosion to expel the Westernized colonist will become the common cause of the victims (Sartre li-lii). In this case only, Sartre writes, "And the colonized are cured of colonial neurosis by driving the colonist out by force" (lv). The tortured realize their salvation only beyond torture and demise; they attain their humanity beyond these painful ends; they sacrifice their lives for the next generation to get their freedom and dignity (Sartre lvii).

The experience of colonialism for the colonialist is a surgery that turns him nude of humanity; this surgery unveils colonial deceitfulness and mendacity; it debunks the lies that justify colonial barbarism (Sartre lvii-lviii). Surprisingly, Philip Gourevitch and Errol Morris quote Sartre in their epigraph to Part 3 of *Standard Operating Procedure*. The epigraph refers directly to the fact that what is more painful than being tortured is to witness the torture of others by your comrades and remain complicit and silent. Therefore, Franz Fanon would rather be a miserable tyrannized than be a tyrant colonizer (Sartre lxi). Hence, the Westernized have no moral excuses to be civilized and torturers at the same time. The bright façade of granting the subordinate freedom, equality and democracy is deformed by the truth that the real purpose of occupation is to get the Iraqi oil. Such hypocrisy in their speech unravels their real intentions. As neocolonialists, the Americans adopt racism to

dehumanize Arabs as filthy natives (Sartre lviii). Actually, their hands are colored with the Iraqis' blood. Fanon phrases this in an eloquent expression: "[W]hite settlers [are] swimming in Arab blood" (70). Then, all these American ideals are mired in the Iraqi soil where thousands of corpses are buried. All this proves that history is not progressive; on the contrary, it indicates deterioration of human values, which is a main New Historicist precept. This deterioration is emphasized by the escalation of the mutual violence in Iraq. This is on the level of human values, but on the level of reality, decolonization is inevitable; all the colonizer can do is to put it off (Sartre lx).

The colonizer harnesses violence to enforce violation of humanity (Fanon 4). To facilitate this task, the colonizer demonizes the colonized: this is quite obvious in the former's completely negative perspective of the latter's nature and culture (6-7). The subject is demonized by the other and vice versa (50). Thereby, Americans are seen as completely villains by Iraqis, and Iraqis are considered fully devils by Americans. The history the occupier dictates is not that of the occupied but the one of the oppressor's shameful practices (15). Thus, the history the Americans write is not the history of Iraq but the history of their own disgrace in Iraq by distorting every single American or even human value. As "Diamonds cut diamonds," the violence of the occupier can only be put down by the violence of the natives (23). The US is a capitalist regime that exploits Iraq as a source of oil. This is a current

paradigm of the ugly face of colonialism. American economy flourishes on the debris of Iraq and on the suffering of Iraqis, looting Iraqi petrol. The prosperity of the colonizer is attributed to the wealth plundered from the colonized nations (58). The capitalists are war criminals, for the genocides they commit against the indigenous population exactly as the Nazis did against the other European countries (57). This vehement looting can only be faced with counter-violence or armed resistance. Fanon's *The Wretched of the Earth* is seminal as if being a harbinger of the American invasion of Iraq. No colonial power now can subsist (34). This is pertinent to the American occupation of Iraq. It fails to survive. Fanon's work is seminal as it anticipates this end result. The American hypocrisy and double standards are clarified by Fanon's note that "Today the U.S. has no qualms officially declaring they are the defenders of the right of peoples to self-determination" (38).

Fanon compares colonial prisons to something "little better than communal graveyards" (77-78). This description applies to Abu Ghraib prison. This is why Fanon argues that the dilemma is very simple: the colonial regime must be expelled (83). Violation of humanity practices by the colonizer fuel feelings of fury in the hearts of the colonized.

The long series of stereotypes the French attribute to the Algerians or Africans in general indicate that they are lazy, criminals, mentally retarded and so on (Fanon 220-25). According to Fanon's anti-colonial provocations, all these are false claims with no

scientific proof. Such stereotypical attributes are similar to the American allegations that Iraqis are terrorists. This is the very accusation made against the protagonist of *Jisr al-tuffahah*. Anatomically speaking, President Barack Obama was originally an African, but he is the same as any white man in all anatomical features of the brain. He is not mentally retarded because if he is genetically or congenitally defected, this can never change throughout life wherever he goes. It is a permanent case. This example refutes the colonial allegations. The psychology of Colonialism expounds the North African's brain structure and the African's mental capacity in a supposedly scientific way in terms of modern psychiatry to justify violence and humiliation against the colonized.

As an heir to Europe, the US has become a formidable, savage and scary colonial power. Colonial regimes justify for themselves the violation of humanity in terms of a spiritual endeavor (Fanon 237). The bright surface of the colonial power hides an inner core of racism (238).

