

**Deportation in Ali Bader's *The Tobacco Keeper***  
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#### Abstract:

The theme of deportation has shaped the works of many writers, because the current era is the era of immigration, political crises, and wars in which people are forced to leave their countries. Those deportees include those people who leave seemingly of their own accord but really because of circumstances beyond their control. This research reveals an insight into the psychological consequences of the experience of deportation, from psych political point of view, for psychology goes hand in hand in explaining the intractable conflicts, caused by wars, immigration, exile, and deportation. Psychologists turn political, social, and moral issues into empirical ones; they use psychology as a mirror for understanding politics, and the effect of politics on individuals. This research examines the Iraqi contemporary novel Ali Bader's *The Tobacco Keeper* (2011), it proves the fact that political events have repercussions in the lives of people who are not directly involved in any political conflicts, but were irrevocably hit by their consequences.



## Introduction

Deportation refers to the expulsion of someone or group of people from a place. So, it means any forced removal or forced migration. It reflects formal removal by the government against an individual or a group of people from their country. deportation or forced exile which comes from Latin words *deportationem*, *deportation*, *deportatus* and *deportare*, mean to *deporte*, to carry *de* or away, to banish "a criminal" (Partridge, 1966, P. 2502). Romans used the word "deportatio" to mean "banishment to some outlying place within the empire, often an island" (Genova and Peutz, 2010, P.73). In addition to that, Deportation is a process of inforced departure from the homeland also prevents the deportee from returning to the homeland. Thus, in this respect the term deportation is *more* complex than exile. It may be distinguished from exile in which the exiles have the ability to return, but in all cases those exiled who are exposed to exile mentally suffer from nostalgia and loneliness.

However, deportation has not be perceived only in social, historical, or political terms; one needs to seek various other interpretations of this experience, including the psychological consequences, not only for leaving home and starting over in a new place with no idea how long one will be there, and trying to rebuild everything, learn everything again, but because the concept of "Deportation" has strong connotations of psychological suffering, sorrow, and alienation associated with the individual's surrender to the overwhelming power characterized by the political regimes. Indeed, deportees are the helpless victims of political reasons. Thus, psychopolitical approach which is an application of what is known about human psychology to the study of political issues and an individual's psychology is applied in this study to interpret such psychological consequences. Accordingly, from psychopolitical point of view, those exiled try to overcome their displacement, hiding their authentic identity by adopting false public masks and keep their reality in the shadow. Thus, the mask or the persona reveals little of what a person is. In Jung's philosophy, the shadow is made up of psychic elements that a person would prefer not to display. They are the aspects of the self that one thinks are unrepresentable.

## Theoretical Foundations of Psych political Approach

At the most general level, psych political approach is an important domain of modern academic researches, and an important branch of psychoanalysis theory, therefore modern studies focus on the role of psych political approach to analyze the behavior of individuals



within a specific political system, for psychology goes hand in hand in explaining the intractable conflicts, wars, immigration, exile, deportation, and political oppression.

In his book *Political Psychology* 2009, David Houghton defines psychopolitical approach as "the study of the interaction between politics and psychology, particularly the impact of psychology on politics, as well as the impact of political behavior on individuals" (Houghton, 2009, P. 22). In addition to that, *APA Dictionary of Psychology* defines psychopolitics as "the study of the psychological aspects of political behavior and political structures, such as the effects of different types of systems (democratic, fascist, socialist, etc.) on a society and its members" (VandenBos, 2015, p. 862).

Psychopolitical approach, developed from the convergence of psychology and political science. It focuses on the psychological effects of political structures have on individuals or groups. This definition is sufficiently ample to accommodate a variety of phenomena and behaviors. The study of political trauma such as torture, exile, political persecution, deportation, political terrorism, social movements, and the power of minorities are some of the important areas within psychopolitical approach.

In fact, an observation ought to be made at the very outset about psychopolitical approach. The first use of psychopolitical approach was by the French philosopher, psychoanalyst and ethnologist, Dominique Octave Mannoni. In the thirties of the last century, the lectures, researches, studies and writings of Mannoni focused on the psychological consequences on individuals resulting from political practices, besides the relations between the colonizer and the colonized in a psycho-political framework. His analyzes were published in a book entitled: *The Psychology of Colonialism*, published in 1950. He was influenced by Lacan and Jung's views of collective consciousness and the effect of the colonial discourse (Hook, 2004, P.122).

