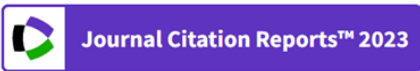


Terroristic Torture in George Orwell's *1984* and Abdul-Sattar Nasir's *Eggplant Peels*

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Terroristic Torture in George Orwell's *1984* and Abdul-Sattar Nasir's *Eggplant Peels*

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Abstract

This essay examines the theme of terroristic torture and its effects on both the victim and the torturer in Orwell's *1984* and Abdul-Sattar Nasir's *Eggplant Peels*. Through an analysis of the two novels, the essay distinguishes between terroristic and interrogational torture and explains how the former is often used to achieve an end at the expense of the victim's well-being, and how the torturer is also impacted by their acts of cruelty. The victim of torture may suffer from post-traumatic stress disorder (PTSD), anxiety, depression, and other mental health problems. On the other hand, the torturer may experience feelings of guilt, shame, and remorse, as well as psychological trauma and other negative consequences of their actions. The impact of Orwell on Nasir is discerned in the similarities of characterization between the two novels. The characters of O'Brien in *1984* and Dohan in the Iraqi novel are studied as government officials responsible for terroristic torture of the protagonists of these novels. The essay concludes by highlighting the psychological impact of torture on both the victim and the perpetrator and emphasizing the moral implications of causing pain to others.

Keywords: terroristic torture, torturers, *1984*, Abdul-Sattar Nasir, Saddam's regime.

[Sustainable Development Goals: Peace, Justice and Strong Institutions]

1. Introduction

This essay attempts to study terroristic torture and its effect on victims and torturers in Orwell's *1984* and *Eggplant Peels* by the Iraqi novelist, Abdul-Sattar Nasir (1947-2013). Nasir was greatly influenced by George Orwell as shown in the many essays he wrote on the English author and his work, particularly on *1984*. Nasir's political novel, inspired by Orwell, aims to uncover the terror, violence, and cruelty of the government, embodied by Saddam Hussein, who served as the leader of the Baath Party and President of Iraq for 24 years from 1979 to 2003, and who developed a cult of personality around himself. This cult involved the erection of thousands of portraits, posters, statues, and murals in his honor across Iraq, with his face appearing on office buildings, schools, classrooms, airports, shops, and even on all denominations of Iraqi currency (the dinar). Through his novel, Nasir seeks to reveal the regime's pervasive surveillance of citizens, the propagation of lies and deceit through massive propaganda efforts, and the use of torturers to oppress opponents.

The impact of Orwell on Nasir is also discerned in the *similarities of characterization between the two novels*. Yasir Abed al-Wahid, the Iraqi young carpenter of Nasir's novel, is 39 years old just like Winston Smith. Both protagonists, were imprisoned and both describe the torture methods used in the prison cells. Both protagonists decide to erase the past. Yasir tells us that after his release he made up his mind to conceal from his memory all what has happened to him in jail and to resume his normal life. Winston Smith, likewise, after his release, he concealed everything from his mind.

The essay deals with torture that is not inquisitional torture that aims at "the extraction of information from the victim," but with more common, kinds of modern torture known as terroristic torture which is "the intimidation of people other than the victim" (Shue, 1978, p. 131). Moreover, the study tackles the effects of torture on torturers, or coercive interrogators. According to experts, torturers carry heavy psychological and physical burdens because of their acts of brutality and torture which are carried out in the service of the state (See Dee, 2017).

2. Terroristic Torture

Terroristic torture, according to Henry Shue, is defined as an instance of torture done to control the population by means of fear and intimidation. There is a distinction between terroristic torture and interrogational torture in that the latter needs to end when the information is revealed by the victim while the former is "terroristic in purpose" and thus "cannot satisfy the constraint of possible compliance" (Shue, 1978, p. 132). Because of the purpose of the terroristic torture, the torturer is able to make the suffering of the victim as great and as extended as possible which could reach the point of killing the victim. In terroristic torture, the victim "is being used entirely as a means to an end over which the victim has no control" which is a pure case of "violation of the Kantian principle that no person may be used *only* as a means" (Shue, 1978, p. 132). By causing severe agony to the victim as a means of intimidating others, the torturer also experiences an impact on himself. According to Darius Rejali, torture traumatizes perpetrators "by inducing toxic levels of guilt and shame" (Rejali, 2007, p. 524).