Post-colonially speaking, the subject animalizes and demonizes the "other". Further, in a distorted and distorting standpoint, the American colonizer stigmatizes the colonized Iraqi as lunatic and worthless as seen in the case of the Shitboy at Abu Ghraib. The most probable consequence of this oppressive context is the collapse of the whole colonial system (Hamilton 153). The postcolonial theorist Fanon dissects this vantage point:

Colonialism is not satisfied with snaring the people in its net or of draining the colonized brain of any form or substance. With a kind of perverted logic, it turns its attention to the past of the colonized people and distorts it, disfigures it, and destroys it.... The result was to hammer into the heads of the indigenous population that if the colonist were to leave they would regress into barbarism, degradation, and bestiality. (149)

These colonial claims are the very ones adopted by the American propaganda before invading Iraq: they are bringing justice, freedom and equality to the Iraqi people. Otherwise, Iraq will be left to eternal darkness (Fanon 148-49). The American threat is that if Iraqis get independence, they have to endure the negative repercussions of chaos.

History is always written by the victorious. The colonizer dictates the way the colonized can see their history (Hamilton 154). The only way for the colonized out of colonialism is to revive their glorious past in contrast to instilling the history of the occupier as one of enlightenment and progress and the history of the occupied as one of ignorance and backwardness (155). Americans rewrite the Iraqi history to comply with their imperial claims and to subvert any attempts of rebellion. Post-Colonialism invites for revising the authenticity of historical texts (163). Post-Colonialism gives voice to the repressed and voiceless colonized whose history is suppressed.

The neocolonial and anticolonial discourses are still relevant today, for the Westernized world still has the ambition and desire for hegemony. The old greed underlies the politics and economics of the current colonial powers. The current study criticizes the neocolonial ideology. *Jisr al-tuffahah* and *Standard Operating Procedure* were published when the American neocolonial ideology was called into question on a large scale, not least in the aftermath of the widespread publication of the Abu Ghraib torture photos. The study also scrutinizes the debates circulating around divulging these disgraceful photos when they came under light and after this. The history of the novel's reception and *Standard Operating Procedure's* reception – from the day of their publications until today – suggests the waning of the neocolonial discourse and a shock to human conscience to wake up from long sedation.

Even the prosecution and penalization of G.H.W. Bush (1946-) can never compensate for the thousands of lives annihilated or tortured by the war in Iraq and the thousands of people who have become homeless or injured. No poetic justice, here, can be just or satisfying in all these tragedies. The tragedy is so painful that the audience cannot be satisfied by the mere death of the villain (Kertzer 59). Further, Jonathan Kertzer suggests that “[I]n extreme cases of trauma, crimes against humanity and genocide – the crimes of modernity – no retributive economy is adequate and may even seem futile” (63). The crimes committed by the American soldiers at Abu Ghraib can be classified as crimes against humanity and can be

subsumed as genocide. In this case of modern horrendous inhuman actions, nothing can be done to undo their negative consequences and nothing can be done to make reparations to the victims in a fair and satisfying manner. The death penalty against the perpetrators can never restore a murdered child. A ceremonial execution or even torture to death can no longer recover millions of souls annihilated by the war machine in Iraq.

Prison experience at Abu Ghraib carries traces of broken dignity and honor. One of the primary lessons learned from Abu Ghraib is that there is always what can be called “worse than death” (Eaglestone 55). Being exposed to violence is worse than death. Violence is inherited from a generation to a later generation. The Iraqi children will remember forever that their parents and grandparents are tortured by the Americans at Abu Ghraib.

Post-colonial literature handles such topics as injustice and subjugation of weaker nations at the hands of superior countries. Terms like “anti-colonialism” and “neo-colonialism” have become popular in this kind of literature (Eaglestone 107). Bush claims that he is carrying the flag of Christianity, and he is obeying the orders of God. Globalism is mistaken for a version of religion that is actually a political trend. Globalism or Neo-Colonialist ideology can be observed here: it is indefensible and destructive. The main motive in this trend is the abhorrence of Muslims (306). The enormity of the perpetrators and the anguish of the perpetrated baffle even intellectuals for being indecipherable and unaccountable (302). The impossibility to understand the other and the impossibility to bridge

the gap between the self and the other are exemplified by the oceans of differences between prisoners and American commandants, exactly like the impossibility of Americans to understand the mentality of the Iraqi militants and vice versa.

The victorious always dictates history. By the same token, if we imagine that the Iraqi militants had been victorious in the Second Gulf War, the truth would have been what the Iraqis stand for and not what the Americans see as war on terror or considering Iraq as one of the three countries in the axis of evil along with North Korea and Iran. So truth is always on the side of the powerful. Thus, the prophecy of the clash of civilizations has become a reality (Guaraldo 218). The more mendacious the new world order gets, the more vulnerable our humanity becomes (Guaraldo 221). From a defeatist and self-conscious perspective, humans are malevolent and liable to commit sins. This belief poses that man is a wrongdoer by nature and that the normal trend in life is the victory of evil (Kertzer 34).