One of the few extraordinary thinkers who his works have made him one of the most prominent contributors to the field of psychopolitical studies is Frantz Omer Fanon who is a French West Indian psychiatrist, political philosopher, and thinker. He remains among the most widely read and influential of this field.

According to Fanon, if the individuals want to turn into slaves, then let themselves leave their destiny to the political leaders. He expresses his psychopolitical philosophy in his famous book entitled *The Wretched of The Earth* (1961), he calls for starting a history that will not forget the crimes done by politics, of which the most heinous occurred in the heart of man. He discusses prejudices against other races, enslavement, exploitation, exile, and, most importantly, the bloodless genocide that involved the extermination of millions of people. (Fanon, 1963, P. 315).



Homi K. Bhabha, a political theorist specializes in ideas of narrative, memory, the voice of the exiled, migrants, oppressed peoples, and identity. His views offer an effective theoretical instrument to look at how political crises affect a society. Homi Bhabha is a member of the Parsi minority group in India, which descends from Iranian exiles and still maintains a degree of ethnic separation even today (Fay and Haydon, 2017, P.9). Thus, his experience as someone lost between countries have affected his writings and thoughts that he wrote about the concepts of identity, exile, diaspora and the aftermath of the political crisis.

According to Bhabha, exiled and migrants people do not ever feel themselves truly at home. By writing about his personal experiences as a displaced person, he captures the identity of the migrant who is never find a home. The home is never found, but always remains an idealized location somewhere else.

Carl Gustav Jung (1875-1961) was a pioneer in the field of psychopolitical analysis and the interaction of the human psyche's inner world, including the unconscious, and the outer world of politics. Therefore, his theories contributed to the interpretation of many political phenomena that affect the individual and society (Von Franz, 2007, P. 67). Jung's theory of "the shadow" is used to interpret many of the political crises in the modern era. Thus, the application of psychopolitical approach can be used with studies of Soviet-American perceptions of each other and studies of the conflict in Vietnam, understanding of past wars such as World Wars I, II, 2003 war against Iraq, the conflict in Syria and Palestine.

In Jung's philosophy, (the shadow) consists of psychic contents which one prefers not to show. They are the parts of the self that a person considers unrepresentable, because they seem socially unacceptable. Thus, the shadow has great role in shaping personality, or the (persona) in the psychological terms. While the Persona, "the Latin word for mask, designates the part of personality in Jung's theory, which one presents to the world to gain social approval or other advantages and to coincide with one's idea of how one should appear in public" (Mattoon, 1985, P.28). Thus, the persona is the public face, it reveals little of what a person is, it conceals most of the true characteristics of the shadow and is largely made up of positive behavior that one believes to be acceptable to others. As a result, the persona, rather than the ego, is the presentable contrast to the shadow's unrepresentable nature. "No one wears the same mask on all occasions. The persona is made up of many masks, each of which is assumed as the appropriate response to a specific environment and set of conditions, often a particular mask corresponds to a certain status. The sum total of masks used by the individual makes up the persona") Mattoon, 1985, P.28). According to Jung, the persona is the mask of the soul, a complex relationships between individual consciousness and society, he defines it as "a kind of mask, designed on the one hand to make a definite impression



upon others, and on the other hand to hide the true nature of the individual, as the faces essentially conceal the authentic self") Jung, 1972, P.190).

Accordingly, the shadow has the ability to transcend the conscious ego and take over our being, exercising control over our thoughts, emotions, and behaviors, thus the unconscious control that our shadows can exert over us is the cause of the destructive behaviors that many individuals and political leaders encounter and cannot control even though they consciously know that they would be better off not engaging in such actions. For example throughout modern history one can note that people have paid the price of some devastating wars, the intractable conflicts, immigration, exile, deportation, and oppression, because of the leaders' sense of greatness, and bad politics, "Napoleon compared politics to a game of chess played with human pieces" (Oughourlian, 2012, P.13).

### Ali Bader's Brief Biography

Notably, the contemporary period included many influential writers. Ali Bader, an Iraqi writer, is regarded as one of the most well-known authors, whose works are making an important contribution to contemporary Arabic literature.

Ali Bader is an award-winning Iraqi novelist, poet, essayist, journalist and scriptwriter who has written more than fifteen novels, two poetry collections, several works of non-fiction, and winning nine international awards. He was born in Baghdad in 1964, a city which influenced his major works. He graduated from Baghdad University, College of Languages, French Department. He holds a master's degree in French philosophy from the University of Brussels.