According to Max Dorfman, there is an assumption that people are divided into two categories: human and inhuman, only the latter can be tortured because of their lack of humanity (Dorfman, 2014). Under that assumption, the torturer is justified in torturing detainees because "they have less worth than the 'normal' human" (Dorfman, 2014). But the tortured detainee is not the only person that is being brutalized, Dorfman argues, because the torturer is also brutalized and moves with the tortured person from human to inhuman to commit the act of atrocity (Dorfman, 2014). To this point, researchers believe that torture traumatizes perpetrators "by inciting guilt and shame" (McNally, 2003, p. 85). These torturers can develop post-traumatic stress disorder (PTSD) and other symptoms which often look similar to the ones displayed by their own victims. Psychological studies of torturers showed that some torturers had no symptoms of stress or burnout, but "others had serious adjustment problems, including depression, anxiety, and stress" because they are "haunted by the memories of their misdeeds," especially when they leave their jobs (Rejali, 2007, p. 524; McNally, 2003, p. 85). In some cases, they suffer constant nightmares

and would wake up screaming from their sleep and often weep in public, calling themselves beasts (See the case of "A" in Haritos-Fatouros, 2003, p. 88).

Torturers can be divided into two types. The first type are those who are "driven by ideological considerations", and are most common in authoritarian regimes (Rejali, 2007, p. 325). Torturers of this type will often "have strong incentives to adopt more extreme and diverse techniques" (Rejali, 2007, p. 200). The torturers in Orwell's novel fall under this type. The second type of torturers are described as "ordinary" and "well-meaning, even reasonable people" who are usually chosen because "they have endured hardship and pain, fought with courage, kept secrets, possessed correct political beliefs, and been trustworthy and loyal" (Huggins, 2002, p. 2; See also Rejali, 2007, pp. 455, 465; Conroy, 2000, p. 27). They may be willing to torture other people because they follow orders of their superiors or maybe because of fear of being "disciplined or prosecuted for not following their superiors' orders" (Dee, 2017; See also Honigsberg, 2017; *see also* Bassiouni, 2006). The transformation of ordinary men into torturers was explained by Stanley Milgram with his famous experiments in 1963 showing the "destructive obedience" of most experimental subjects, who are willing to "apply pain to other people under certain conditions" (See Milgram, *Obedience*, 1974, p. 62; see Rejali, 2007, p. 430; see DePillis, 2014). The torturers in both novels of Orwell and Nasir probably fall under this second type.

Terroristic torture is often used by totalitarian regimes to strip their victims of their humanity, breaking their willpower and reducing them to a state of fear and submission. In her book, *The Origins of Totalitarianism*, Hannah Arendt argues that totalitarian regimes strive to attain absolute power by exercising complete control over every aspect of their citizens' lives (Arendt, 1958, p. 456). This level of control, however, can only be exerted over individuals who lack emotions, such as dolls or beasts. Therefore, totalitarian regimes aim to reduce all citizens to a state of emotional emptiness. This is a concept closely related to terroristic torture, where the goal is to strip the victim of their humanity and reduce them to a state of helplessness, making them easier to control and manipulate.

Arendt's concept of totalitarianism reducing citizens to emotionless dolls or beasts is reminiscent of the dystopian society portrayed in George Orwell's novel, *1984* and of Saddam's regime in Nasir's novel, *Eggplant Peels*. Both novels deal with terroristic torture done by torturers supported by totalitarian regimes. In Orwell's, the ruling party, known as the Party, seeks to exercise absolute control over the lives of its citizens, including their thoughts, emotions, and actions. The Party accomplishes this control through various means, such as constant surveillance, propaganda, and torture. Torture is used to break down the determination and emotions of dissidents, reducing them to a state of helplessness and making them easier to control. The Party's ultimate objective is to create a society of automatons without emotions who obey the Party without question, precisely as Arendt suggests totalitarian regimes strive to do. Arendt's concept of stripping citizens of their emotions and reducing them to dolls or beasts is evident in both the oppressive society depicted in Orwell's *1984* and Saddam's dictatorship in *Eggplant Peels*.