According to former American president Barack Obama (1961-), the death of bin Laden is a “teachable moment” (Mitchell 243). It is a victory of goodness over evil. However, whether the war on terror is a victory of goodness over evil or vice versa is undecidable. It can be read in two different ways. The injustice of the war on terror can be foregrounded in view of the millions who are killed and displaced in Iraq and Afghanistan. Evils are committed by the American occupation forces in the name of justice, while these deeds are completely aloof from righteous measures. The atrocities done by bin Laden cannot be compared to the

tremendous ones done by the American military power. Motivated by pragmatic aims like economic interests and a strong desire to retaliate, the US launches a destructive and unjustifiable war against desperate nations who are absolutely absorbed in their own political, social and economic problems. The War on Terror participates only in escalating such troubles. On the other hand, the end of bin Laden does not mean the end of al Qaeda which is still capable of launching onslaughts against the American interests around the world. The greatest loser in this war is the American Bill of Rights that is violated by unordinary procedures to fight terror (244).

Former American president George W. Bush seeks support for his policies of killing and torture in the American law professors. Such law professors as John Yoo at Berkeley and Alan Dershowitz at Harvard find in the state of emergency vindication for the practices of torture and killing. According to these professors, torturing and systematic killing are legitimate, ethical and commendable (Mitchell 245).

IV. Abu Ghraib Selected Texts: A Comparison

Claiming that America is a friend of the Iraqi people and the U.S. Ambassador L. Paul Bremer's claim that Iraqis are living now in freedom are further steps in the Neo-Colonial scenario in Iraq. With the American occupation of Iraq, all repressed feelings of sectarian groups under Saddam Hussein's reign are foregrounded or surfaced in the occupation period. The divisions within the Iraqi society are emphasized and highlighted (Gourevitch and Morris, ch. 2). Thus, repression under Saddam's regime turns into oppression

under the American occupation; no justice is achieved, but injustice is sharpened. As for the Third Geneva Convention in connection to the rights of the POW (Prisoners of War), the provisions of this Convention are grossly violated at Abu Ghraib prison at the hands of the American soldiers. Nothing in these conditions conforms to the Geneva Conventions (ch. 1). Actually, Bush's claims of respecting the Geneva Convention and dealing gently with the detainees are mendacious, not least in the light of the Abu Ghraib scandal divulged by the media. American reports about the status of Iraqi prisoners at Abu Ghraib are manipulated to comply with the allegations of the MP (Military Police).

Captain Carolyn Wood of MI (Military Intelligence) at Abu Ghraib invents some unprecedented procedures in the army to urge prisoners to give information, such as "isolation for up to thirty days; nakedness; shackling in painful stress positions; sensory deprivation; and the use of barking dogs to induce extreme fear" (Gourevitch and Morris, ch. 3). Even some detainees perish under daily beating, although some of them can be innocent. Arresting innocent civilians can only increase rebellion in the Iraqi society against the American forces (ch. 3). A case in point is the protagonist of *Jisr al-tuffahah* who is completely innocent and whose name remains anonymous throughout the novel to symbolically represent all Abu Ghraib prisoners. Further, Major General Geoffrey Miller asks American soldiers at Abu Ghraib to deal with detainees "like dogs" (ch. 4). The way Abu Ghraib looks is juxtaposed with the appearance of Hitler's concentration camps: the debris everywhere, the fierce dogs,

the horrible odor as a result of scattered human waste, rotten bodies and burnt rubble. The detainees at Abu Ghraib wear orange uniform exactly as the Jews at Auschwitz are dressed in striped pyjamas beyond the barbed wire. The prison is crammed with detainees without distinction between criminal and political ones. What happens there is beyond human imagination (ch. 6).

Stephen F. Eisenman describes the situation at Abu Ghraib as an epitome of degradation and barbarism. These practices directly contravene the UN Convention Against Torture (Eisenman 7). This is a parallel to the Holocaust: senior officials are implicated (8). The atrocities committed at Abu Ghraib are documented in photos and videos. The demonization of all that is not white or Christian can be seen as remaining traces of the old racism and colonialism in the Western world, as if the continuous human efforts to confront these beliefs have failed (18).

The main reason for these violations is the absence of an SOP (Standard Operating Procedure) at the prison, that is to say, the absence of rules on internment and interrogations. Investigators are given complete power over detainees to extract information from them. There is no breaching of regulations as there are originally no regulations (Gourevitch and Morris, ch. 7). The American achievement of justice through Abu Ghraib is utter injustice.

At Abu Ghraib the prisoners are reduced to numbers. The victim is nothing more than an insignificant number. This reduction is a further step on the road of humiliation. Pain is the key word at Abu Ghraib: the victims are handcuffed in very painful positions;

they are deprived of sleeping; they are deprived of food; they are exposed to extreme coldness under the shower while being naked (Gourevitch and Morris, ch. 8).

On the other hand, the American soldiers are motivated by feelings of patriotism and the honor of serving America. Both the Iraqis and Americans are prisoners who are entangled at Abu Ghraib (Gourevitch and Morris, ch. 9). Both the captor and captive are victims of this colonial situation. This imperial regime does not bring peace; it creates endless cycles of violence, brutality and retaliation (Möller 35).

