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The Misrepresentation of the Colonial 'Self' and 'Other' in William.H.G Kingston's *Adventures in Australia* (1885)

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This work is dedicated to

My dear parents

Whose affection and encouragement enabled me to

Finish and realize this work

My sweet loving siblings

Who stimulated me all along my work

My special friends

Mina, Zahia and Omar

My friend and co-researcher

Samir.

Dalila

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My sweet nephews and nieces

Along with all my friends

Especially my co-researcher

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Abstract

The present dissertation analyzed of William H .G. Kingston's *Adventures in Australia* (1885). In fact, we have examined the colonial representation of the indigenous population of Australia by putting emphasis on the relationship between the "self" and the "other" or the colonizer and the colonized. For the fulfillment of our work, we have relied on Homi K.Bhabha's postcolonial theory developed in *The Location of Culture* (1994) from which we have mainly borrowed three notions consisting of "The other question: Stereotype, discrimination and the discourse of colonialism", "The Third Space" and "Of mimicry and man: The ambivalence of colonial discourse." In the light of these three notions, we have attempted to reveal the author's representation of the colonial subject as "other" and the colonizer as the "self". In fact, in the first chapter we have relied on the notion of "stereotype" in order to show the "othering" and the "marginalization" of the Australian aborigines by referring to the negative stereotypes made by the colonizer. In the second chapter, we have tried to explore the power and the "superiority" of the colonizer by relying on the same notion as the first chapter. As for the third chapter, we have borrowed the notions of "the third space" and "mimicry" to demonstrate the "in-between space" in which the colonizer and the colonized meet and interact with each other.

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I. Introduction

Colonial writing is a genre of literature that describes different experiences related to colonialism and to life in a given colony. In fact, this mode of narration is not recent; it emerged since human beings started to discover colonies where they settled down. Colonial writing is generally attributed to the imperialistic period when the Europeans started to invade and settle in African, American and Asian colonies. The colonial writers are most of the time European individuals who live in the colony, or at least, have traveled there and got some knowledge about the colonial life. These writers are sometimes historians who tend to chronicle the major events that happen inside the colony, or they are simply travel writers whose fiction is inspired from their observation and experience in a given colony.

According to postcolonial theorists like Homi K.Bhabha and Edward Said, colonial writing is characterized by “the colonial discourse”. This is a discursive mode of representation which always seeks to justify the European imperialistic projects under the pretext of “the civilizing mission”. In other terms, authors tend to describe the colonial life including the colonized people and their culture from a European lens which views all that is non-Western as “inferior” and “other”. Thus, most of the colonial writings celebrate the European culture and promote the image of Europe by praising its pretended humanistic mission of bringing light and civilization into the so-called dark and uncivilized nations. By contrast, the colonial subjects are represented as the backward and primitive populations, who are in need of European intervention and culture to save them from darkness and ignorance. Moreover, colonial writing perpetuates pejorative racial and cultural stereotypes about the colonial subjects in order to exert their power and maintain their influence on them. These stereotypes show the native subjects as backward, savage and ignorant. In fact, this discourse played a central role in upholding the

European “superiority” and debasing the image of the colonized nations for long years and even centuries.

Australia presents an example in which colonial literature is interested since it has been a British colony. It is represented from a Western lens as one of the primitive and backward nations that have been subject to European colonialism. Among British writings on Australia, Kingston’s work *Adventures in Australia* (1885) projects the colonial discourse and displays the colonial representation of the “self” and “other”. In this paper, we aim to study and analyze *Adventures in Australia*, in order to examine the colonial representation of Australia as a British colony.

1. Review of the literature

A large number of existing studies in the broader literature have examined and criticized Kingston and his novels. In fact, his works have been approached from different perspectives, and various critiques were set and directed to his writings which have been considered as travelogues which tackle the themes of adventure, settlement, religion, imperialism and other important cultural and imperialistic aspects. For instance, Bradford Clare underscores the themes of adventure and settlement. Indeed, he considers the writings of Kingston as based on travelers’ tales and documentary writings, lacking the country’s experience.¹ Bradford states:

Kingston produced seven novels featuring settler families and their adventures in Australia, in which characters typically learn to live off the land and engage in a series of involving bushfires, floods, snakes, encounters with aborigines, bushrangers and mutinous stockmen, and formulaic closures in which reproduce Britain in Australia.²

As it can be noticed from this quote, Bradford asserts that most of Kingston’s novels discuss the themes of adventure and settlement in Australia. In fact, Kingston’s narratives report every possible detail about the subject nation and its peoples. Yet, scant criticism and attention were devoted to Kingston’s *Adventures in Australia*. Therefore, this novel needs more analysis

because it is among his prominent narratives and deals mainly with the issue of the British colonialism and settlement in Australia.

Moreover, Rod Edmond in his book entitled *Representing the South Pacific: Colonial Discourse from Cook to Gauguin* claims that Kingston develops the British imperial mission in his narrative *Mark Seaworth* (1852). He writes:

The connection is even explicit in W.H.G. Kingston's *Mark Seaworth* (1852) in which young hero's understanding Britain's imperial mission- that savages exist to create work for Christians, and that it is Britain's divinely ordained mission to civilize the world- is derived explicitly from the teaching of Arnold at Rugby.³

This is to say that this novel reveals the British "civilizing mission" in the "uncivilized" nations. In other words, the existence of savages in the different corners of the world gives the right to the Christians to intervene in order to civilize and instruct them.

Another book entitled *Imperialism and Juvenile Literature* written by Richard Jeffrey explores the different authors who write about adventure. In fact, Kingston is mentioned as one of these writers whose works attract and fascinate children who were fond of and very interested in reading books about adventures.⁴ Jeffrey argues: "[...] a survey of 790 boys in different kinds of school, published in 1888, revealed that the favorite authors were Charles Dickens(223) W.H.G. Kingston(179), Walter Scott(122) [...]"⁵

Other critics focused their criticism on the themes of emigration and religion. Laurence Kitzan claims that Kingston wrote about the emigrants who left their native country to settle in the British colonies. In this concern, she states:

W.H.G. Kingston had worked in the field of the promotion of emigration, and probably had more contact with people who would choose to emigrate. They were people, ones the decision had been made to leave, for whom England held nothing, perhaps not even a sense of nostalgia for the life that they were leaving behind.⁶

It is clear from the previous critique that Kingston's works deal mainly with the issue of emigration because of his contact and recurrent interaction with emigrants who left England without any 'sense of nostalgia'. Furthermore, she declares that Kingston's works have a religious aspect which reflects the author's tendency of being fatalistic. In this regard, she states that "Kingston had a very strong sense of religious purpose, which constantly shone forth in his writings, and the impact of this religious faith appears to have been to make the author fatalistic."⁷

It follows from the above review of the Literature that Kingston's works have already been studied and evaluated by several critics. However, all the criticisms mentioned above limited their study on the author or his other works. We can notice a lack of critical attention paid to *Adventures in Australia*. Besides, the previous works on his other narratives have not studied them from a postcolonial perspective. Therefore, the main concern of this dissertation is to study and analyze the selected novel from a postcolonial angle.

Issue and Working Hypothesis

Our aim in this research paper is to analyze Kingston's *Adventures in Australia* as it elaborates on the colonial dichotomies of the "self" and the "other" or the colonizer and the colonized. To our best knowledge, Kingston's selected novel has never been analyzed from a postcolonial perspective. Therefore, we will attempt to study every aspect related to the "self" and the "other" or to the colonial representation. Our hypothesis suggests that the work highlights the relatedness between the colonizer and the colonized which is a relationship of power and domination or the "self" and the "other". In addition, this relationship between the colonizer and the colonized engenders a kind of cultural identity where the two sides meet and share some cultural rituals and features.

First of all, we intend to analyze the work in order to explore the representation of the Australian natives and the images attributed to them by the author. Second, we will deal with the other stereotypes which are attributed to the colonizer and which affirm power and superiority. Finally, we will shift to another prominent idea consisting of “The Third Space”, which indicates that the interaction between the colonizer and the colonized bears a new culture or a new identity which encompasses both sides.

To deal with this issue, we will rely on Bhabha’s theory developed in *The Location of Culture* (1994), from which we borrow some postcolonial notions like “The other question: Stereotype, discrimination and the discourse of colonialism”, “The Third Space” and “Of mimicry and man: The ambivalence of colonial discourse” to show how the “self” and the “other” or the colonizer and the colonized are represented in the selected novel.

In addition to an introduction, methods and materials, this dissertation includes another part devoted to the discussion section. This section is divided into three chapters. The first chapter is devoted to the way in which the author describes and represents the aborigines in his work. In its turn, the second chapter discusses the “power” and the “superiority” of the English colonizer in the selected novel. As for the last chapter, it explores the intercultural space or the “in-between space” in which the colonizer and the colonized mimic and imitate each other.