Many of his writings deal with the problems of identity. Novels as *Papa Sartre*, *The Family's Winter*, *The Road to Mutran Hill*, *The Naked Feast*, *Tumult*, *Women and a Sunken Writer*, *Running after the Wolves*, and *The Tobacco Keeper* pay a great focus on his country's political, social and cultural issues, as well as the decline of the Iraqi elite. Bader primarily uses literary devices to portray and explain historical movements and their effects on people. Because history is focused on the outside layers of society, while the novel delves into the innermost layers of feelings and sensations, he explains narratively what history does not. His writings faithfully capture the experiences of marginalized individuals, who are not usually mentioned by history.

### Representations of deportation in the *The Tobacco Keeper*

Ali Bader's *The Tobacco Keeper* is one of the major contributions to the contemporary Iraqi literature. This novel serves as an example of belongingness, deportation, exile, identity, diaspora and dispossession. It is about Iraq of yesterdays and political conflicts



which never spoiled the social fabric of Iraq. While the novel is centered on Yousef Sami and his masks, it also provides accounts of some Iraqi historical events, as well as the suffering of being minority. Accordingly, the narrative provides a realistic portrait of the suffering of the Iraqis, because it encompasses eighty years.

Throughout the novel, Bader has been concerned with how institutions of authority use law and power as authoritarian tools to enable them to subjugate human beings. The narrative presents a political criticism of the different regimes in Iraq. This criticism shows the ability of the novel to reflect the psychological prospects to monitor the collective suffering through the main character of the novel. It also presents the task of achieving a critical understanding of how the exiled experiences contributed to the formation of identity. The novel also provides a deep narrative representation of these conflicting states of visions, destinies, identities, masks and experiences that the exiled goes through.

This novel was published in Arabic in 2008 and long-listed for the Arabic Booker prize in 2009. It was translated into English in 2011, its setting is in Damascus, Tehran, Baghdad and Moscow. The story of Yousef, the central character in the novel, brings out the issue of deportation. Here is an example of the breakdown of the personality structure due to the experience of deportation, lack of safety and political oppression. As a means of analyses, the role of deportation in *The Tobacco Keeper* in this section, a brief overview of the main events of the novel are required: The novel opens with the nameless Iraqi journalist narrator writes a biography of the violinist Kamel Medhat, a musician kidnapped and then assassinated in Baghdad in 2006 at the age of 80. His body is found near the Jumhuriya Bridge. Iraqi newspapers report the fact of his death without going into detail. The truth is discovered when *US Today News* reports that Kamal Medhat is none other than the Jewish Yousef Sami Saleh. The journalist who is assigned the task of investigating the mystery of the violinist's death discovers that Kamal Medhat has three different identities: the Jewish Yousef Sami Salih (1926-1955), who forced to immigrate to Israel in 1950 during (Operation Ezra and Nehemiah), after the decision of the government to strip the Jews of their Iraqi nationality and confiscate their property. Haidar Salman (1924-1981) until 1980 when, as an Iranian national, who expelled to Tehran, then, Kamal Medhat (1933-2006). All of these three characters, which have a different life a wife and a son, are filtered through the political convulsions of Iraq.

This novel is an example of the strong connection between the deported and homeland and the psychological consequences caused by the experience of deportation by adopting fake masks to achieve identity.

Ali Bader presents a compelling story of exile not just in a political sense, but in a psychological and personal degree. The novelist effectively uses flashback technic in this



novel to give the reader background and clues. He presents the character of the young Jew, Yousef Sami Saleh (1926-1955) to be more of a symbol than a real person, because his personal trauma is seen as a collective tragedy, symbolic of the many hardships and indignities the exiled. This character reflects the power of identity that he tries to keep it throughout the novel.