Justifications of violence against the Iraqi inmates are ridiculous excuses for the American soldiers to exonerate themselves from blame. Claiming that Corporal Charles Graner and Private First Class Lynndie England, who are inhuman and cruel in treating Iraqi inmates, are individual cases and not phenomenal cases in the American Army is an attempt to find a scapegoat for the crimes committed at Abu Ghraib. Even, Graner is praised by higher authorities for his performance at Abu Ghraib. Moreover, there is obvious complicity of American superior soldiers and medics in torturing prisoners. American soldiers talk about torture as a normal activity. This means that Graner's practices are undoubtedly sanctioned by higher authorities (Gourevitch and Morris, ch. 10). In their introduction to *Terror and the Arts*, Matti Hyvärinen and Lisa Muszynski contend that the victims must be dealt with as humans who are not exempted from the Geneva Convention (13).

In a colonial context, the other is described as lunatic, exactly as the Shitboy at Abu Ghraib is described as a maniac. According to Fanon, the colonized is categorized as "hysterical" by the victimizer (19). There is no winner; all are losers whether the colonized or the colonizer. For instance, a humiliating picture showcases prisoners piled one over the other on the floor while they are handcuffed (Gourevitch and Morris, ch. 13). Abu Ghraib is "bedlam" where all inhabitants are sick including the colonizer and the colonized (Gourevitch and Morris, ch. 14). It is unavoidable stigma that involves American soldiers; they are all red-handed. At Abu Ghraib, photographs do not lie; they tell truths and give evidence. The outrageous picture of the inmate Gus with the leash indicts everyone including Lynndie England, the soldier in the picture, the photographer Graner and even us as witnesses of the violation.

Specialist Roman Krol explains that at the beginning of the war in Iraq, he believes it is a fair cause, but later on he realizes how futile it is. Krol's feelings of disappointment and despair deepen and augment every day at Abu Ghraib (Gourevitch and Morris, ch. 13). The ratio of deaths is fifty Iraqis for every single American (ch. 14). The image of America as a fair judge and model of freedom in the world is ruined. America adopts the same past colonial discourse of the nineteenth and twentieth centuries and colonialism in every age. The war is waged for "liberty, democracy, and human rights versus fascism, tribalism, and tyranny" (ch. 14).

In the light of American history, General George Washington, in the War of Independence, determines that POWs

must be treated humanely and not be killed or tortured (Gourevitch and Morris, ch. 14). However, under Bush's reign, Iraqi detainees are tormented and humiliated. The contrast is quite stark in this connection. The aim of the war itself remains ambiguous. This is an irony: the American prison system in Iraq has turned to a horrible nightmare, far worse than anything done by Saddam Hussein. In their attempt to turn Iraq free of prisons, the Americans make Iraq a huge prison. In their attempt to attain justice, they create a large oppressive system on the whole Iraqi soil. No justice is attained. The American troops do not carry a message of hope, but a message of despair; they do not set the Iraqis free, but enslave them. The American soldiers at Abu Ghraib have recognized that their work is both "immoral" and "illegal" (ch. 14). Their hands are set free to whatever heinous practices they do. No one wants to keep them under control. Gourevitch and Morris note that "Nobody wanted to because at Abu Ghraib lawlessness was the law" (ch. 14).

Whenever a delegate from the Red Cross visits Abu Ghraib, the prison is cleaned, the prisoners are washed, and no traces are left for any kind of violations. When the delegate leaves, all violations are renewed. It is all hypocrisy and lies (Gourevitch and Morris, ch. 14). The reports of the Red Cross are submitted to the Americans exactly as the reports about the Holocaust are delivered to the Nazis during WWII. In both cases it is a process of "cover-up" by the Red Cross. The truths can only be divulged when these reports are secretly revealed to the media in one way or another. The pictures published by the various types of media about Abu Ghraib can be

seen as a clear-cut proof of the American incrimination in Iraq. The cover-up process includes a wide array of officials from the least rank of soldiers in the army to the president of the US (ch. 14). In *Jisr al-tuffahah*, during the visit of the Red Cross delegate, the protagonist was urged by the American guard to conceal the truth of his situation in the prison. The guard made a gesture to the protagonist to keep silent (Ali 59). Even after the scandal of Abu Ghraib was released to the media, the army's attempts to cover up were ardent to prevent the images from being circulated by the media in order to be forgotten by the public (Gourevitch and Morris, ch. 20).

The photograph of Abdou Hussain Saad Faleh, nicknamed Gilligan by U.S. soldiers, with his whole body covered in black as if wrapped for burial and attached to wires, has become an iconic emblem of the war on terror and also an icon of the extreme cruelty and barbarism of the American occupation. It epitomizes all the evils covered up or uncovered at Abu Ghraib. The picture is immediately reminiscent of the crucifixion and the passions of Jesus Christ on the cross. Hence, it is a symbol of “martyrdom” (Gourevitch and Morris, ch. 15).

The pictures of “the human pyramid, the hooded man on the box, the young woman soldier with a prisoner on a leash, and the corpse packed in ice” have become symbols of the war in Iraq. The pictures exude pain and millions of choked up words. This is why President Bush considers their publication as “the worst day of the war” (Gourevitch and Morris, ch. 21). A comparison can be drawn

between the pictures of Abu Ghraib and the pictures of lynching of African Americans in the American heritage which reflects the deep roots of racism in the American soil (Eisenman 38). It is the same imperial motive that urges the American soldiers to behave in this outrageous manner: the weakness, assumed wickedness and animality of the victim incite the oppressor to reach this abyss of barbarism (Eisenman 101).