DePaul University's Human Rights Law Institute conducted the Iraq History Project, an oral history project that interviewed 14 of Saddam Hussein's former torturers. Most of the men expressed regret about what they had done, and all of them had joined Saddam's security forces voluntarily, believing they would become investigators tasked with finding and arresting enemies of the state.

Instead, they were assigned to torture dissidents to extract confessions, and they had to either accept the job or lose it. The novice torturers were trained in classrooms and on the job under the supervision of experienced torturers. They were taught to use various methods of inflicting pain, such as beating people with cables, using electric shock, beating the soles of their feet, and suspending them from the ceiling. The recruits were also taught to abandon empathy and compassion and to become "destroying monsters" without mercy. Their superiors ordered them to perform specific acts of torture, and they were monitored by security cameras. The torturers who did their jobs well were praised and promoted, while those who refused to harm victims were sometimes tortured themselves (Einolf, 2021). According to a 2001 Amnesty International report, "victims of torture in Iraq are subjected to a wide range of forms of torture, including the gouging out of eyes, severe beatings, and electric shocks (...) some victims have died as a result and many have been left with permanent physical and psychological damage."

In Nasir's novel, the protagonist, Yasir, is a victim of Saddam's brutal regime. He is arrested and tortured, and his captors use a variety of cruel and dehumanizing techniques to break his spirit and reduce him to a state of helplessness and make them easier to control. Yasir's captors use terroristic torture to strip him of his humanity. The goal of this torture is not just to extract information or punish him, but to reduce him to a state of complete dependence on his captors and to make him abandon his own values and beliefs.

3. Torturers in Orwell's Novel

George Orwell's *1984* presents a chilling depiction of a dystopian society ruled by an oppressive regime known as Big Brother. The novel revolves around the protagonist, Winston Smith, who becomes entangled in a web of surveillance, manipulation, and torture orchestrated by the merciless government. Winston is a disillusioned citizen of Oceania, a totalitarian state where individuality and independent thought are suppressed. The omnipresent Party, led by the enigmatic figure of Big Brother, exercises complete control over the lives of its citizens, ensuring unwavering loyalty through surveillance and fear. Winston, despite his outward conformity, secretly harbors dissenting thoughts and questions the Party's propaganda. His skepticism deepens when he falls in love with a fellow Party member named Julia, forming a forbidden romantic relationship. As their love blossoms, Smith and Julia join a hidden resistance movement seeking to overthrow the Party's oppressive rule. However, their hope for a better future is shattered when they are betrayed by an individual they trust within the resistance, leading to their arrest by the Thought Police. During his imprisonment, Winston's tormentor and interrogator is a high-ranking Party member named O'Brien. Under O'Brien's sadistic methods, Smith is subjected to intense physical and psychological torture in the infamous Ministry of Love. The purpose of the torture is to break Smith's spirit and force him to abandon his rebellious beliefs, accepting the Party's version of reality. Amidst the grueling torture sessions, Smith's love for Julia becomes a vulnerable weakness. The Thought Police use his feelings for Julia against him, coercing him to betray her and denounce their relationship. In the face of relentless suffering, Smith succumbs to the torment and ultimately betrays Julia, renouncing his love for her and embracing the Party's doctrine.

Orwell's novel describes a nightmarish world through the eyes of the protagonist, Winston Smith. The torturer, O'Brien, is a government employee at the Ministry of Love which is the center where those who commit crimes against the state and against Big Brother are brainwashed. O'Brien is portrayed as an "ugly" man who commands attention with his imposing presence (Orwell, 1949, p. 221). He relies heavily on brutality and torture to maintain control, which is a tactic commonly used by many 20th-century leaders like Hitler, Stalin, and Saddam. As such, O'Brien represents a type of leader who uses cruelty and torture as their main tools of authority, much like these other historical figures.