Endnotes

¹ Clare Bradford, *Australian Children’s Literature in the Cambridge history of Australian literature*. (Melbourne: Cambridge University Press, 2009), 284.

² Ibid.

³ Edmond Rod. *Representing the South Pacific: Colonial Discourse from Cook to Gauguin* (United Kingdom: Cambridge University Press, 1997), Accessed may 16, 2019.

<https://books.google.dz/books?hl=fr&lr=&id=ssok7sEmGucC&oi=fnd&pg=PP1&dq=Rod,+Edmond.+Representing+the+South+Pacific:+Colonial+Discourse+from+Cook+to+Gauguin.>

⁴ Richard Jeffrey, *Imperialism and Juvenile Literature* (Manchester and New York: Manchester University Press, 1989), Accessed may 15, 2019.

<https://books.google.dz/books?hl=fr&lr=&id=HsxRAQAIAAJ&oi=fnd&pg=PR6&dq=Jeffrey,+Richard.+Imperialism+and+Juvenile+Literature.>

⁵ Ibid.

⁶ Laurence Kitzan, *Victorian Writers and the Image of Empire: The Rose-Colored vision* (London: Greenwood Press), Accessed may 15, 2019.

https://books.google.dz/books?hl=fr&lr=&id=_0F8wQrHWA4C&oi=fnd&pg=PR9&dq=Kitzan,+Laurence.+Victorian+Writers+and+the+Image+of+Empire:+The+Rose-Colored+vision.

⁷ Ibid.

II-Methods and Materials

1. Methods

Theoretical Framework

In this research, we study and analyze Kingston's *Adventures in Australia* (1885) so as to discuss the attitudes and the relationship between the colonizer and the colonized or "the self" and "the other". To achieve our purpose, we have relied on Bhabha's *The Location of Culture* (1994), from which we have selected three major postcolonial notions. The first notion is that of stereotype developed in "The Other question: Stereotype, Discrimination and the Discourse of Colonialism"; the second one is "The Third Space"; and the last one is that of mimicry developed in "Of mimicry and Man: The Ambivalence of Colonial Discourse." Indeed, our aim is to use these three notions to investigate the similarities and the differences between two cultural or ethnic groups.

a-The Other Question: Stereotype, Discrimination and the Discourse of Colonialism

Different scholars, philosophers and postcolonial thinkers have focused their interests on the colonial discourse and on the "Other" question. Bhabha's postcolonial theory developed in *The Location of Culture* (1994) elaborates on the colonial discourse and tackles the notion of "Stereotype". Bhabha argues:

An important feature of colonial discourse is its dependence on the concept of 'fixity' in the ideological construction of the otherness. Fixity, as the sign of cultural/ historical/ racial/ differences in the discourse of colonialism, is a paradoxical mode of representation: it connotes rigidity and an unchanging order as well as disorder, degeneracy and daemonic repetition.⁸

Bhabha regards the discourse of colonialism as a system of domination through which the colonizer exercises his power over the 'subject nation'. Mouloud Siber argues in the same context that the idea of 'fixity' aims to maintain the subject people "in states of inferiority,

primitiveness and even immorality.”⁹ In fact, the colonial discourse’s overarching objective is to dominate and control the colonized under the pretext of the “civilizing mission”. In this context, Bhabha states: “The objective of colonial discourse is to construe the colonized as a population of degenerate types on the basis of racial origin, in order to justify conquest and to establish systems of administration and instruction.”¹⁰ It is worth mentioning that the colonial discourse denies the unpleasant reality of colonialism and displays negative images and stereotypes about the colonial subject. Indeed, as a mode of identification and representation, stereotype operates in such a manner as to otherize and inferiorize the subject nation and its peoples.

Moreover, as a complex mode of discourse, stereotype establishes the binaries of “other” and “self” in order to draw a distinction between the colonized and the colonizer where the former is considered as inferior and the latter as superior. In other words, the ideology of superiority is a form of representation that ensures the authority, knowledge and power of the colonizer. In this respect, Bhabha asserts:

‘*Pouvoir/Savoir*’ places subjects in relation of power and recognition that is not part of a symmetrical or dialectical relation- self/other, master/slave-which can then be subverted by being inverted.¹¹

To recapitulate, the process of power and knowledge is considered as a basic instrument of colonial discourse to reveal the binary relationship of self/other, master/slave. In other terms, the authority of the colonizer is constructed upon his own “superiority” and the inferiority of the colonial subject.

b- The Third Space

The Third Space is another notion in *The Location of Culture* that refers to the contact between the colonizer and the colonized and examines the cultural outcomes of the interaction

between two different cultural groups. Indeed, Bhabha develops this notion of “the third space” to allude to the “contact zone” or the space of exchange and interaction in which the different cultural aspects of the colonized and the colonizer meet. Bhabha defines it as:

that Third Space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized and read anew.¹²

The above citation indicates that culture is a flexible set of meanings and symbols that receive appropriation and can be modeled or adjusted to create new cultural features different from the initial one.

According to Bhabha, “The Third Space” is “the zone of contact” where the process of interaction between different cultures operates. In fact, this new zone of contact leads to the emergence of new cultural identities. In this concern, he states:

It is only when we understand that all cultural statements and systems are constructed in this contradictory and ambivalent space of enunciation, that we begin to understand why hierarchical claims to inherent originality or ‘purity’ of cultures are untenable.¹³

It follows from this quotation that every culture must have emerged or been constructed after long years of collision and interaction with other cultures all over the world. Therefore, the claims about the ‘purity’ or ‘the originality’ of culture are sometimes denied or unacceptable. Indeed, this “in-between space” or the interaction between different ethnic groups leads to hybridity or the appropriation of culture.

c-Of Mimicry and Man: The Ambivalence of Colonial Discourse

To consolidate our claims about “The Third Space” in the third chapter, we have selected a relevant notion from *The Location of Culture* which consists of ‘Mimicry’. Bhabha defines it as “one of the most elusive and effective strategies of colonial power and knowledge.”¹⁴ Mimicry refers to the fact of copying or imitating the colonizer by the colonized.

In fact, this process is the result of a contact or the interaction of two cultural groups, such as the colonized and the colonizer where the “weak” colonized is culturally influenced by the “powerful” colonizer. However, the colonized is likely the most influenced by the colonizer’s culture. Thus, he is most of the time imitating his colonizer and adjusting to his culture and identity. Bhabha states: “[...] colonial mimicry is the desire for a reformed, recognizable Other, *as a subject of a difference that is almost the same, but not quite.*”¹⁵ In other words, the colonized adopts a mimicking tendency or always imitate the colonizer in order to be recognized and understood by this latter. Moreover, he uses “mimicry” as a mask to conceal his cultural identity as a result of the different forms of abjection and marginalization he is subjected to by the colonial administration.

As a mode of representation, mimicry “fixes the colonial subject as a partial presence.”¹⁶ Indeed, the mimic person emulates, mimics and copies from the self’s cultural aspects such as language and behavioral patterns. Bhabha notes: “mimicry is at once a resemblance and menace.”¹⁷ In fact, when the colonized imitates his colonizer, he is likely to adopt a new culture and to suppress his own. For this, Bhabha considers mimicry as a ‘menace’ because it leads to the usurpation of the original culture of the colonial subjects.

2-Materials

-Adventures in Australia (1885)

Adventures in Australia is a novel written by Kingston and published in 1885. It narrates the story of two English brothers, namely Maurice Thurston and Guy, who decided to leave their native country to settle and establish their own fortune in one of the British colonies which is Australia. Indeed, the two travelers were invited by their cousin Mr. Strong Oliver, who settled in that country a long time before them. The brothers went on a long journey in the

bushes of Australia accompanied by a black native guide and assistant called Toby. The latter is “inferiorized” and “otherized” by the English men because of his color of skin. Unfortunately, along their journey, the protagonists encountered the so-called backward “savage” natives who at first hinder them to reach their cousin’s station. In spite of all the obstacles they faced, they succeeded to reach it safely because of their possession of civilized and developed weapons.

After a period of time, they heard that their English friend Bracewell was ill, and they should leave the station to give him some medical help. They were accompanied by their cousin’s sons. On their way, Maurice and his cousin faced again the “uncivilized” and the “savage” aborigines. They were threatened, tortured and bound to trees. After that incident, the “superior” English men decided to get revenge of those villains. So, with the help of a black native, an English sergeant and his troopers arranged a plan and succeeded to capture and kill some of the uncivilized savage natives. It is worth mentioning that when Mr. Strong’s station was burnt, the “civilized” and “educated” English men managed to recover the losses and to build a new station. Subsequently, the two Thurston brothers purchased their own station and settled in Australia with their mother and sisters.

Endnotes:

⁸Homi K.Bhabha, *The Location of Culture* (London: Routledge, 1994), 94.