In a colonial context, all are losers; all are victims; all are destined to destruction (Gourevitch and Morris, ch. 17). American soldiers in Iraq are either dead or wounded physically or mentally. At the same time, they are killing or torturing innocent people who are victims. Thus, in a colonial context, all are defeated. Feelings of wrath remain in the throats of the American soldiers and prevent them relief even in their sleep. They may be angry with the Iraqis or the American government. They are not certain about this; what is certain is the feeling of wrath that they cannot escape. Gourevitch and Morris ask the American authorities a very important question that summarizes the gist of the struggle: “[I]f you fight terror with terror, how can you tell which is which?” (ch.19). In other words, who are the terrorists: the Americans or the Iraqis? Who must be punished for war crimes: the Americans or the Iraqis? Who will bring the American assailants to justice if there is really justice in this world?

Prosecution of American leaders like General Karpinski and presenting a public apology to the nation for the mistakes committed can never compensate the victims for their drained dignity or loss of

a relative. Bush undertakes that he will bring the torturers to justice (Gourevitch and Morris, ch. 21). What justice can compensate a people for what is lost? Millions of casualties and homeless people, thousands of torture cases, loss of security and basic civil services, i.e. a destroyed country.

In a colonial context like this, lies look like truths, and truths look like lies without any clear distinction. The torturers have become victims of guilt feelings and remorse. They cope with their daily life using antidepressants and anxiolytics. "Life's not fair, that's for sure," Megan Graner says (Gourevitch and Morris, ch. 22). Sergeant Hydrue Joyner asks Gus, the Iraqi prisoner, a simple and direct question, "Son, why do you hate me so?" The answer is simpler than the question. Gus says, "Because you stole my Iraq" (ch. 22). This is why the American invasion of Iraq is not only a military failure, but also a moral fiasco.

The legality of procedures undertaken at Abu Ghraib can purely be described as deformed justice because if this legality is victorious, it is actually victory of evil. There is only tainted justice or injustice. It gives justification for the coercive procedures in interrogation (Greenberg xvii). Officials in Bush Administration ask American legislators to legalize or authorize torture that may lead to death to extract information from prisoners suspected for terrorist attacks against American targets (Lewis xiii). This is a model of abusing law through using a group of unscrupulous lawyers (Dratel xxii). The evil intentions of American officials pave the way to earthly inferno. The American desire to attain justice in Iraq turns

into a distorted form of justice as represented firstly by the violation of civil and international law, secondly by breaching human rights as stipulated by the Geneva convention, and thirdly by giving a precedent for future similar actions by any country (Dratel xxi). Prisons like Abu Ghraib and Guantanamo undermine the image of America in front of the world through such evil practices (Lewis xvi). The American brutality cannot be differentiated from the Nazi cruelty. Whole cities are demolished in Iraq to punish insurgency and thousands of civilians are humiliated to punish individuals (Eisenman 30). Lewis concludes that “torture does terrible damage not only to the victim but to the torturer” (xvi). This statement falls in with post-colonial perspectives because the first loser in this war is the American citizen whose faith in the American model has started to destabilize. Democracy is the end of the world according to Samuel Huntington and Francis Fukuyama, and torture is a violation of this model, in other words, it produces deformed democracy or justice. Eisenman argues that this tendency on the part of the US destroys the model of democracy in front of the world (19).

The role of religious radicalism in creating waves of terror in the modern world is unequivocal (Heller 86). Religious fundamentalists like G.H.W. Bush think that they pursue justice (order of God). Americans, meanwhile, think they follow justice by eradicating Islamist terrorists (83). In this colonial milieu, hatred is scattered like seeds in the social soil among people of the same citizenship against the occupier.

Coldness of winter is a means of torture for the Abu Ghraib prisoners, especially with the light rags they wear. It is not only coldness that infiltrates into their bony bodies, they are also attacked by exhaustion, terror and various pains while their end approaches with every new morning. A comparison can be noticed between the practices of the Nazis in Auschwitz and the American veterans at Abu Ghraib and Guantanamo: they are the same activities of tethering, beating, torturing and whipping (Nissenson 71).

Ironically, the American media that paved the way for the invasion was the same media that disclosed the photos of Abu Ghraib atrocities. What is presented by the media as a glorious triumph of the American forces in Iraq to ignite the soldiers' feelings of patriotism is unveiled only as a triumph of inhumanity and dehumanization. What has been committed at Abu Ghraib is not an avenue of honor or nobility; on the contrary, it is the path of dishonor and villainy. The losses are not only on the Iraqi plane; the American soldiers pay a very high price for the follies they fight or sacrifice for as can be seen in the wide range of deaths, injuries and psychotics on the imperial plane. The American soldiers are indoctrinated with the luminous American values and laws that they dream of spreading to the other occupied countries. Nevertheless, the truth is that these values and laws are falsified when confronted with the actualities of the war.