Orwell employs O'Brien's indifference towards Winston's pain to showcase his psychopathic behavior. This technique emphasizes how an unwavering commitment to a belief or ideology can corrode an individual's inherent moral compass. Prior to revealing his role as a sadistic torturer, O'Brien convinced Winston that he was a fellow member of the Brotherhood, a clandestine organization dedicated to challenging the authority of the ruling Party and its leader, Big Brother, with whom Winston had become involved. As part of Winston's punishment, and possibly as a form of psychological torment, O'Brien confesses to falsely claiming affiliation with the Brotherhood in order to ensnare Winston in an overt act of disloyalty to the Party.

The revelation of O'Brien's true allegiance raises more questions than it answers, leaving the reader with a sense of uncertainty about his character. Instead of evolving throughout the novel, O'Brien appears to regress, becoming increasingly enigmatic and shadowy by the story's end. When Winston inquires whether O'Brien has been captured by the Party, O'Brien cryptically replies, "They got me long ago." This response suggests that O'Brien himself may have once been rebellious, but was ultimately broken and forced into submission. The final interrogation scene in *1984* serves as a haunting reminder of the psychological toll of torture on both the victim and the perpetrator.

Additionally, the fact that O'Brien is willing to engage in philosophical discussions with Winston regarding the nature of power and control implies that he may possess a more profound comprehension of the Party's oppressive methods. In particular, O'Brien's statement that "Power is not a means, it is an end" during one of their conversations highlights this fact (Orwell, 1949, p. 332). O'Brien adds,

One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of persecution is persecution. The object of torture is torture (Orwell, 1949, p. 332).

This quote suggests that O'Brien recognizes that the Party's primary objective is to maintain power and control over its citizens, rather than promoting the common good or advancing the revolution's aims. This understanding of power is significant because it explains why the Party employs terroristic torture to maintain its authority and crush any dissenting voices. The establishment of a dictatorship is not an effort to safeguard a revolution, but rather the goal of the revolution itself. Furthermore, the quote suggests that the use of terroristic torture is not a means to an end either. Instead, the very purpose of persecution and torture is the act itself. In other words, those in power do not torture to extract information or gain an advantage; they torture because they enjoy the exercise of power and control over their victims.

O'Brien restrains Winston to a chair in Room 101, immobilizing his head with a clamp. He then informs Winston that Room 101 contains "the worst thing in the world" and proceeds to describe his worst nightmare of being trapped in a dark space with an ominous presence behind a wall (Orwell, 1949, p. 357). O'Brien reveals a cage filled with large, agitated rats and positions it near Winston, explaining that pressing a lever will release the rodents to devour Winston's face. Under the intense pressure with rats just inches away, Winston gives in and pleads O'Brien to subject Julia, his romantic partner and co-rebel, to the same torture instead. Satisfied with Winston's betrayal, O'Brien removes the cage.

O'Brien's use of torture and re-education to transform Winston and Julia into loyal supporters of the Party is a disturbing example of his role as a torturer. This transformation raises questions about his psychological makeup and the extent of his dedication to the Party's ideology which takes us back to Rejali's idea of the type of torturers driven by ideological considerations. Additionally, O'Brien's tactics of terroristic torture are designed to not only convert individuals to the Party's cause but also to intimidate and discourage any future acts of rebellion. In this way, his use of torture serves as a form of propaganda that reinforces the Party's power and control over the populace. O'Brien does not express any guilt or shame for torturing others. In fact, he seems to take pleasure in inflicting pain on others, demonstrating a sadistic streak. As torturer, O'Brien is brutalized and moves with the tortured person from human to inhuman in order to commit the act of atrocity.