⁹Mouloud Siber, “*Rudyard Kipling, Edward Morgan Foster, William Somerset Maugham and Josef Conrad: The British Imperial Tradition and the Individual Talent*” (Doctorate thesis, University Mouloud Mammeri of TiziOuzou, 2012), 17.

¹⁰Bhabha, *The Location of Culture*, 101.

¹¹Ibid, 103.

¹²Ibid, 55.

¹³Ibid.

¹⁴Ibid, 122.

¹⁵ Ibid.

¹⁶Ibid, 123.

¹⁷ Ibid.

III. Results and Discussion

From our close reading and scrutinizing of Kingston's *Adventures in Australia* (1885), we have deduced that the novel deals mainly with the discourse of colonialism and the representation of the colonial subject from the lens of "otherness". In fact, the description of the indigenous people in the narrative is based on a set of stereotypical attributes that serve as an instrument of denigration and debasement which the British colonizer uses in order to justify their intervention and conquest in their colony. To carry out our research, we borrowed some notions from Bhabha's *The Location of Culture* (1994). Our choice of this theoretical framework is motivated by the fact that it deeply examines and illustrates the "otherness" of the colonial subject and the "selfness" of the colonizer. All in all, the author distorts the image of the indigenous people by associating them with negative attributes and prejudices. By contrast, he celebrates the Western culture through praising and attributing to it positive images.

The results of our analysis concern three main points. The first is related to the fact that Kingston portrays the aborigines of Australia in a fallacious and negative way. In fact, he depicts them from a stereotype-based representation in order to debase and denigrate the colonial subject's status. The author represents the indigenous people as "primitive", "savage" and "barbaric". In other words, he displays degeneracy, backwardness and barbarity as characteristic features to describe the natives of Australia. Kingston argues that the primitiveness and barbarity of the natives require the intervention of the white race to bring light and civilization in order to introduce them to progress.

The second result highlights the cultural conceptions of the white race and their "superiority" and "power". In fact, Kingston continuously discloses the dominance and the

pervasion of the British colonizer. He attributes to them a set of positive descriptions as a way to show their “social” and “cultural” superiority. Indeed, these positive characteristics and attitudes glorify the cultural and the social status of the colonizer. Moreover, the supremacy and the development of the colonizer give them the authority to reform and intervene in the uncivilized nations to exploit the raw materials and the resources of Australia under the pretext of the “civilizing mission.”

The third point is related to the “in-between space” in which the colonizer and the colonial subject interact and exchange cultural aspects. In fact, this cultural space implies a direct contact between the “self” and the “other” or the colonizer and the colonized. In other terms, this “contact zone” or transformative space leads to the fusion of two or more cultures to give an innovative one. Indeed, our reading of Kingston’s narrative in the light of Bhabha’s notions of “the third space” and “mimicry” reveals that despite all the social and cultural boundaries, the colonizer and the colonized tend to meet and exchange some cultural aspects. In short, the author divulges that the colonizer and the colonial subject’s interaction creates new cultural and a mixed identity.

Chapter One: Racial and Cultural Stereotypes on Australians in Kingston's Narrative

In this first chapter, we will try to analyze the novel in order to discuss the outright prejudices and stereotypes that are produced by the Westerners. In fact, these negative stereotypes degrade the Other's position and dehumanize them by distorting their real identity. These stereotyped images are strongly conveyed through colonial writing including *Adventures in Australia* (1885), which reflects the negative light through which the natives of Australia are represented during the colonial period. Indeed, Kingston shows his imperialist tendencies in his novel through portraying the aboriginal people of the British colony as backward, uncivilized, savage and barbaric. Thus, our aim in this chapter is to locate the racial and cultural stereotypes in the narrative and to demonstrate the Westerners' beliefs and discriminatory attitudes toward the natives.

As a matter of fact, stereotypes are generally negative and falsified pictures based on the misrepresentation and the marginalization of the "Other" in order to maintain the "Self" in a high position. Bhabha in his postcolonial theory states:

[...] stereotype can also be seen as that particular "fixated" form of the colonial subject which facilitates colonial relations, and sets up a discursive form of racial, cultural opposition in terms of which colonial power is exercised.¹⁸

It follows from this quotation that stereotype is an effective strategy that fixes "the colonial subject" or the colonized in a low position and enables the colonizer to exercise his power over the subject nation. In other words, stereotypes seek to spread and maintain a negative view about the colonized.

As far as the notion of "stereotype" is concerned, it is an effective technique or feature in the colonial discourse whose objective is to emphasize the superiority of the colonizer and

represent him in a positive image in opposition to the colonized who is denigrated and portrayed as inferior and “other”. In this context, Bhabha claims:

[...] the point of intervention should shift from the ready recognition of images as positive or negative, to an understanding of the *processes of subjectification* made possible (and plausible) through stereotypical discourse.¹⁹

This excerpt proves that the discourse of colonialism is a fallacious system of representation sustained by a stereotypical view in order to justify the intervention and the domination of the colonial administration in the colonial world. Bhabha adds: “the objective of colonial discourse is to construe the colonized as a population of degenerate types on the basis of racial origin, in order to justify conquest and to establish systems of administration and instruction.”²⁰ Indeed, the colonizer is likely to justify their imperialistic ambitions and desire of domination under the “civilizing mission”.

The colonial writing underscores the racial difference and the “superiority” of the white race as opposed to the inferior colored race. In this context, Bhabha claims: “for us ‘some do not have the same skin/ race/culture’.”²¹ In *Adventures in Australia*, the author uses different words and expressions that show the existence of racism such as “Black attendant”²², “the mob of blacks”²³, and “our black guide”²⁴ in order to maintain the negroid race in a degraded and primitive position. In fact, most of the time the black race is regarded as being socially unembraced and rejected by the Whites because of different stereotypes that imply savagery and ignorance. These negative racial stereotypes fix the black race in a specific marginal area and clearly reveal the centrality of the white race. In this respect, Bhabha states: “In the act of disavowal and fixation the colonial subject is returned to the narcissism of Imagery and its identification of an ideal ego that is white and whole.”²⁵ Indeed, through our analysis of the novel we notice that the white characters are racists and still look at the colored people or the blacks as inferior to them. In this regard, Siber states: “If the colour of skin is a known mark of

difference, stereotype will attempt to exaggerate other aspects of the colonised people in order to uphold them in fixed states of inferiority and primitiveness.”²⁶ It is worth to note that Kingston refers to racism openly since he wants to reveal the belief that the white race is superior to the blacks. In other words, the issue of race in the colonial period works to exclude the colonial subjects and the blacks from society, and they are viewed as others and inferior. For instance, Toby is otherized and considered as an “assistant” and a “servant” to the white men because of his skin colour, and this proves that the racial discrimination and slavery are not banned during the colonial era.

To develop further, Kingston stigmatizes the indigenous people through showing them as subservient to the white men. For instance in the narrative, the natives are hired by the white men to perform subordinate tasks such as feeding the animals, keeping watch at night, and looking over the white businesses and properties. The author reports: “Old Bob [a native], his hut-keeper and factotum, dropped behind to drive on the baggage horse [...]”²⁷ He adds: “Bracewell [an English man] directed Bob to finish feeding the birds, and ushered us into the hut.”²⁸ The author clearly demonstrates that the natives are treated like “slaves” in the white men’s stations. They are meant to perform the hard tasks in order to provide comfort and rest to their masters. The narrator writes: “Old Bob undertook to keep watch, and as he did not look like a man who would go to sleep while so engaged, we were able to rest securely.”²⁹ This quote epitomizes the master-slave relationship and illustrates the two opposed roles and positions of the two. Indeed, the native Bob is rather a slave who devotes himself to his English masters and strives to satisfy and please them at the expense of his own comfort. He is bound to spend the night awake while they sleep in order to watch over them and protect them from any danger. In this way, the author uses the natives’ inferiority and backwardness to justify that they are more useful as servants to the white men.