Nicholas Adam Lewin in his book *Jung on War, Politics and Nazi Germany Exploring the Theory of Archetypes and the Collective Unconscious*, asserts that: "Jung was aware of the impact of both the external world and the internal world, in other words socialisation, political and environment in moulding unconscious perceptions of individuals" (Lewin, 2009, P. 31). Accordingly, individual's internal world is profoundly affected by the external world. This is clearly portrayed in the novel. At first, Yousef, the main character, revolts against his external world. He refuses to live in the closed world of Al-Tora, a district of the Jewish community in Baghdad. This district is considered as a sort of internal exile. He rejects to play the role of a Jew and wear the Jewish mask, or narrow the individual into a role. Jung wrote "As man is not only an individual but also a member of society, these two tendencies inherent in human nature can never be separated, or the one subordinated to the other, without doing him serious injury" (Samuels, 2016, P.73). So, the central character tries to integrate with the community and that by the movement from Al-Tora to live in Al-Rashid Street in Hassan Pasha district, a mixture neighborhood. Barbara Hannah in her book *The Inner Journey: lectures and Essays on Jungian Psychology* explains that the personality is the result of contact with the environment is shown by the fact that if people are alone for a long time, they lose their personalities and identities (Hannah, 2000, P. 76). Accordingly, it is the real turning point in the protagonist's life and his personality. He leaves the Jewish exile behind the walls and no longer hid in the house to create unified and integrated identity. As he mentioned in one of his letters to Farida" it had also instilled the fear of the outside world in his heart. Living in a heterogeneous community was a new test for him. The new environment removed his fear of the outside world and the terror he'd felt living within the confines of the Jewish neighborhood" (Bader, 2011, P. 129). In his analysis of the persona, Jung focuses on the process of socialization, he discovers that what seemed to be individual is at bottom collective (Jung, 1980, P. 20). In the novel, the fabric of society changed and things fall apart after the unexpected outbreak of famous incident of Farhud in 1941. Historically, Farhud is an Arabic word unique to the Iraqi dialect indicating an outbreak of popular violence. The two-day incident claimed at least 180 Jewish lives with some estimates running far higher. Jews had been attacked, but many also came under the protection of their neighbors for whom friendship, tribal notions of social responsibility, and Islamic principles protecting Jews overcame xenophobic nationalism. Despite the support some Jews received



from friends and neighbors, the devastating event introduced a new sense of physical insecurity among the Jewish community (Smith, 2019, P. 18).

This event, which characterizes the novel with realism, shapes up the character of Yousef. The sense of insecurity increases inside him, he feels of shock overtake his body and soul, the narrator states that:

Yousef saw the fire starting in the house opposite, his aunt Massouda's other home... From his position, Yousef watched the crowds running in the pale and hazy light and heard the hoarse screams of Jews suffocating and dying... He saw men brandishing swords and knives as they ran after Sabreya... He watched them as they punched her on the ground... stripped her of her clothing, as she screamed... place their feet on her head and stamp on it with full force. He watched two handsome men remove her bracelets and saw the angry mob break down the doors and enter the houses of the terrified, trembling Jews huddled together in the corners.

This quote engages the reader in the trauma, the physical discomfort and suffering of the characters signal the development of the plot. The narrator adds:

The looters fled, carrying the furniture on their backs. When the fire began to die out, he saw his aunt on the ground... Her skin was burning, peeling and blackening. Her facial muscles were contracted and her bones cracked, while the flames consumed her hair... He collapsed, unconscious. (Bader, 2011, P.135-136)

This quote also reflects the fact that the very fabric of society has changed. It shows how the political officials fail to protect the rights of those people and their families. In Jung's philosophy such traumas are expelled from the conscious mind as means of saving the neurotic from great suffering by getting away from the causes of the trauma (Jung, 1980, P.70). Thus, being a witness of such horrific images, robbery, looting, murders, all the acquaintances have to emigrate or die, and socio-political disorder forced the protagonist to leave Iraq like other Jews, because death has become everywhere around him. In fact, these events point to a sort of deportation against the Jews because there is no actual political reaction to prevent this violence, due to the fact that, it is the government's responsibility to ensure safety and to protect citizens. Dorit Bader Whiteman's book *The Uprooted: A Hitler Legacy: Voices of Those Who Escaped before the "Final Solution"*, sheds light on the immigration as "inevitable result when one group of people loses the protection of the law. Their lives and their possessions are imperiled without any recourse to justice" (Melton, 1998, P.30). In this novel, the immigrants are prevented from their possessions "All Jews had to leave their homes, furniture, and possessions and travel with nothing but their clothes...Yousef, whose passion for music didn't allow him to leave his violin behind, smashed it into pieces" (Bader, 2011, P. 159). In addition to that, they do not have hope of





lawfully returning. Thus, the narration points to political implications within these acts of violence. Lawrence R. Alschuler in his book *The Psychopolitics of Liberation Political Consciousness from a Jungian Perspective* (2006) states that: "Oppression refers to unjust relationships between people in a society: exploitation, discrimination, repression, and denial of human rights" (Alschuler, 2006, P. 2). The narrator sums up the oppression and the unfair treatment against those emigrants by the following quote:

The inspector of emigrants stood by the metal fence... Yousef stood in the long line with Farida carrying Meir..The line was made up of Jews...They moved slowly forward in front of the inspection officers. The officers took the clothes out of the suitcases and ordered the Jews to take off their shoes, shirts and jackets. When the man standing in line in front of Yousef took off his clothes, the policemen burst out laughing, for the man was wearing four shirts and three pairs of trousers, one on top of the other. 'He has to remove his shoes! We need to check he's not wearing another pair underneath,' the customs officer shouted. (Bader, 2011, P.160)

Thus, immigration is considered as a psychological trauma. Psychiatrist and philosopher Irvin Yalom refers to the experience of deportation as "Personal meaninglessness - the feeling that life has nothing worthwhile to it - becomes a fundamental psychic problem... and feelings of personal meaninglessness are rooted in the horror of nothingness" (Snyder, 2009, P. 71). The protagonist has lost his personal sense of belonging in exile and his principles have changed. Yousef, who rejects the Jewish mask at the beginning of the narration, resorts to adopt different masks and hides behind his masks to adapt socially to his environment, in order to return to Iraq. Adopting masks to the protagonist became a means of re-establishing his connection to his own country, preventing the erasure of his past, and defending his Iraqi subjectivity from fragmentation and exile. He realizes that his Jewish roots marked him as an outcast, while his Iraqi identity is calling him. He says: " Do not put me in a tight corner, do not place me in a little box. When you treat me like a Jew, you suffocate me" (Bader, 2011, P.155). Therefore; he goes to Iran via Moscow, using a forged passport in the name of the composer Haidar Salman. He does not care about the names, religion or sectarian affiliation as much as he is interested in returning to Iraq regardless of the price. He rejects the political discrimination which converted into the power to expel, deny citizenship, refuse entrance and access to what was once one's home. Accordingly, he revolts against the political oppression silently by following illegal ways to change his fate and restore his identity. In this respect, Edward Said in his book *Reflections on Exile and Other Essays* (2000) describes exiles as "silenced voices" (Said, 2000, P.6).

In Tehran, he marries Tahira, and she gives birth to his son Hussein. In 1958, he returns with them to Baghdad. He thinks that his mask prepares him for the real presence of his



identity, but things fall apart in 1980 when, as an Iranian national, he is deported to Tehran. His wife Tahira has died during the journey. While his son Hussein has been held in prison for more than three years and upon his release he too has been deported to Tehran (Bader, 2011, P.25).

From a critical point of view, the protagonist has got the chance to relive in Iraq but he should be pretending as someone else. The mask or the new persona leads him into a new struggle to the place determined by his mask. His new persona is therefore a result of social adaptation, a protective cover, or mask that he presents to the world to make a specific impression and to conceal his true personality which is connected to his core being. Thus, the mask of the protagonist is not being understood as an inherent to the structure of his true personality, because he keeps writing letters to his first wife Farida giving her all the details of his experiences.

These letters explain his attitude about the changes he is going through and provide a link with the past, with the conscious personality, a reconnection to a former, for the most part comforting, existence. The writing itself becomes a bridge to self-reconstruction and self-regeneration. So his real personality is intimately related to his soul.

Jeffrey Olick and Brenda Coughlin explain that "our age is an age of shifting identities, indeed of skepticism toward identities at all. An indicator of this is the spread of immigration phenomena, deportation, and political oppression perpetrated in the name of political laws" (Snyder, 2009, P. 64). The narrator sheds light on the operation of the deportation saying: Haidar and Tahira had no idea where Hussein had been taken. Together with many other families, they'd been thrown into huge cattle-trucks to be dumped at the Iranian border. When they got out of the truck, they were led like cattle towards a deep valley. Haidar couldn't tell how many there were, but he saw huge crowds. There were women carrying screaming babies in their arms, some of whom were dying of cold or hunger. The numbers were large, but Haidar felt certain they would dwindle on the road that led from the Iraqi border to the Iranian city of Qasre Shirin. Some of the refugees who'd been beaten up... were walking heavily, their legs bruised and swollen. The faces of others were black and blue. (Bader, 2001, P. 233)