4. Terroristic Torture in Nasir's Novel

The Iraqi novel, *Eggplant Peels*, portrays an encounter between Dohan Maaruf Al-Bayjat, a former torturer, and the protagonist and narrator, Yasir Abid Al-Wahid, who is also a victim of torture. This meeting deeply unsettles Yasir, as it triggers memories of his own experience twenty years prior. During that time, he was detained on false accusations of being a Communist Party member, despite being innocent, and subjected to brutal torture in jail for a year before finally being released. Abdul-Sattar Nasir himself has firsthand experience with imprisonment during Saddam's era. He was imprisoned for a year for writing the short story *Sayyiduna al-Khalifa* "Our Lord, the Caliph," which alludes to the totalitarian rule of a fictional dictator (See Moosavi, 2015, p. 8). Nasir fled Iraq for Amman, Jordan, in 1999, when threats by the regime had increased against him. Ten years later, he emigrated to Canada, where he passed away in 2013 (See Zeidel, 2010, p. 164).

The Iraqi novel begins when Dohan comes to Yasir's house asking for forgiveness. Unlike O'Brien, Dohan is suffering from PTSD, and experiencing toxic levels of guilt and shame for his actions against Yasir and other prisoners. He is traumatized and he carries heavy psychological and physical burdens because of his acts of brutality and torture. (see Elimelekh, 2014 & 2018). He tells Yasir that he is sorry and he apologizes for what he did to him:

Neither my apologies nor any amount of money can make up for my crime. I humbly ask for your pardon and God's blessings on you. Even if it means being subjected to any form of punishment, including death, I am prepared to face the consequences (Nasi, 2007, p. 9).

Yasir does not remember his torturer at first, thinking that the man must be mistaken him for someone else. However, Dohan's second visit to Yasir four days later evoked memories of the severe torture that he suffered in prison by this torturer:

He was the one I knew all too well - the tough one who relished beating me. When I was just nineteen, they turned me over to him. He alone was the one who would lash me with serrated cables, as if they were nails. He alone would decide whether to show me mercy or not, and only he had the power to determine whether I would be damned or saved. He had complete control over my body, making him both God and Satan (Nasir, 2007, p. 14).

Dohan offers to compensate Yasir financially for torturing him in prison, asking for his forgiveness, but Yasir finds himself unable to forgive him. Nevertheless, Yasir "remains conflicted, torn between forgiving the torturer or not" (Elimelekh, 2018, p. 13).

Dohan initially does not have the disposition of a cruel torturer. He was from Tikrit, Saddam's Hussein's hometown, and was employed as a bodyguard for Saddam, who was his relative. Later, he was transferred to the General Security Directorate, where he was assigned to interrogate prisoners. However, his kind demeanor towards the detainees was ridiculed by his fellow interrogators, and he struggled with the job. Dohan even wished that the "earth would open and swallow" his colleagues while watching them use harsh methods during interrogations. He was directed by his superiors to implement more severe measures to instill terror in prisoners since "the fundamental necessity for the endurance and potency of the government is based on fear" (Nasir, 2007, p. 101). Eventually, Dohan gave in to their demands and lost all sense of compassion, earning the nickname "Shammam al-Dam 'Smeller of Blood'," as he became one of the cruelest torturers. Despite being heartless towards prisoners, Dohan did not earn the respect of his superiors and was deprived of privileges granted to others. He was also persecuted by his fellow torturers, and his fear of them was so great that he believed they would harm his daughters and destroy his home if he were to leave. This resulted in the paradoxical situation where the torturer himself became a victim. Eventually, Dohan came to understand the gravity of his actions and repented. Dohan expresses a self-loathing sentiment about torturers, stating that they alone deserve to disappear from the world because they have abandoned compassion. In his eyes, torturers are the lowest form of life, inferior even to dogs. He also laments the state of Iraqi history, calling it a fabrication controlled by those in power, who manipulate it to their own ends. Dohan likens the Iraqi people to sheep, passively herded and manipulated by those in power, and concludes that their history is one of massacres, corruption, and wantonness (Nasir, 2007, p. 106).