Moreover, the color of skin is fused with the backwardness and the immorality to produce a discourse of native inferiority and savagery. In other words, the natives are likely to be associated with decadence in order to confirm their subordination to their colonizer and keep them in a “fixed” low status which is racially and culturally degraded. In fact, the misrepresentation of the colonized in Kingston’s narrative reveals the stereotyped view and the discrimination that exist in the British imperial epoch. Actually, these misrepresentations of the colonial world dehumanize the colonized population and put them in an animalistic state. He states: “[...] the mob of blacks came in sight, shrieking and dancing and branding their spears.”³⁰ These words show that the natives’ behavior enhances their primitiveness. Kingston describes one of the natives as “a perfect savage, and has no wish to part with his dainty fare.”³¹ This obviously shows that Kingston is a racist; it is illustrated through his explicit reference to the blacks as inferior to the white race. Indeed, the debasement and the denigration of the native people is not only reflected in their color of skin or physical appearance but also in their backward culture, beliefs and customs. Kingston writes:

Suddenly there burst forth out of the darkness a score of skeleton-like figures who threw themselves into every possible attitude, now stretching out their legs, now springing up and clapping their hands, and all the time shrieking, laughing and singing, and following a big black fellow who acted as fogleman and stood on one side with stick in hand to direct the proceedings.³²

This passage describes a scene where the natives were practicing their rituals. It reflects the backwardness of the indigenous people; their abnormal behavior and queer dances are signs of primitiveness and savagery. In fact, they are behaving and dancing in a weird manner that proves their moral and intellectual backwardness. Kingston adds: “Not for a moment did they cease, though every now and then we might have fancied that they had disappeared had we not distinguished their black backs turned toward us.”³³ Throughout this quotation, the narrator vividly displays the degeneracy and the backwardness of the indigenous people. Indeed, they are associated with the behavior of wild animals in the sense that they are not even aware of the

existence of their enemies in that place, and what matters for them is only to amuse themselves through dancing, singing and laughing. In this regard, Ashcroft et.al. claim:

The colonized subject is characterized as ‘other’ through discourses such as primitivism and cannibalism, as a means of establishing the binary separation of the colonizer and colonized and asserting the naturalness and primacy of the colonizing culture and world view.³⁴

This citation indicates that the Western discourses seek to portray the colonized people as primitive and inferior through attributing them different features that denote savagery and backwardness.

In addition to the primitiveness and the racial stereotypes that have been discussed, Kingston attributes another prominent stereotype to the aborigines which is superstition. In fact, he portrays the native Australians as superstitious because they act according to their beliefs, rituals and customs. He makes a clear reference to the natives’ religion or belief by using the word “charm” which indicates that the overwhelming majority of those Australian aborigines seem to believe in magic power like incantation and charm. Kingston narrates that a group of white men pinned a note in a tree to guide their fellows; one of them warned that the natives may tear it, but another man remarked that the natives will not do so because they would think it is charm.³⁵ He states: “They were fancy it is some charm, and will not venture to touch it.”³⁶ This indicates that the natives believe in the power of charm and they fear its evil. This makes them more vulnerable and susceptible. Thus, the colonizer takes advantage of their susceptibility to frighten them and put them under their domination.

Kingston’s racist attitude towards the natives is widely and clearly expressed through his representation of the aborigines as murderers and villains. In the novel, the English characters, namely Maurice and Dominie were victims of the natives’ savagery. They were tortured, harshly punished and bound to trees all the night. The protagonist of the narrative reports:

Now, however, I set to work calmly to try and release myself, by drawing up one of my hands, hoping that if I could but get my head low enough to reach the thong round my arm, I might in time gnaw it through; but after making a variety of efforts I found that the attempt was vain, and giving it up, I resigned myself to my fate whatever that might be.³⁷

This passage reverses the roles of the colonized and the colonizer through depicting the former as a murderer and a savage oppressor while the latter is seen as a victim. Besides, we may note that the natives' behavior and deeds incarnate the cruelty and the savagery of the wild creatures. Throughout the narrative, Kingston constantly shows the acts of violence, perfidy and the brutality of the indigenous people through portraying them as deviants. One of the native bushrangers addresses the English men:

Do not be a fool and show fight, or I'll blow your brains out. Here, hand out what you've got about you. You may think yourself fortunate if we leave you the clothes on your back, but we don't want them. Do as I tell you, down on your knees and stay, while I feel your pockets.³⁸

This citation depicts the barbaric attitudes of the natives toward the white citizens. It extremely reflects the extent to which the acts of murders, crimes and robberies invade the Australian society. The narrator states: "[...] the murders they had committed, the huts they had attacked, and the number of people they had stuck up."³⁹ Indeed, Kingston views the Australoid race as barbaric and savage. He insists on the idea that the natives are uncivilized and uncultured in order to demean their position and to show their inferiority in opposition to their colonizer. He notes: "[...] they might be robbed the huts and carried off some of our cattle and sheep."⁴⁰ The writer belittles the position of the natives and glorifies the British one. He claims:

The appearance of the bee-hunters had warned us that there were natives about, and we had been cautioned against trusting them. We heard that they had at different times murdered a number of unfortunate hut-keepers and shepherds up the country, so that we had inclined to form very unfavourable opinions of the aborigines.⁴¹

In addition to the racial stereotype, Kingston's novel revolves around the cultural stereotype which is the most persistent one used in *Adventures in Australia* to display the primitiveness, the savagery and the barbarity of the natives. Kingston reinforces his negative

view by misrepresenting the Australoid race and emphasizing their primitive lifestyle. In this narrative, Kingston painted a portrait about the bad life conditions in which the Australoid race or the aborigines live. For instance, he describes the poor setting and the bad conditions as follow:

The huts, if they can be called, were placed in a semi-circle, and were formed by thick boughs stuck in the ground joining at the top on which other boughs were lightly thrown. They were scarcely more than four feet in height and might-be described rather as screens than huts, as their only object appeared to be to keep off the wind from the inhabitants and small fires which burnt before them.⁴²

This passage indicates that the natives are still living in an “uncivilized” way and lead a very poor and primitive lifestyle. The author adds:

The inhabitants were lying about in front of it, evidently enjoying the otium cum dignitate. The men mostly stretched on the ground surrounded by their dogs, while the women were squatting outside their leafy bowers.⁴³

This quote also depicts the backwardness of the natives who still live with animals and perform very primitive tasks. In this respect, David Spurr states:

Misery and abjection are presented as two faces of the same condition, each serving as the sign of the other, so that the physical suffering of the indigenous people can be associated with their moral and intellectual degradation: disease, famine, superstition, and custom all have their origin in the dark precolonial chaos.⁴⁴

Throughout this citation, Spurr claims that before and at the arrival of the colonizer to their colonies, the natives were living in “chaos” and “misery” because of their limited intellectual capacities and skills that do not permit them to develop their lifestyle and provide better living conditions.

The author reinforces his stereotypical description of the natives by emphasizing other features or aspects that also denote primitiveness and queerness such as the way of clothing. Indeed, he is likely showing contempt and ridiculizing their primitive way of dressing. He states:

Except a small fillet of grass the natives wore not a particle of clothing, through there were several scarifications on their bodies; and what sailors call a spirit-sail-yard run through their nostrils which added to the ferocity of their appearance.⁴⁵

It follows from this quotation that the natives do not care about their physical appearance. Their “nakedness” or the “half-nakedness” reveals their primitive state in the sense that they do not possess or produce clothes to cover their bodies, and this makes them look like animals or at least as primitive. Kingston states: “Except some pieces of opossum skin round their loins, the men wore no garments, though several of them had fillets bound round their brows.”⁴⁶ The author refers to the nakedness of the natives in order to show their backwardness. He adds:

Most of the birds we saw struck were cormorants, which, as they fell into the water, the blacks seized and wrung their necks. Some, however, not being killed outright or stunned, showed fight, and attacked the naked bodies of their assailants with their sharp beaks.⁴⁷

From this quotation, we may understand that the nakedness of the aborigines is the noteworthy characteristic that shows the savagery and the absence of civilization in the colonized world. The natives do not care to cover their bodies even by using simple means such as tree leaves to protect their naked bodies from the dangers of wilderness and from wild animals. In this regard, Mouloud Siber and Bouteldja Riche cited Regis Stella, who claims: “nakedness [of non-Europeans] was the other major marker employed by the Europeans to define indigenous people as savages [and it] signified the absence of civilisation.”⁴⁸ Siber adds:

The writers about the Orient explore every aspect of the native life in an attempt to reveal their pretended primitive states. They explore the cultures, languages, thought processes and means of production of the colonised people in a synchronic way in order to confirm their static condition.⁴⁹

This quote demonstrates that the Westerners strive to portray every negative or primitive aspect of the colonized populations in their writings in order to demote their status, to distort their image, in turn, they promote their own image.

It becomes clear, thus, that the primitiveness of the aborigines is sustained by the manner in which they look. Therefore, the Westerners misrepresent and discard the physical appearance of the natives. Kingston writes: “They were savage-looking fellows with long beards, their unkempt hair hanging over their shoulders.”⁵⁰ This excerpt shows that the natives do not pay attention to their physical appearance. We also notice that Kingston wants to place the natives in a humiliated position through portraying them in such a negative light.

Kingston endorses his stereotyped view about the aborigines through portraying them as dirty men. He reports the attitude of his protagonist noting: “we quickly gagged our prisoners [the natives], and then, dragging them behind the bushes, took off their shirts and hats, which as they were far from clean, I was secretly glad I had not got to wear.”⁵¹ In fact, dirt is a major mark that indicates the defilement and backwardness of the natives. The dirty clothes and environment of the Australoid race push the Europeans to dismiss and disgust them. Due to their dirt, the natives live at a margin of civilized society. Kingston shows through these misrepresentations that the whites reject and repudiate any race that proves to be inferior or which is not likely to resemble them both in terms of physical appearance and intellectual qualification.