The protagonist of *Jisr al-tuffahah* is nameless to render him a universal character standing for any innocent prisoner in a colonial

jail, submitting to torture to confess crimes he has not committed. He is a survivor of torment and suppressive force that try to hush him up, leaving him with inefaceable psychological scars. He contradicts the American claim that he is a terrorist fighting the American forces. This is, of course, an old anecdote that has become silly and redundant in the Iraqi culture, but it is still upheld in the American culture by many American veterans. Awwad Ali has succeeded in awakening the reader's conscience to perceive the ugly and vile face of colonialism whatever disguises it assumes, whether it is imperialism, colonialism or neocolonialism. All share the same core of oppression, exploitation and injustice.

Jisr al-tuffahah in Al-Fallujah is the place where the protagonist was detained by two American soldiers when he was sixteen years old (Ali 14). His experiences at Abu Ghraib are so excruciating. The protagonist describes how he was drawn like "a beast" to Abu Ghraib by the American soldiers who called him a "terrorist" (16). He believes that the very loud song the American soldiers played repeatedly at Abu Ghraib was not only meant to cause noise pollution, but it might also be meant to be provocative or to hurt the detainees' feelings (18). In a nauseating experience, he relates how an American soldier forced him to drink his own urine (28). The protagonist depicts the extremely brutal and vile behavior of the occupying forces against prisoners taken as captives after the second Al-Fallujah battle (30).

The protagonist delineates the minutiae of the rape experience he was exposed to by an American guard at Abu Ghraib and the consequent indelible physical and psychic humiliation he felt (Ali 31-32). Of course these practices are at odds with the Third Geneva Convention that stipulates that captives must not be exposed to physical or psychic harm during their period of captivity. In addition, they must not be liable to violence, terrorization or degradation (Gourevitch and Morris, ch. 3).

The rape experience at Abu Ghraib is a traumatic one as it haunts the protagonist in the form of nightmares that he cannot escape from. The protagonist is in a continuous search for anything that may alleviate the anguish of Abu Ghraib in his memory. "Jisr al-tuffahah" which means "the apple bridge" was the place where the protagonist was detained by the Americans and since then he has dreamed of a golden apple that might erase the traces of this place from his memory (Ali 169).

In contrast to the popularized idea about the US as the civilized country of laws, Abu Ghraib is the epitome of lawlessness. The only law at Abu Ghraib is that there is no law. For example, the protagonist of *Jisr al-tuffahah* is dehumanized as he is raped and threatened to be forced to eat a dead rat. It can be concluded from Fanon that rape is a phenomenal punishment in colonial prisons (186-87). Fanon mentions the various forms of torture and cross-examination perpetrated by the French against Algerians (195-96, 208). They are identical to the ones Americans adopt at Abu Ghraib.

These methods of torture inflicting pain upon the victim exist in every colonial system.

The rape experience the protagonist or narrator goes through and the threat of forcing him to eat a dead rat are unforgettable experiences in *Jisr al-tuffahah*. Whereas *Jisr al-tuffahah* portrays the rape experience of the protagonist at the hands of American soldiers, *Standard Operating Procedure* does not describe the American soldiers as rapists. On the contrary, it indicts some Iraqi detainees for rape; it shows them as rapists in the traditional colonial discourse that turns the colonized into lunatics and rapists.

An American guard ordered the protagonist to bark like a dog. These are actually the directions of Major General Geoffrey Miller who is the commander of Abu Ghraib prison. He commanded the American soldiers to treat the detainees like dogs; otherwise they would not be able to control the investigations (Ali 33-34; Gourevitch and Morris, ch. 4). This is another instance of the violation of human rights and dehumanization at Abu Ghraib.

One of the facets of colonialism appears in the investigator's invitation for the protagonist to relinquish his terrorist religion and be converted to Christianity (Ali 38). The investigator slapped the protagonist's face so hard and threatened to force him to chew a dead rat; otherwise he would be electrified (38). Surely, the protagonist ruminates, they forced other prisoners to swallow such dead rats.

Then, the investigator spat in his face (39). All these experiences are stark examples of the degradation of Iraqi detainees at Abu Ghraib.

At the time of his release from Abu Ghraib, the protagonist was threatened by the investigator that if he were arrested again in any terrorist actions, he would be punished severely. Further, the investigator warned that one of the detainees would rape him, and the scene would be filmed and sent to Los Angeles to be published worldwide (Ali 73).

Another detainee at Abu Ghraib called Ibrahim recounts his torture to the protagonist. He was raped twice, and a female guard forced him to be nude and wear women's underwear; then, she forced him to lick the private parts of another detainee. She did all that in a sadistic manner, laughing and taking photos of the scene (Ali 55). Indeed, this is not interrogation; this is sadism.

Americans come to Iraq with dreams of providing Iraqis their freedom and then leaving. However, the actualities of Abu Ghraib have proved to be so disappointing since the real picture is now clear; it is utterly occupation. The plan of the war on terror has become awry (Gourevitch and Morris, ch. 13). Anti-American sentiment is the true reason for torturing Iraqi prisoners. The colonial situation is like Fanon's one that incorporates Algerians and French.