The "philosophy of sheep and lions" reminds us of Arendt's idea of beasts as well as the ideas of other philosophers and thinkers who tried to describe the relationship between the ruling elite and the masses. For example, the Italian political philosopher, Niccolò Machiavelli, believed that those in positions of authority should use fear and manipulation to control the masses, who are essentially like sheep, easily led and manipulated. In his most famous work, *The Prince*, Machiavelli advises rulers to use force, deception, and other ruthless tactics to maintain their grip on power (See Machiavelli, 2003).

Machiavelli's philosophy of using fear and manipulation to control the masses is often seen as a precursor to terroristic tactics, including torture. The idea that individuals are essentially like sheep,

easily led and manipulated, suggests that those in power may use violent and ruthless tactics to maintain control over the population. Similarly, in both the English and Iraqi novels, the ruling parties use torture as a means of maintaining power and control over the population. In *1984*, O'Brien, the main torturer in the novel, uses a variety of techniques to break Winston's spirit and force him to conform to the party's ideology. These tactics include physical violence, psychological manipulation, and brainwashing, all of which can be seen as examples of terroristic torture.

Drawing a parallel to George Orwell's *1984*, Nasir compares Saddam's regime to the Party in the novel. Similar to the Party, Saddam's regime cultivates a perceived existential threat to the state as a way to channel the people's hatred. The Party's manifesto, as described in *1984*, aligns with the power politics of Saddam's regime. Citizens are expected to live in a state of constant fervor, showing no private emotions or respites from enthusiasm. The Baath regime followed suit, urging its citizens to hate the enemy during the Iraq-Iran war, even when the country was not winning. This deceptive practice is similar to that portrayed in *1984*. Nasir's novel follows Orwell's lead in exposing the oppressors who deny the people any freedom of thought and subject them to constant surveillance.

Like Winston Smith, who kept a secret diary, entering vital information about the mistakes of the Party, Dohan, Yasir's torturer, has also kept a secret diary in which he recorded all the details about his victims. In Dohan's diary, it becomes evident that he did not possess a wolf-like demeanor but instead was a follower who lacked independence. According to his writings, the secret police were primarily "trained to act like wild beasts or hyenas, until they eventually convinced themselves that they were" such creatures and "as soon as they donned the mask of their profession, they became increasingly severe and committed to their task" (Nasir, 2007, p. 108). Dohan describes on page 6 of his diary how he tortures prisoners:

I was taught to toughen up and made to witness the gruesome sight of blood seeping out of the anuses of those being interrogated. These individuals were coerced into sitting on a beer bottle which was eventually inserted into them (Nasir, 2007, p. 50).

Both Dohan and Winston are aware that keeping a secret diary is punished by death. Dohan eventually is brutally murdered.

Dohan's account of his experiences as a torturer in Saddam Hussein's regime highlights the ways in which the exercise of power through torture can corrupt and dehumanize even those who initially approach the task with some degree of reluctance or compassion. Dohan's description of himself and his fellow torturers as "sheep" suggests a sense of moral despair and alienation from humanity. In the context of terroristic torture, the use of extreme physical and psychological violence against prisoners can be seen as a manifestation of the will to power, as well as a means of inducing fear and submission in others. Dohan's account of his experiences as a torturer highlights the ways in which the exercise of power through torture can have profound psychological and moral consequences for both the torturer and the tortured.

Dohan expresses uncertainty regarding the possibility of his victims and himself being granted forgiveness on Judgment Day. In his diary, he writes about Yasir, expressing regret for his actions towards him, particularly due to his young age and innocence regarding communism. Upon reading Dohan's diary, Yasir arrives at the conclusion that Dohan and all those who partook in

torture ought to be forgiven, as they were merely following orders out of fear and were small parts in a larger oppressive mechanism which reminds us of Stanley Milgram's experiment and what he described as the "destructive obedience". Yasir notes that Dohan is a believer in Allah, Paradise, Hell, and the Resurrection, and speculates that he may have asked for forgiveness from numerous torture victims, with Yasir being the only one left. In the midst of the rampant violence and corruption in Iraq, it is rare for individuals to maintain their morality and resist becoming perpetrators or victims of evil (See Nasir, 2007, p. 50).