Moreover, food is another cultural component that plays a major role in the identification of a given culture. In this narrative, Kingston uses food in a stereotypical way in order to reinforce his assumptions of primitiveness of the natives. In other words, food is used as a cultural marker that describes the inferior lifestyle of the natives. Indeed, the aborigines of Australia rely on hunting for food. Kingston notes: “Fastened to a belt round his waist was a snake and a little kangaroo rat, on which he evidently intended to make his dinner.”⁵² This shows that the black natives make their meals out of wild animal’s meat such as snakes and kangaroo. They consider such weird meals as a “great prize” to satisfy their hunger. The author

states: "The blacks seemed to consider it a great prize, chopping off the head, one of them slung the body over his shoulder, and they then again went on shouting with glee."⁵³ He adds: "the delicate morsel he was preparing for his meal was, we afterwards discovered, a large snake."⁵⁴ In fact, throughout Kingston's narrative we may fathom that such meals are rejected by the Westerners. The protagonist of the narrative says: "I wonder he [a black native] doesn't offer us some though I'm not inclined to eat it,"⁵⁵ Kingston tries to show that the natives are uncultured and merely savage. He claims: "The blacks, who had got on their legs, sauntered up to the camp, and begged for some of the tea and damper on which we were regaling ourselves."⁵⁶ Kingston devalues the natives by representing them as food beggars. We may say that he sheds light mainly on the deterioration of the natives in order to show the perfection of the European's life. As a matter of fact, the natives are in need of the colonizer in order to bring light and civilization to them. In this regard, for Ashcroft et.al., the purpose of the White men's intervention in their colonies is "To make civil [the natives]. To bring out a state of barbarism; to instruct in the arts of life; to enlighten and refine."⁵⁷ In other words, the presence of the white men in every colony is justified by their intention to bring civilization and teach manners to those uncivilized populations.

In sum, this chapter discussed the racial and cultural stereotypes about the Australian aborigines in Kingston's novel. In fact, we have come to realize that the description of the natives is based on different stereotypes that seek to debase and distort their image. He portrays them as being primitive, backward and inferior people in need of the white race to bring light and civilisation to them. In other words, they are depicted as backward people who were still leading a primitive way of life and following eccentric traditions and beliefs. Kingston, thus, relates the inferiority and the subordination of these people to their undeveloped and uncivilized way of life and suggests that their decadence and their bondage to their traditions and beliefs uphold them in this low position and subdue them to the Western exploitation and colonization.

In the second chapter, we aim to extend the notion of “stereotype” by putting emphasis on the superiority of the white race which is said to bring light and civilization to Australia. Thus, we will try to reflect every aspect in the novel that indicates the white supremacy and power.

Endnotes:

¹⁸ Homi K.Bhabha, *The Location of Culture* (London: Routledge, 1994), 112.

¹⁹ Ibid, 95.

²⁰ Ibid, 101.

²¹ Ibid, 107.

²² William H.G. Kingston, *Adventures in Australia* (London: George Routledge and Sons, 1885), 3.

²³ Ibid, 60.

²⁴ Ibid, 3.

²⁵ Bhabha, *The Location of Culture*, 109.

²⁶ Mouloud Siber, “*Rudyard Kipling, Edward Morgan Foster, William Somerset Maugham and Josef Conrad: The British Imperial Tradition and the Individual Talent*” (Doctorate Thesis, University Mouloud Mammeri of Tizi-Ouzou, 2012), 19.

²⁷ Kingston, *Adventures in Australia*, 40.

²⁸ Ibid, 43.

²⁹ Ibid, 40.

³⁰ Ibid, 141.

³¹ Ibid, 56.

³² Ibid, 20.

³³ Ibid.

³⁴ Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (Abingdon: Routledge, 2007), 155.

³⁵ Kingston, *Adventures in Australia*, 134.

³⁶ Ibid.

³⁷ Ibid, 98.

³⁸ Ibid, 94.

³⁹ Ibid, 80.

⁴⁰ Ibid, 59.

⁴¹ Ibid, 9.

⁴² Ibid, 23.

⁴³ Ibid.

⁴⁴ David Spurr, *The Rhetoric of Empire: Colonial Discourse in Journalism, Travel Writing, and Imperial Administration* (London: Duke University Press, 1993), 77.

⁴⁵ Kingston, *Adventures in Australia*, 62.

⁴⁶ Ibid, 23.

⁴⁷ Ibid, 133.

⁴⁸ Mouloud Siber and Bouteldja Riche, “The Aesthetic of Natives’ Dress and Undress: Colonial Stereotype and mimicry in Paul Gauguin’s Somerset Maugham’s Cultural Forms”, *Revue des pratiques langagieres*, 2013, 5.

⁴⁹ Mouloud Siber, “*Rudyard Kipling, Edward Morgan Foster, William Somerset Maugham and Josef Conrad: The British Imperial Tradition and the Individual Talent*” (Doctorate thesis, University Mouloud Mammeri of Tizi-Ouzou, 2012), 28.

⁵⁰ Kingston, *Adventures in Australia*, 33.

⁵¹ Ibid, 111.

⁵² Ibid, 105.

⁵³ Ibid, 132.

⁵⁴ Ibid, 55.

⁵⁵ Ibid, 56.

⁵⁶ Ibid, 132.

⁵⁷ Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (Abingdon: Routledge, 2007), 192.

Chapter Two: The “Superiority” and “Power” of the English Colonizer

In the previous chapter, we have shed light on the cultural and racial stereotypes about the colonized natives in Kingston’s *Adventures in Australia*. This second chapter aims to study “the self” or the Western colonizer whose “superiority” is meant by the existence of the “inferior” stereotyped other. In fact, the “superiority” of the colonizer is gained through the debasement and the denigration of the colonized. The colonizer spreads pejorative images about the colonized in order to emphasize their inferiority and backwardness. In turn, he propagates the Western superiority and civilization through spreading positive images and traits. Thus, our purpose in this chapter is to study the prevalence of colonial tropes in the Australian society in order to explore the ripeness of imperialism and its superiority in Kingston’s narrative. In other words, this chapter is mainly devoted to examine the representation of the colonizer, or the “Self” through stressing their behavior, deeds and values.

To begin with, stereotype is a key feature of the colonial discourse which serves the interests of the colonizer. Obviously, the stereotype marks a falsified form of representation upon which the colonizer constructs his power and influence. Stereotypical views are reinforced by the process of showing the superiority and the power of the Westerners. Bhabha asserts:

‘*Pouvoir/Savoir*’ places subjects in relation of power and recognition that is not part of a symmetrical or dialectical relation-self/other, master/slave- which can then be subverted by being inverted. Subjects are always disproportionately placed in opposition or domination through the symbolic decentring of multiple power relations which play the role of support as well as target or adversary.⁵⁸

According to him, “power and knowledge” is an effective system of representation which places the “self” at the “center” and the other on the “margin”. In other words, the power and civilisation of the Westerner reinforce the distinction between the superior and the civilized “self” and the inferior and uncivilized “other”.

Our reading of *Adventures in Australia* suggests that Kingston tries to reveal the “Superiority” of the colonizer. As a colonial writer, he portrays the Westerners from a positive lens to uphold them in a high position and refers to the racial and cultural distinctions with aims to show the “Inferiority” of the Australoid race. In this context, Huddart claims: “Stereotypes function to enable colonial authority (and other forms of authority), providing the justification that the colonizer rules the colonized due to innate superiority.”⁵⁹ For instance, in the novel, Kingston confirms the superiority of the colonizer through portraying them as “masters” of the natives. He states: “we [two English men] sent Toby [a black native] to bring them [horses] in.”⁶⁰ In fact, the white men were obeyed by their colonized servants and attendants. In this respect, Boehmer, cited in Lutfi Hamadi, states: “Always with reference to the superiority of an expanding Europe, colonized peoples were represented as lesser, less human, less civilized, as child or savage, wild man, animal, or headless mass.”⁶¹

Moreover, Kingston associates the white men with privileged qualities and attributes such as education, civilization and development in order to assert them as a powerful influence on the colonial subjects. In other terms, the author depicts positively the British society and individuals through showing that they are morally and intellectually superior. Kingston reports:

We had been some days at the station when a person arrived who had occasionally been spoken of as Mr. Kimber. He acted as a tutor to our host’s younger sons as he did also to another family in the neighborhood. He was a graduate of one of our leading universities [...] ⁶²

Through this passage, the author refers to an English man, namely Mr. Kimber, as a well-educated man. This is to say that the Europeans are instructed people who go to prestigious universities and benefit from a high system of education and instruction. In fact, Mr. Kimber went to Australia to educate the colonizer’s children in order to raise civilized and competent citizens. Kingston reports: “[...] to assist in teaching two of the younger boys.”⁶³ From this quotation, we may validate our claim that the Europeans engaged in teaching their children in

order to give them the opportunity to become productive members in the colonized nation. In other words, education is an effective solution to control those uncivilized and backward population. Ashcroft et.al. claim:

As European power expanded, this sense of the superiority of the present over the past became translated into a sense of superiority over those pre-modern societies and cultures that were 'locked' in the past – primitive and uncivilized peoples whose subjugation and 'introduction' into modernity became the right and obligation of European powers.⁶⁴

It follows from this citation that the superiority of the Westerners is a result of power and many years of knowledge and hard work. Thus, it became necessary and moral at the same time to use their power and knowledge to take light to so-called dark spots of the earth.