The protagonist asserts that the cruel practices of the American soldiers at Abu Ghraib were not individual mistakes or

arbitrary behaviors, but they were part of a general policy in dealing with the prisoners. Even the ridiculous mock trials of these soldiers resulted in flimsy sentences that could never compensate the prisoners for their drained humanity. Even these trials would have never occurred unless these atrocities had been widely divulged by the American media (Ali 76-77).

Like many Iraqi cities, Al-Fallujah turned into rubbles under which many corpses of men, women and children were buried as a result of bombing houses, mosques, schools and shops. Every city was a heap of debris (Ali 81). Iraqis have turned to displaced people in their country by the American invasion. They have become refugees in other countries. This only intensifies the feelings of alienation in their hearts. This can be described as the diaspora of Iraqis.

The protagonist regrets his fate: the American occupiers destroyed his country, killed his father, raped and humiliated him (Ali 93). For the protagonist, the Americans never came to free Iraqis and restore their rights. The American occupiers are like "beasts that come out of caves as worms come out of earth" (121).

Many Abu Ghraib prisoners are victims of sexual humiliation and physical torture at the hands of American soldiers. Such practices and taking photos of them have become usual at Abu Ghraib. For instance, prisoners were put in oral sex positions and were pictured (Gourevitch and Morris, ch. 16). In *Jisr al-tuffahah*,

Ibrahim confessed to the protagonist that he was forced to oral sex with another inmate (Ali 55). Sympathetic American soldiers were forced to cover up what happened. Lynndie England said that all this was normal; it was standard operating procedure; it was what they were ordered to do (Gourevitch and Morris, ch. 16).

The American soldiers use music for evil purposes. They play very loud music at Abu Ghraib as a kind of torture. Music which is a very delicate and lofty kind of art is utilized in a completely negative way. This contradiction reflects the ambivalent nature of the American culture which mingles ugly and bright faces at the same time. The ugly face is embodied by the rotten relation between the capitalist regime and military domination. However, the bright face is manifested in the values of freedom, equality and human rights upheld by American intellectuals (Ali 152).

Neo-Colonialism and violation of humanity are notable in the current age in America's policies around the globe. The Fascist American regime, motivated by the desire for domination over other nations, annihilated more than twenty million victims around the world (Ali 153). These brutal crimes have been perpetrated under the cover of pervading the ideals of democracy and human rights. This is why hundreds of millions abhor America today, for its long record of injustices, persecution and domination as the Palestinian poet Mahmoud Darwish says, "America is the plague, and the plague is America" (qtd. in Ali 153).

Lane McCotter who was responsible for the reconstruction of Abu Ghraib reiterates the very colonial discourse:

I think we have an obligation to the world. We are the most blessed nation on the earth. And we need to help other people enjoy the freedoms that our children and grandchildren take for granted, literally every day of their lives, until they go to a country like Iraq, where freedoms are not there. (Gourevitch and Morris, ch. 1)

On the other side, Iraqis believe that protecting one's country is absolutely moral and virtuous. As Americans try to protect their country especially after 9/11, Iraqis also try to defend their country against occupation. At Abu Ghraib, Americans are deprived of their families, and they long for their home. In this situation both the occupier and the occupied are entangled in mire (ch. 8). Both the Iraqis and Americans are prisoners at Abu Ghraib (ch. 9).

Hundreds of inmates are deprived of the least human needs like running water, electricity, edible food or even private bathrooms (Gourevitch and Morris, ch. 1). Several of them are held with no charges and with no chance to see lawyers; they are kept in miserable conditions. Bremer's saying that the Iraqi people are now free under American reign is another colonial lie that is harnessed to silence Amnesty International in its allegations of the existence of abuses at Abu Ghraib and other Iraqi prisons. Another lie is the motive beyond the invasion itself: the existence of weapons of mass

destruction. This lie is a further proof that the American intelligence is a failing one (ch. 2).

The suffering of American soldiers at Abu Ghraib is foregrounded in *Standard Operating Procedure*. They live under very terrible circumstances in an environment of squalor. When there is an attack by militants on the prison, many soldiers are injured, and many others are killed (Gourevitch and Morris, ch. 5). All American promises to Iraqis have gone with the wind. The ugly face of the occupier has been unveiled. The status quo is nothing more than an open animosity that leads to nothing but bloodshed on both sides: the occupier and the occupied. The expected end result is frustration, despair and mutual hatred (ch. 6).