Yasir also feels being corrupted. He is seduced by the young wife of his close friend, Hairan. That leads him to question his own morality. He feels lost and disoriented, struggling to reconcile his past behavior with his current actions. He reflects, "I looked for the Yasir I knew, the boy who had learned the Quran by heart and the man who had refrained from taking stolen money. [...] How can I believe I have become a dirty villain?" (Nasir, 2007, p. 124). Through his own experience, he comes to understand how easily anyone can be corrupted, and how this led Dohan to become the ruthless torturer known as the Smeller of Blood. Nasir uses Orwell's ironic names such as "Ministry of Peace," "Ministry of Truth," and "Thought Police" to illustrate the extent of the Baath regime's corrupt power. He draws parallels to Orwell's novel, but emphasizes that the actual situation in Iraq is far worse. Despite the effectiveness of Orwell's dystopian portrayal, it pales in comparison to the atrocities and corruption present in Iraq under the Baath regime. Yasir states that,

Although my nightmares are similar to those depicted in Orwell's *1984*, the reality of the Baath regime's atrocities goes beyond what Orwell could have imagined. The thought of being watched by Big Brother is terrifying, but in Iraq, the cruelty and violence are far worse. Despite this, I still believe that *1984* should be widely read and available in every home to help people recognize the dangers of dictatorship and totalitarianism. The novel *1984* should be in every home, so that people understand the meaning of a rotten dictatorship that kills everything. (Nasir, 2007, pp. 31–32).

Yasir added, "Had Orwell lived here, he would have probably laughed at the novel he wrote, for this is where the cruelest crimes take place" (Nasir, 2007, p. 31)

Yasir's attempt to seek refuge in Amman, Jordan fails, and he eventually decides to return to Baghdad and write his memoirs. The ending of the novel brings it full circle by making a reference to the beginning, where Dohan had initially appeared on Yasir's doorstep, asking for forgiveness. This circular structure highlights the cyclical nature of violence and corruption in Iraq, where people like Dohan and Yasir become trapped in a never-ending cycle of victimhood and victimization.

O'Brien in Orwell's *1984* can be depicted as a victimizer and a victim at the same time. Initially, he appears as a member of the inner party who oversees the Thought Police and works to maintain the oppressive regime. However, towards the end of the novel, it is revealed that O'Brien is also a victim of the party's indoctrination and is tortured just like Winston.

Like Dohan, who finds himself forced to do things that he does not agree with, O'Brien admits that he doesn't really believe in the party's ideology but has to go along with it because he has no choice. He says, "they can make you say anything—ANYTHING—but they can't make you

believe it" (Orwell, 1949, p. 210). O'Brien can be seen as a victimizer because of his role in the oppressive regime, but he is also a victim because he has been indoctrinated by the party and forced to do its bidding. However, there are also some significant differences between the two characters. Dohan is portrayed as deeply remorseful for his actions and seeks forgiveness, while O'Brien seems to revel in his power and control over Winston.

Conclusion

The essay highlights the definition of terroristic torture as a means of controlling the population through fear and intimidation, as opposed to inquisitional torture aimed at extracting information from victims. The study also delves into the psychological and physical burdens carried by torturers, who are often forced to commit acts of brutality and torture in service to the state. In conclusion, the study of terroristic torture and its effects on victims and torturers in Orwell's *1984* and Abdul-Sattar Nasir's *Eggplant Peels* sheds light on the oppressive and brutal nature of authoritarian regimes. Both novels depict the devastating impact of torture on individuals and the society as a whole. The similarities in characterization between the two works demonstrate the influence of Orwell on Nasir's writing, as he aims to expose the pervasive surveillance and propaganda efforts of the Iraqi regime under Saddam Hussein's leadership. By drawing on powerful literary works, such as Orwell's *1984* and Nasir's *Eggplant Peels*, we can deepen our understanding of the devastating consequences of torture and strive toward a world free from such atrocities.

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