Furthermore, the education and development of the Europeans are manifest in the medical field. Kingston writes: "Hector having some business to transact for his father at the chief town, and the Dominie [an English man], who we found had a considerable amount of medical knowledge, offered to go if he could speared for a few days."⁶⁵ In fact, this statement reveals the medical expertise of the Westerners. Kingston states: "By the time we were wanted, Bracewell, thanks to the Dominie's medical skill, had almost entirely recovered."⁶⁶ This quotation shows that the English people have medical knowledge, and their competence in this domain permits to cure Bracewell from his disease. The author notes: "Those of the Dominie contained his medical chest- not a very large one, but well suited for the bush, where Morrison's pills are more in request than drugs in general."⁶⁷ Indeed, education is used as a double-edged sword. On the one hand, it reveals the superiority of the colonizer. On the other hand, it functions as wherewithal to accomplish their task in the colonized nation. In the narrative, two English protagonists named Maurice and Guy travel to Australia not only in search of adventure but also to complete their real purpose which is to settle and make a fortune. In other words, their aim is to carry out productive investments in this land. Maurice Thurston says:

We had lately lost our father, with whose sanction we had settled some time before to come out to Australia and seek our fortunes. We, our mother, our two sisters, and another brother, had been left with a very limited income; and Guy and I, wishing to push our own fortunes and establish a home for the rest of the family, agreed that no time should be lost in carrying our plan into execution.⁶⁸

It follows from this quotation that the Europeans look for better opportunities in order to generate a great wealth. The author wants to say that the white men are always seeking improvement and progress. Ashcroft et.al. claim that “The colonial mission, to bring the margin into the sphere of influence of the enlightened center, became the principal justification for the economic and political exploitation of colonialism.”⁶⁹

In addition to this, education improves the colonizer’s mental abilities and helps them to be successful. Kingston states:

In the evening Bracewell proposed that we should go into the neighbouring wood in search of opossum, whose skins he wished to obtain to make some rugs, which he said he wanted to sleep on when camping out or to serve as coverlets in cold weather.⁷⁰

In the above quotation, Kingston clearly sets the Europeans as an advanced race which is intellectually superior. In fact, the white race transforms the different and even simple resources in order to improve the harsh conditions in the colony and make fortune from the raw materials of the land. In this context, Bhabha asserts that: “The relation of knowledge and power within the apparatus are always a strategic response to *an urgent need* at a given historical moment.”⁷¹ According to him, the colonizer’s knowledge and power are among the most effective and central mechanisms that ensure the productivity and efficiency of the colonial discourse.

Kingston persistently points out the education, the progress and the civilization of the Western world. These positive qualities and attributes facilitate their task in their colony. Accordingly, he evokes their sense of superiority through revealing the lucrative employments of the colonizer. Kingston adds:

We were in the meantime daily gaining experience in all farming operations which would prove of the greatest value when we should have charge of a station on our own account.⁷²

The above quotation shows that the education and progress of the Westerners help them to succeed in their mission. The protagonists of the narrative seem to generate prosperity through cultivating the land and trying to build their own station in the colonized nation. In fact, through perseverance and hard work, the colonizer succeeded to make their own fortune because this soil or land is rich. For instance, they managed to settle and purchase a station in the colonized land despite all the attempts made by the aborigines to impede their progress and success.

Kingston notes:

The proprietor of the next station to his wishing to sell out, we, assisted by him, were able to purchase it; and as soon as we had got up a tolerable residence, we sent to the old country for our mother and sisters; and I may honestly say we have had no cause to regret having fixed our home in Australia.⁷³

This passage vividly illustrates that the colonizers made a substantial growth in their colony. Indeed, they took advantage of the natural resources of Australia in order to improve their living conditions. In other words, they become masters and possessors of the colonized land. Kingston states:

[...]The mob once collected went on steadily until we got them into the paddock, an enclosure half a mile in extent, into which, some bars being removed, most of them eagerly rushed. A few however tried to bolt, but were sent back by the stock whips, and all were fortunately turned in; some to be used for beef, others for branding, while the cows were wanted for milking.⁷⁴

From this quotation, we notice that the white men exploit the different resources of Australia, including animals to turn them into a variety of products for trade like milk, beef and so on. It is worth to mention that the superiority and intelligence of the Westerners is shown in their contributions and improvement in livestock. In *Adventures in Australia*, the superiority of the Europeans is clearly shown at the level of food and agricultural outputs. Kingston claims: “Our cousins produced damper, cold beef and cheese from their pockets.”⁷⁵ According to the

quotation, Kingston tends to appreciate Westerners through showing their progress in the domain of food production. One of the white men says: “mutton, damper, and tea; for of wine and spirits I have none, with the exception of bottle of brandy, which I keep safely locked up [...]”.⁷⁶

Moreover, the author constantly hints at the uncounted achievements of the colonizers in Australia. He wants to show that the white people use their time and experience to thrive and progress. In fact, the author qualifies their deeds and describes the luxury and good living conditions in which the Westerners live in this wild land. Kingston notes:

[...] ushered us into the hut. It was about thirty feet long and twelve wide, roughly built with a verandah in front, and contained a centre room and one on either side. The interior was far neater than I had expected from the appearance of the outside, and was furnished with tables and chairs, and several cup-boards and some book-shelves; the walls were ornamented with a few pictures and native weapons, while two spare guns and some pistols were against them. A couple of large scotch deer hounds of badger-like colour accompanied their master. They were intelligent, powerful-looking animals, and were used, he told us, for hunting the kangaroo. Before a fire in a smaller hut on one side of the main building, two joints of mutton were roasting.⁷⁷

This statement illustrates the way in which the Westerners live. Indeed, their structured lifestyle and their developed tools reflect their position as civilized and developed men. In portraying them as such, the author ascertains their superiority and claims that the natives have to follow the path of their colonizer to progress and dismiss their primitiveness. In other words, the author idealizes the image of the Westerners and refers to them as a good example to follow and imitate. The narrator adds:

Besides the large hut I have described there were two smaller ones and a shed, which served as a stable and cow house. Near them was an enclosed field and small kitchen-garden, such as is not often seen at an Australian cattle or sheep station. To the west was a thick wood, which afforded shelter from the winds blowing at times hot and sand-laden from the interior; while in front was a slight dip, at the bottom of which was the bed of a river,[...]. Altogether, Bracewell's station presented a more civilised aspect than any we had fallen in with on our journey.⁷⁸

Throughout our analysis of *Adventures in Australia*, we notice that the white race lives in prosperity and comfortable conditions thanks to their intelligence and skills to turn the wilderness into a fruitful and a productive land. They have succeeded to overcome the harsh conditions and to exploit the land in a positive way which permits them to live comfortably, to make wealth and to exercise power and influence. Kingston states: “[...] in a short time we arrived before a collection of building like Indian bungalows, the centre of which was the dwelling house, which had slab walls and shingled roof, with a pretty verandah in front.”⁷⁹

To develop further, the author claims that the Westerners did not only use their stations as a luxurious place of dwelling, but they also devoted some space to develop a kind of business which consists of taming animals and benefit from their products and meats as a source of food. Kingston recounts a scene in which an English character engaged in feeding the animals of his farm. He writes:

And he [an English man] let the way to an enclosure with a hut on one side of it. As he stooped down, ducks and fowls rushed forward to obtain the food he held in his hand, the pigs came grunting up, and several long-legged birds-storks I believe they were-stood by waiting for their share, numerous parrots and parroquets were perched on the railing, as tame as the barn-door fowls, while a laughing jackass looked on complacently from an overhanging bough, every now and then uttering its strange notes.⁸⁰

Throughout this passage, the author indicates that the Westerners are so intelligent that they succeed to adjust to the rural life in their colony and to exploit the land in an effective way.

