

Halima Bashir's Tears of the Desert: A Study of Eco Genocide

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Abstract

The study throws light on eco-genocidal view of interpreting Halima Bashir's Tears of the Desert. In the present era, the world is getting updated through technology and scientific inventions. People are modernising the lifestyle at the same time; they exploit the environment. As the problem concern, the research attempts to analyse the eco-genocidal approach in the Sudanese region where the civil war explicit the internal demoralization and subjugation of Black Muslim tribes. Like modernisation in technology, genocide takes a grand shape in increasing massacre all over the world. Since 1933, the genocide spreads over the world countries like Syria, Germany, Bangladesh, Armenia, Sudan, etc. On the basis, the ethnic killings of Sudan are the first genocidal incident in the 21st century. Thus, to create awareness regarding the exploitation of human and nature the research paper implements the elements of eco-genocide.

KEYWORDS: Eco-genocide, ethnic killings.

Introduction

In the midst of the climatic change, Sudan faces massive drought season but the people of desert enjoys the rain anusing long summer and this is noticed of by Arabs and decided to live their lives in the desert. So, they can produce the food for themselves and it leads them to survive in the world: "During the long summer holiday the rains were especially good, and the trees became heavy with fruit. In the farms around the village, there were mango, guava, orange and lemon groves" (137).

It is the minor crucial part of the war whereas social network initiates the primary cause. The main thing is the resources that prevail all over Darfur. The resource that established is oil and gold. As in the first part, Halima discusses the wealth of the desert: "Darfur is rich in gold, especially if you go searching deep in the mountains" (16). As a crisis emerges Omar Al-Bashir, the president of Sudan helped them in various ways by the intervention of master plan to grab the lives and peace of black people along with their resources. So, the Central Government of Sudan planned to announce that the power of the military surrounds Sudan to formulate the land of Sudan as a non-Islamic state. During the election period, Sadiq al-Mahdi was elected as a president of Sudan only for a short span. Later, he was accused by the military that he desired to make Sudan as an Islamic state and this provokes the war between Islam and nonbelievers of Sudan. For this, the black Christian people approach as refugees in lakhs and they were killed mercilessly. They termed the war as Jihad. "Grandma simply adored the clash of warfare

and the noise of battle being portrayed: She explained that Muslims were fighting the unbelievers, which was the right thing to do” (149). The war doesn’t end up with nonbelievers, but it continues with a racist view. In such a case, the control over militant horsemen leads the death at the doorstep and they approach Zaghawa men for the jihad. Later, they understood the real meaning of war and they question the bravery act of wasting the lives in it.

The story implicit the characterization of black people as inferior and they are termed as a black dog and a black slave. The racist view of Arabs becomes the starting point for the indigenous people to chase out from the aboriginal land to seek out the secure life. The content land slowly turns into a graveyard where the janjaweed hunts like a vampire and suck the blood of the people especially innocent women and children died in total. The term ‘Plastic jihad’ termed by Halima provokes the domination of Government and Arabs towards the black Africans who were helpless and found none to heal their sufferings. Slowly, the secluded land becomes the topic of the day following the interview of UN council. The news explicit the disaster encounters and ceasing accidents randomly. The book pictures the real background of Sudan and points out the survival of women especially black in war and their hard times during the war.

The forewarning of America went as a vacuum and they didn't mind it. This indicates the aggressive nature of the Sudanese non-aboriginal people. Though the blotch of war occurs within Sudan, they are actively supported by China where the business relationship of Sudan and China made into an account. It is not explicit due to their political power in the world. In such a case, the Zaghawa inhibits the real nature of war where the prophecy of Abdul estimates the facts and destination of their thug sketch:

‘A jihad? A jihad? What lies!’ my dad cut in. ‘I’ll tell you what it is: it is propaganda made by those who stole power in this country- that’s what it is. It is a pack of lies made by a bunch of criminals, murderers, and thieves. (150)

The infidelity of black on Government was broken by the genocide. The novel indulges the climatic change and scarcity of water that makes the Arabs settle in the desert. For the base of the survival, they act as cruel and arrogance lies in their mode of explicating their vengeance in trapping the people away from the world. They held their power and supremacy as the weapon and made the people suffocate in their basis of living. The domination led due to the subaltern of blacks and harassed them brutally and this is a sign of the power of them where Abdul states that the British bless the Arabs with authority while their return to the homeland. This made them stand for injustice and conspiracy.