These events of mixing between reality and fiction, the life of the protagonist with political oppression and fake names reflect a criticism of the traumatic experience of deportation which is a portrayal of what could have happened to any citizen uprooted from his homeland regardless his religion, color, or sectarian affiliation. Psychiatrist Jonathan Shay describes the condition of those who uprooted due to political crises as "psychological injury is an essential part of trauma that leads to lifelong psychological injury. They usually



recover from horror, fear, and grief once they return to their home, to civilian life, so long as 'what's right' has not also been violated" (Snyder, 2009, P.171).

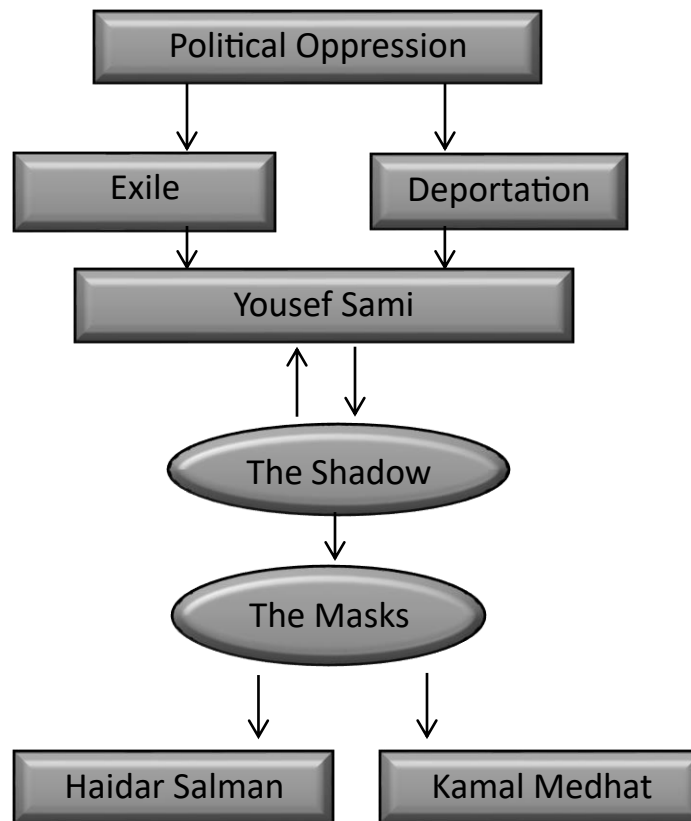
Haidar Salman, in his post-deportation life has shone light on the disorientation, family separation, and alienation that accompany deportation. Of course he knows what is to come is will be horrific, separated from the wholeness he once belonged to, henceforth he will spend his lives in the shadow of suffering and despair. Thus, he still unwilling to uproot. His inner conflict is defined by his sense of double exile.

In fact, there is always something for which the exiled try to return. Mainly, it is the goal of achieving identity, in their study *Deportation and The Liberal State: The Forcible Return of Asylum Seekers and Unlawful Migrants in Canada, Germany and The United Kingdom*, Matthew J. Gibney and Randall Hansen explain that: " whatever the differences in the practice of deportation, there are another ways that an individual can come back, by entering the state illegally, for example by evading port or entrance officials, or by using fraudulent documentation" (Gibney and Hansen, 2003, P. 7). Similarly, the protagonist, who cannot give up his Iraqi nationality, slips, involuntarily, helplessly into another mask. He manages to escape to Damascus with a doctored Iraqi passport in the name of Kamal Medhat. He marries Nadia al-Aumary, a wealthy Iraqi woman. Using his forged passport he returns to Iraq early in 1982. In Baghdad, his wife gives birth to a son, Omar. Then Kamal Medhat has become the most famous musician in the Middle East. His new life with the mask of Kamal emphasizes how political uprooting can abruptly redirect a person's life.

Without a doubt, the refusal to uproot and exile is the main reasons for the protagonist's adoption of masks, but these masks do not demolish the conscious personality of the protagonist. Behind these masks, one still see Yousef, the man. One can feel his soul coming through, even when he is in the role of Haidar Salman or Kamal, because these masks are forced on him by both the government and the society.