In addition to all the positive characteristics and attributes that have been mentioned above, the author sustained his positive view on the Westerners through making reference to their physical appearance. He states: “A stout gentleman, a few grey hairs sprinkling his head and large bushy beard [...]”⁸¹ This implies that the white men belong to the high class. Clearly, the physical appearance is another fundamental aspect that marks the enlightened civilization of the West. In fact, Kingston made a constant reference to the colonizer’s way of dressing. He claims: “They were both young and dressed much alike in broad-brimmed pith hats, loose red

shirts, corduroy trousers and high boots with spurs.”⁸² From this quotation, we may understand that the author tries to show the civilization and the development of the West at the level of textile production. Indeed, the Europeans wear fashionable clothes unlike the natives’ way of clothing which is far from the civilized values of the Western culture. Kingston adds: “Each of them [the English men] had stuck in his belt an axe, a brace of pistols, and a long knife; while at his back was slung a serviceable looking rifle, showing that they were prepared to defend themselves.”⁸³

In support of the superiority ingrained in the white race, Kingston made reference to the colonizer’s virtues like power and courage. In fact, they are not submissive and yielding to the savage aborigines. For instance, the English men know that the natives are barbaric and brutal, but they are not afraid of their savage behavior and deeds. Kingston claims: “I felt that there was only one way to deal with them. Had we shown the slightest hesitation or nervousness, they would have attempted to frighten us into submission.”⁸⁴ Kingston wants to show that people with power are not passive, and they do not struggle to get rid of those Australian aborigines. He notes: “we must run those fellows down. It is too bad that we should be unable to ride in security through the country without the risk of being robbed, perhaps murdered, by such villains.”⁸⁵ The author demonstrates that the English character intervenes in the subject nation’s affairs in order to save the land from the savage and barbaric aborigines. For instance, when he speaks about the English sergeant, his troopers and the other English men, he empowers them to protect the land from the cruelty and the brutality of the natives. Kingston reports the plan of the white men to capture the savage aborigines. He writes:

Bracewell now made a sign to us to rise to our feet, so that we might rush down on the hut and capture all the blacks in it if not those outside. At the signal we were in motion, the troopers with their drawn swords in one hand and their pistols in the other, and we with our rifles.⁸⁶

He adds:

The greater number either lay helpless on the ground or stared stupidly at their assailants. Had our object been slaughter we might have killed the whole mob, but the sergeant had received orders to capture as many as possible alive, and we were thankful not to have to destroy more of the poor wretches.⁸⁷

It follows from the above quotations that the Westerners strive to purify the colony from its villains. Thus, they use their power and their developed tools in order to pursue those natives who are considered as savages and evils for the land and try to capture them and put them in jail. Besides, the well-developed arms reflect the civilization and the development of the Western world. Kingston notes: “[...] our rifles are loaded with ball [...].”⁸⁸ These words show that the Westerners possess a high developed technology like “Guns” which indicates authority and power.

Additionally, Kingston portrayed the English character in a positive light through associating them with good manners and ethics. The English men are not like the other so-called savage characters of the novel. For instance, they tend to bury the corpse of the dead. He writes: “Finding a couple of spades in the hut, Guy and I employed our time in burying the blacks who had been shot on the first onslaught.”⁸⁹ This suggests that the superiority of the whites over the blacks did not rely only on their development but also on their principles and right behavior. In other words, Kingston associates the colonizers with values to show that the Western society is superior to the colonized one. For example, when Mr. Strong’s station was burnt, the English man, namely Bracewell, invited him and his family to take refuge in his station. Kingston writes: “Bracewell invited the family to take up their abode at his hut until their new house was ready to receive them, and they immediately set off in one of the waggons which had escaped.”⁹⁰ In fact, the white race’s generosity and care symbolizes their cultural superiority. Kingston illustrates the nobility and the superiority of the white race through referring to their principles and kindness. He states:

Guy and I, with the young Stronges, worked with the farm hands from morning till night, in putting up fences and rebuilding the house; and in wonderfully short time the station, which had become little more than a mass of ruins, began to assume a habitable aspect.⁹¹

He adds:

Though we worked without wages the knowledge we gained was of the greatest value to us in our subsequent career. In a year or two our worthy cousin had completely recovered from the heavy losses he had sustained.⁹²

From the above passages, we may fathom that Kingston praises the English men through mentioning their virtues and qualities such as providing help. For instance, the protagonists helped their cousin to rebuild his station without demanding or expecting anything in return.

To conclude, this chapter analyzed the colonizer's power and superiority in Kingston's *Adventures in Australia*. Indeed, the Westerners' authority and supremacy were pictured through the backdrop of colonialism. The author depicts the white race as being superior, developed and civilized in order to glorify their position and social status. In other terms, he associates them with positive attributes such as civilization, power and education. Kingston denotes that the intelligence and the development of the Westerners at the different spheres open the floor for them to exploit and benefit from the raw materials and the resources of Australia. The next chapter will be devoted to explore the in-between space in which the colonizer and the colonized try to imitate each other by relying on Bhabha's notions "The Third Space" and "Of Mimicry and Man".

Endnotes:

⁵⁸ Homi K.Bhabha, *The Location of Culture* (London: Routledge, 1994), 103.

⁵⁹ David Huddart, *Homi K.Bhabha* (London and New York: Routledge), 55.

⁶⁰ William H.G. Kingston, *Adventures in Australia* (London: George Routledge and Sons, 1885), 33

⁶¹ Lutfi Hamadi, "Edward Said: The Postcolonial Theory and the Literature of Decolonization" (PhD thesis, Lebanese International University, 2004), 43.

⁶² Kingston, *Adventures in Australia*, 79.

⁶³ Ibid, 80.

⁶⁴ Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (Abingdon: Routledge, 2007), 131.

⁶⁵ Kingston, *Adventures in Australia*, 89.

⁶⁶ Ibid, 125.

⁶⁷ Ibid, 91.

⁶⁸ Ibid, 2.

⁶⁹ Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (Abingdon: Routledge, 2007), 32.

⁷⁰ Kingston, *Adventures in Australia*, 46.

⁷¹ Bhabha, *The Location of Culture*, 105.

⁷² Kingston, *Adventures in Australia*, 165.

⁷³ Ibid, 184.

⁷⁴ Ibid, 17.

⁷⁵ Ibid, 68.

⁷⁶ Ibid, 43.

⁷⁷ Ibid.

⁷⁸ Ibid, 44.

⁷⁹ Ibid, 72.

⁸⁰ Ibid, 43.

⁸¹ Ibid, 72.

⁸² Ibid, 1.

⁸³ Ibid.

⁸⁴ Ibid, 35.

⁸⁵ Ibid, 40.

⁸⁶ Ibid, 151.

⁸⁷ Ibid, 152

⁸⁸ Ibid, 34.

⁸⁹ Ibid, 153.

⁹⁰ Ibid, 183.

⁹¹ Ibid.

⁹² Ibid.

Chapter Three: The Ideas of “The Third Space” and “Mimicry” in Kingston’s Novel

In this chapter, we will study and analyze the way the colonizer and colonized fall within “the in-between space” in Kingston’s *Adventures in Australia*. In addition to stereotype and the power and the superiority of the colonizer that have been tackled in the preceding chapters, “Third Space” is another mode which influences the colonized and the colonizer in the sense that it is a strategy which reveals the axioms of colonialism. In fact, “third space” or “the in-between space” is attributed to Bhabha who demonstrates “the contact zone” where cultural aspects of both the colonizer and the colonized meet and interact to create a new cultural zone or a hybrid culture which is conceptualized as “The Third Space”. Moreover, “third space” implies another notion which is called “Mimicry”. The latter refers to the process of imitation between the colonizer and the colonized, which in turn results from the new zone of contact and interaction between the two sides. In other words, the colonizer and the colonized tend to meet and communicate so often that they tend to develop a kind of influence out of imitating each other. Thus, our aim in this chapter is to study the presence of “The Third Space” in Kingston’s narrative and try to reflect the notion of “Mimicry” which is a result of this new cultural space or this zone of contact.

As a matter of fact, “The Third Space” is “a mode of articulation” and a space for interaction and exchange. It is a “zone of contact” where the first space (the colonizer) and the second space (the colonized) meet together to create or generate a new place of contact which is named “Third Space”. Bhabha states:

It is that Third Space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized and read anew.⁹³

According to him, Third Space is a mode that ensures that there is no originality or stability in culture. Indeed, it is an “in-between space” which forms cultural exchange and creates new cultural identities.