Evolution of Annihilation

The life of Halima pictures the subliminal part of the desert. Her experience in the desert shows the happiest and saddest part of the desert. Here, Halima metaphorically refers as dessert when she laughs and enjoys the life; the desert also spent the days with pleasant but when she put down by tears using sufferings the desert lost its competence and bliss. The desert teaches the world in the midst of allowing mankind to exploit resources and

spreading love. The fore learning enriches the perseverance of preserving the surroundings. The termination of the declaration about protecting the Sudanese desert undergoes the drastic catastrophe. The story experiences the disaster in three linear ways.

- ❖ Racism
- ❖ Plastic Jihad
- ❖ Threat and Abuse

The first part deals with the genocide around Darfur and Zaghawa people's prevention seeking. The second part initiates the manipulation of genocide where the people of Africa turn as the mainframe for the Imperialistic attitude of Arabs. The study focuses on the environmental degradation of Sudan and its impact of failure in rainfall and the loss of fertility. The clash among the people starts from the Arabs and terminate in killing fur, mass alien and Zaghawa in the mid-'80s. Nearly 3000 were executed and later after the peace entreaty signed in 1988, the peace originates for some time. In 2003, the war on the vegetation disagreement and the environmental degradation evolved where the people of Arabs start to attack the black severely: "The fighting in Darfur is usually described as racially motivated, pitting mounted Arabs against black rebels and civilians. But the fault lines have their origins in another distinction, between settled farmers and nomadic herders fighting over failing lands." (Farris Stephan, the Atlantic).

Darfur initiates the phase of contributing agriculture and provoking the base for the existence, but the Arabs who are from the exterior creates the consequences. It indicates the ethnic cleansing of targeting black and settles down in the region of Darfur. The name "Darfur" means "Land of Fur". This inhibits the outrage of holding the farmlands among the other tribes. After 1987, the non-natives started to cease the cultivation land from fur and there starts the war. It brings the superiority of racial power and clashes between them: "In the late 1980s, landless and increasingly desperate Arabs began banding together to wrest their own dar from the black farmers" (De Waal, the Atlantic).

Racism

The first part of the initiation of crime arises from the school days of Halima. The characterization of war takes significant defeat in the surroundings of Halima's hamlet. The clash between Arab and Black affects the whole Sudan where the people lost their peace and smile in the heart. They start to run for the shelter and as the days go by the war become severe and there is no one to stand against the troops. The strategy used by the soldiers was to show them as a pink collar and proved in one way or the other that no one can stand against them. This makes the people suffer more and the gossips about the war on nonbelievers make the innocent people of black Muslims rely on the military and this make their work easier. The conflict between black and Arabs were not their attitude nevertheless colour of their origin: "My father pinched the skin of his arm. And all of those "infidels" are black African people, just like us. So think before you fill the children's heads full of propaganda, rubbish, and lies"(150).

As the war demanded fidelity, it lost its fidel of promise and they took action on nonbelievers. Radically, the turnover splashes the way of living by the fear of war. The everyday life of killing people seems to be entertaining and exciting for the uncivilized

Zaghawa, especially for children and women. This misunderstanding about the war was interpreted by the Halima's father. He objects the illusion and explains the reality to his mother –in- law: “How can you be proud of that war? he demanded. You know nothing about it! Nothing! It is a wrong war, a bad war, and unholy struggle”(150).

Sudan was surrounded by the bloodied coffin and the burning houses with crimping smokes. The black men are at the knifepoint and they are brutally accused by the police though they aren't culprits. The estimation of life of tribes counts in each point of sufferings. The Sudanese Arabs were keen on snatching the lands and intended to kill them on the place where they see. So. The entire Arabs reflect their selfish acclamation of government and fill the surrounding through the influence of materialistic and racist view: “Abeed! Abeed! – Slave! Slave!” he yelled. ‘Take your eyes off me! Abeed! You're nothing but a black slave. Get yourself away from me before there's trouble!’”(148).