In Jung's philosophy, as the individual tries to cope himself to the outer world and begin to form his persona, he mostly tend to keep the ideal picture of himself that he secretly cherish (Hannah, 2000, P.77). Behind these masks there is hidden character appears only at certain moments. It is the protagonist's conscious personality, which represents the shadow in Jung's philosophy.

Back to Jung's theory, the shadow often represents those aspects of oneself which exist but which one does not acknowledge or identify with (Shelburne, 1976, P. 74-75). It consists of parts of the self that one considers unrepresentable, or which a person prefers not to show, because they seem unacceptable. Accordingly, to be related to the world, one has to adapt to its ever changing environment through the adaption of the mask, or the persona. This is clearly portrayed in the novel and explained in the following figure:



After the negative influences of the war and the invasion of 2003, terroristic actions like murder, explosions, and kidnapping increased. Kamal Medhat, as other Iraqis, lose trust in the present and in the future. The narrator says: "he'd had a strange feeling two days before the event, when he'd received a death threat... his state of bewilderment seemed like a person who didn't belong to this world... 'I know they're going to kill me,'" (Bader, 2011, P. 345). He has lost his capacity of escaping. Thus, death would be the final destination for the protagonist to be buried in the place where he felt home. It would end his struggle during his life, his shifting masks and his efforts to define home and to shape a coherent subjectivity. However, death would not only entail a permanence of identity, but would also negate the internal and external exile that shaped his life. As he writes in his final litter to Farida:



Death will be here soon. I'm not long for this life. It's true that I'll resist at the beginning, but I'll surrender to it with love in the end. I burn for the final moment. My ecstasy will be indescribable...I don't regard death as awful, but see him as an elegant gentleman. I will embrace him and call him brother. (Bader, 2011, P.329)

This means that the main character of the novel, who is torn between exile, deportation and the adoption of masks, has lost the power to adopt another persona. He believes that death will keep him in Iraq forever. From Jungian point of view, the protagonist achieves "psychological recovery through the assimilation of the shadow with the persona" (Liebscher, 2015, P. 49).

However, in *The Tobacco Keeper*, Bader tries to describe and show the way how the deported are closely related to their homeland. He gives voice to marginalized Iraqis in exile and directing attention to the political oppression throughout the narrative. Thus, this novel is highly political: it portrays the traumatic experience of deportation, exile, and search for identity. Finally, he succeeded in portraying exile as weaker than identity.

## Conclusion

The study examines the psychological consequence of deportation in Ali Bader's *The Tobacco Keeper*. It finds that the belief of belonging is stronger than uprooting and displacement. Some exiled characters, as explained, would rather die than live in exile. Although Yousef's life in exile contains all the necessary components for success, as an illustrious career, as a professional musician and the admiration of his contemporaries, he prefers dying in his homeland than living in Israel. The study describes the role of politics as a destroyer of the human psyche. Life in exile for political reasons leads to psychological problems, and by applying the psychological-political approach from the viewpoint of Carl Jung, the study comes to the fact that deportees resort to adopting fake masks to achieve identity

## الإبعاد في رواية حارس التبغ لعلي بدر

### الملخص:

شكل موضوع الإبعاد أعمال الكثير من الكتاب ، لأن العصر الحالي هو عصر الهجرة والأزمات السياسية والحروب حيث يضطر الناس إلى مغادرة بلادهم. من بين هؤلاء المرحلين أولئك الذين غادروا على ما يبدو بمحض إرادتهم ولكن في الحقيقة بسبب ظروف خارجة عن إرادتهم. يكشف هذا البحث عن نظرة ثاقبة للعواقب النفسية لتجربة الإبعاد ، من وجهة نظر سياسية نفسية ، لأن علم النفس يسير جنباً إلى جنب مع شرح الصراعات المستعصية التي تسببها الحروب والهجرة والنفي و الإبعاد. يحول علماء النفس القضايا السياسية والاجتماعية والأخلاقية إلى قضايا تجريبية ؛ يستخدمون علم النفس كمرآة لفهم السياسة ، إلى جانب تأثير السياسة على الأفراد نفسياً. يفحص هذا البحث الرواية العراقية المعاصرة (حارس التبغ) لعلي بدر. يثبت التحليل حقيقة أن الأحداث السياسية لها تداعيات على حياة الأشخاص الذين لا يشاركون بشكل مباشر في أي صراعات سياسية ، ولكنهم تضرروا من عواقبها بشكل لا رجعة فيه.

الباحثين

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