Abu Ghraib can only be compared to Hitler's concentration camps in its terror and filthiness (Gourevitch and Morris, ch. 6). It is a place that can be seen only in the worst nightmares. Americans regard all prisoners as terrorists, even children. In their visit to Abu Ghraib, the delegate of the International Committee of the Red Cross was dissatisfied and angry at the scenes of nakedness and torture they witnessed. They stated that these were violations of the Geneva Conventions. Americans had no respect for old age or kindness for children; they humiliated all. As for the prison's standard operating procedure, practically there was no such thing that showed how to treat prisoners. American soldiers had absolute freedom and power to inflict pain upon prisoners to snatch the confessions they needed (ch. 7). American soldiers talk about torture as a common practice

(ch. 10). The ethical principles and ideals which had been laid down by George Washington were grossly breached later by Americans at certain moments of American history. A case in point is the invasion of Iraq and consequential atrocities (ch. 17). Many innocent prisoners were taken into custody and submitted to the most horrendous kinds of torture. Then, they were released because it was proved that they were innocent (ch. 19). The protagonist of *Jisr al-tuffahah* is a conspicuous paradigm.

V. Conclusion

In brief, experiences of human suffering are presented here to reflect the pains of the colonized Iraqis illustrated from the perspectives of two nations, distant in religions, distant in culture, distant in language, but sharing the very human essence. In the selected texts, the victims suffer greatly at the hands of the oppressor.

There are many similarities between *Standard Operating Procedure* and *Jisr al-tuffahah*: first, both are condemnations of colonialism; second, both describe excruciating prison experiences; third, in both there is prejudice against religion (Abu Ghraib reflects Islamophobia). The main motive for treating Muslims in this humiliating manner is unrealistic fear of Islam. At Abu Ghraib, the victims are tortured - in some cases - to death. This leads to an important question: whether the War on Terror or Abu Ghraib is an attempt to realize justice or a violation of justice. How atrocious are all the crimes committed in the name of God and for the sake of

justice? They are crimes against humanity perpetrated by the colonizer against the colonized. There is no catharsis: we, as readers, have feelings of pity and terror in front of these horrible scenes of torture and passion, but we are not relieved by the end. The terror and pity remain like a trauma copied by the reader. The abuse of power at Abu Ghraib is crystal clear.

The main dissimilarity between the two selected texts is the experience of rape that the protagonist went through. While this experience is a pivotal incident in *Jisr al-tuffahah*, nothing is mentioned in *Standard Operating Procedure* about the American soldiers as rapists. On the contrary, it refers to Iraqis as rapists, which is a conspicuous feature of the old colonial discourse that always demonizes, animalizes and dehumanizes the colonized as rapists. Another dissimilarity is that *Standard Operating Procedure* hints at the suffering of the American soldiers in Iraq, while *Jisr al-tuffahah* overlooks this aspect. The current study highlights the suffering of both the colonized and colonizer entangled in the colonial situation.

The current study goes beyond the particular historical incidents, beyond the settings of the selected Abu Ghraib texts and even beyond the neocolonial and anticolonial discourses to a major or cosmic humanistic dimension that illuminates the dehumanization or degradation of humans at the hands of their peer humans, that is to say, the violation of the declaration of human rights, the Geneva Convention and other known humanitarian obligations not only as

stated by the principles of the UN but by the well-known, simple, and innate human ethics.

In the Neo-Colonial period, numberless people suffer to the end without any redemption. They lose their life without price. They endure torture without compensation. They reflect facets of the same ugly truth of oppression that cannot find an antidote. It is an endless anecdote of suffering. While Americans allege to come to Iraq to spread freedom, peace and justice, none of these values has ever seen light. This world is not a place for justice. If justice is necessarily met in our earthly life, there is actually nothing left to the hereafter.

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التجريد من الإنسانية في سجن أبوغريب: قراءة تاريخية جديدة لكتاب
إجراءات التشغيل القياسية لكل من فيليب جوريفيتش و غاستون موريس و
رواية جسر التفاحة لعواد علي

ملخص

تمثل هذه الدراسة إعادة قراءة لما تراه إنتهاكات ضد الإنسانية في سجن أبو غريب و ذلك في ضوء نظرية التاريخية الجديدة و تناول الخطاب الإستعماري الجديد من خلال تحليل كتاب إجراءات التشغيل القياسية (2009) لكل من فيليب جوريفيتش و غاستون موريس و رواية جسر التفاحة (2019) لعواد علي. حيث أن الفظائع التي أرتكبت في سجن أبوغريب على يد المستعمر الأمريكي ترقى إلى نموذج صارخ على إمتهان أمة بالكامل في القرن الحادي و العشرين. فعلى الرغم من إدعاءات الإنسانية التي يتشدد بها المستعمر، فإن فضيحة أبوغريب تتسبب هذه الإدعاءات إلى أجل غير مسمى. و تسلط هذه الدراسة الضوء على أحداث بعينها في النصيين المختارين لتكشف الغطاء عن الأفعال البربرية و الوحشية غير المبررة التي اتبعتها جنود الاحتلال في سجن أبوغريب. كما تحاول الدراسة مقارنة النصيين المختارين لإظهار نقاط الإلتقاء و الاختلاف بينهما، فكتاب إجراءات التشغيل القياسية يروي الأحداث من وجهة النظر الأمريكية و رواية جسر التفاحة هي لسان حال مواطن عراقي.

الكلمات المفتاحية: التجريد من الإنسانية ، التاريخية الجديدة، الإستعمارية الجديدة ، كتاب إجراءات التشغيل القياسية ، رواية جسر التفاحة.