The conflict grew stronger in the prominence of technological support and they decided to exterminate them. As by the statistical data, the civil war which is just an internal conflict aroused due to Omar al Bashir and the Islamic Extremist, the group of Musa Hilal caused the significant defects in the war in the name of Jihad:

“Sudanese government, fearing that it might trigger a military intervention on its territory, began desperately struggling to convince the world that Darfur was simply a case of ethnic Conflict gone out of control ” Prunier(2005: VIII).

Plastic Jihad- The Degradation of Unholy War

The term “Plastic Jihad” can be defined, From the Arabic root meaning “to strive,” “to exert,” “to fight”; exact meaning depends on context. It may express a struggle against one's evil inclinations, an exertion to convert unbelievers or a battle for the moral betterment of the Islamic community. (Oxford, online Islamic studies).

The fighting in Sudan not only describes environmental degradation but also emphasizes the death of many lives. The irony of the conflict was the people of Darfur accused the Arabs and they are killed under the term called “jihad”. Jihad is the Islamic term and the interpretation of jihad is highlighted in the Holy Quran: “Doyou [O you who believe!] Think that you will enter paradise before Allah has known those who jahadu (did jihad) and the patient among you? (3.142)”. Literally, the jihad is only for the people who are disbelievers of Islam and mock at the god of worship. But in Sudan, the jihad acts upon the Islamic black people. Ironically, the jihad invites the black people to kill the black. It is foreseen by the prophecy of Abdul and he estimated the consequence to his fellow beings: " A ruthless Arab elite was ruling the country, and they didn't even try to disguise their racist policies. It was the law of the jungle now. The strong would beat the weak, and the country would end up in flames” (149).

The genocide indicates the plastic jihad of the Sudan where the government officers wandered around the Zaghawa hamlet for recruiting the young men to fight against blacks. On the contrary, the crime did not stop with the religious offense it continued with the black in general. It shows the formulation of own conservative law among them to cease the belongings of tribes. According to the report given by “The Real

Roots of Darfur”, Sudan is covered with distinctive tribes. During the war approaches the horsemen started to shoot the people and burned the houses. At the time of the jihad, the Protagonist was in medical university to save the life of the people without any racist instinct. Every adoption of Halima’s character represents the entire village of Zaghawa. She is mounting to be the combination of Sumah and Abdul who were excellent in two different fields. On the one hand, the novel goes with Halima’s lavish life; her father’s dream and intellect mount the unique challenge of facing the world with happiness until the completion of her studies. On the other hand, the novel provokes the government conspiracy which represents the level of accuracy.

The search for people did not end with the hamlets instead it went to the institutions and motivated the students that it is the duty of all the Muslims to participate in war. This picture shows the involvement of the educated brood to join to project their cunning attitude of war as a righteous one. So, the institutions around Sudan were closed for months. The representation of the war threatens the people and the protagonist prays for a safe reach to her homeland. After the completion of her study, she decides to stay at home to give medical treatment to the Zaghawa people. At that time, the rumors about war spread over their village. The entire village seems to be preparing to safeguard them and the news from their neighbour’s land made them more involved in safeguarding them. This made the situation worse and they lack peace. Viewing this situation, Abdul blustered out in anger and he wanted to fight against the Arabs. So, that the forthcoming generations could live happily. Halima tries to heal the wounds of the black but the black lost their privilege and identity: “Gradually word spread that there was a young black African doctor at the Hospital from who injured Darfuri villagers could seek help” (212). When she talks about the issue to the interviewer of the different channel, she was thrown into the custody of secretive agent from janjaweed and they blasted her with the harsh tone and warning. Later, she was transferred by the ministry of medicine from Hashma to Mazkhabad, the most rural area of Darfur. In spite of the assassination; the Arabs started to harass the black women and children and made them remember that they are always submissive.

Conclusion

Thus the eco genocide study of the text helps the readers to establish the secure between minority and to love the people and relay on the bondage of brotherly hood with society and to link themselves without nature and they provide the importance of preventing and protecting the environment.

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