According to Bhabha, mimicry is “the sign of double articulation; a complex strategy of reform, regulation and discipline, which ‘appropriates’ the Other as it visualizes power.”⁹⁴ Indeed, Bhabha claims that mimicry is an effective strategy that works to suppress the Other’s culture through adjusting the colonial subjects to the colonizer’s culture and lifestyle. In this context, he states: “mimicry emerges as one of the most elusive and effective strategies of colonial power and knowledge.”⁹⁵ He defines it as a mode of imitation where the colonized performs the colonizer’s culture in an innovative and original way. Bhabha adds: “Mimicry *repeats* rather than re-presents [...]”.⁹⁶ It means that mimicry is a copying of the self’s cultural attitudes. It is a process of copying from the colonizer’s culture which leads the colonial subject to lose his own cultural identity, values, customs and so on. According to Bhabha, mimicry “fixes the colonial subject as a ‘partial’ presence.”⁹⁷ Through this process of imitation, the mimic person is viewed as an incomplete individual incapable of proving his presence through displaying his own cultural practices and attitudes.

As far as mimicry is concerned, language is the most persistent mimic representation used by Kingston in *Adventures in Australia*. In fact, language seems to be an effective tool to suppress the natives’ culture, starting from their native tongue. For instance, Toby, in the novel, speaks English to communicate with the white men. Kingston states:

From our black guide we could not obtain much information; for, although we were well assured that he spoke English when we engaged him, we found that it was of a character which would take us some time to learn.⁹⁸

The above passage clearly shows that the natives of Australia are in one way or another compelled to speak English in order to communicate and interact with the colonizer. In doing

so, they part from their own culture to adjust to the colonizer's one. Huddart claims that mimicry is "an exaggerated copying of language, culture, manners, and ideas. This exaggeration means that mimicry is repetition with difference, and it is not evidence of colonized's servitude."⁹⁹ It is worth to note that Kingston clearly denotes that the colonizer's superiority and power are inimitable or difficult to imitate. For instance, a bulk of native people try to be like the colonizer, but they fail to be identical. Ashcroft et.al. assert:

Colonial discourse encourages the colonized subject to 'mimic' the colonizer, by adopting the colonizer's cultural habits, assumptions, institutions and values, the result is never a simple reproduction of those traits. Rather, the result is a 'blurred copy' of the colonizer that can be quite threatening. This is because mimicry is never very far from mockery, since it can appear to parody whatever it mimics. Mimicry therefore locates a crack in the certainty of colonial dominance, an uncertainty in its control of the behaviour of the colonized.¹⁰⁰

From this quotation, we may understand that the process of mimicking the colonizer becomes a threat since it is not just a simple imitation but rather a 'mockery' or 'parody'. In fact, the mimic person becomes instable and partially a confusing copy of his colonizer.

It is necessary to mention that Kingston implicitly deals with the natives' behavior and manners. He associates their manners with the Westerners' one. Indeed, he tackles this theme of imitation of behavior mainly through Thurston brothers' guide named Toby. He is hired as an assistant and a guide who helps the English men to reach their destination, but Toby is portrayed as a "semi-civilized" person. In fact, the author does not show the civilization and the right behavior of the natives. He rather wants to reveal that the aborigines are just copying from the white men and that speaking English language and being a guide to the English men is not sufficient to become a civilized person. In this regard, he states: "Toby, to be sure, was faithful enough, but then he was semi-civilized."¹⁰¹ Yet, for Kingston, interacting with the natives does not mean they accept them as equal especially in development and civilization. Bhabha argues that "colonial mimicry is the desire for reformed, recognizable Other, *as a subject of difference that is almost the same, but not quite*."¹⁰² This definition confirms what has been said. Toby

speaks the English language and appropriates to the colonizers' culture, but he is still considered as a semi-civilized person. In this respect, Huddart states: "colonial discourse wants the colonized to be extremely like the colonizer, but by no means identical."¹⁰³ Thus, no matter how the aborigines strive to imitate the colonizer, they will remain viewed as subordinate and inferior people.

Moreover, Kingston depicts how the aborigines strive to show their strength, courage and intelligence in order to be like the colonizer. There are endless examples that show this in the narrative. For instance, Toby tries to be strong and powerful in order to protect the English men from the savage aborigines and even the wilderness. Kingston reports:

I was not aware at the time that he belonged to a tribe regarded as hereditary enemies by the people inhabiting the country we were travelling through, and that he was as likely to lose his life at their hands as any white men would be.¹⁰⁴

This quotation proves what has already been mentioned above. Toby exemplifies the courage and the right behavior; it is clear that he can do anything to satisfy and protect the white men. Kingston states: "[...] Toby, who, since the courage he had displayed in capturing the bushrangers, had become a person of no small importance."¹⁰⁵ It is clear from this quotation that the natives are just a copy of the colonizer's courage and power.

The author provides other examples that reflect the aborigines' tendency to mimic or imitate their colonizer. Despite their primitiveness, the natives learned to use the advanced weapons of the Western society like "Guns" to threaten and steal the colonizers' articles. In this regard, Kingston notes: "The bushrangers now holding a pistol to my head made me get up and walk to a tree some distance from the track, so that should any travellers pass by I should not be discovered."¹⁰⁶ This demonstrates that the natives learned to act like their colonizer and imitate his behavior and attitude. Furthermore, the "ambivalence" of mimicry relies in the way the native people copy their colonizer. The aborigines put themselves between two ambivalent

positions which are: following their native values and culture or imitating the colonizer's culture and way of life. In this respect, Bhabha asserts: "from such a colonial encounter between the white presence and its black semblance, there emerge the question of the ambivalence of mimicry as problematic of colonial subjection."¹⁰⁷ The aforementioned quotation asserts how mimicry stands for a "problematic" for the natives as it subdues them for further colonization in the sense that it devoids them of their cultural identity. Bhabha claims that "mimicry is at once resemblance and menace."¹⁰⁸ According to him, mimicry threatens the colonial subject's identity which is considered as a strategy of resistance in the colonial discourse.

Kingston also depicts the way the natives imitate the colonizer through clothing. In fact, at the arrival of the English men to Australia, the aborigines used to be naked or at least cover the lower part of their bodies with tree leaves and animal skin. The author states: "Except some pieces of opossum skin round their loins, the men wore no garments, though several of them had fillets bound round their brows."¹⁰⁹ However, as they interact with the English men, they start to be willing to look like them and wear the same outfits as them. Thus, the aborigines steal the English men's clothes and wear them. Kingston writes: "they might have speared you for the sake of your horses and clothes."¹¹⁰ Indeed, the natives want to resemble their colonizer through riding horses and wearing their clothes. In this regard, Siber and Riche state:

the 'nakedness' and 'half-nakedness' of colonised people were metonymic tropes that referred to the reductive categories of 'primitiveness' and 'semi-primitivism'. As for instances when the colonised subject was 'dressed', they were cases of colonial mimicry.¹¹¹

This claims that the non-nakedness of the colonized subject is considered as an imitation of the colonizer. In fact, the natives steal and rob the colonizers' objects, specifically clothes to cover their bodies. They find the colonizers' clothes comfortable to protect their bodies from the wilderness.

Moreover, the natives do not only imitate the white men in their way of dressing, but they also adopt their food habits. Indeed, before their interaction with the Westerners, the aborigines used to eat primitive food like the meat of animals they hunt. But now, they are likely to prepare their food using ingredients and utensils. The authors writes: “we rose to our feet, and holding our guns ready to fire, rushed towards the two men, who were engaged in cooking their breakfast.”¹¹² In this way, the author depicts the natives as imitating their colonizer through different aspects including language, attitude, clothing and food.

Actually, mimicry is not only limited to the colonial subject but it also crept to the colonizer. In Kingston’s narrative, the process of mimicry is also threatening the white men’s cultural identity. He described the colonizers as mimic persons through showing that they are imitating the colonized’s language, deeds, manners, savagery and so on. Bhabha states:

All cultural statements and systems are constructed in this contradictory and ambivalent space of enunciation, that we begin to understand why hierarchical claims to the inherent originality or ‘purity’ of cultures untenable [...] ¹¹³

This quotation reflects the impurity of cultures. In fact, the interaction between cultures creates anxiety for the colonizer. For example, his anxiety to lose his superior identity makes him fall in the process of imitating the colonial subject’s language, manners and culture in general. Paul Meredith defines the notion of “The Third Space” as a “space of new forms of cultural meaning and production blurring the limitations of existing boundaries and calling into question established categorizations of culture and identity.”¹¹⁴ It means that the interaction between two cultures leads to the emergence of new forms and identities. In other words, the cultural encounter creates a transformative space which ends the boundaries between cultures.

In *Adventures in Australia*, the author demonstrates how the colonizer speaks the Australian tongue and imitates or mimics the spoken pattern of the aborigines. Kingston writes: “Bracewell, who could speak Toby’s lingo, told him to say to the black fellows, that we wished

to be their friends; that their corroboree had afforded us a good deal of amusement;”¹¹⁵ This quotation demonstrates that Bracewell, who is an English man, could learn the language of the aborigines and communicate with them. In other words, the contact between the white men and the natives also leads the former to mimic the latter and adopt some cultural features. The imitation of the natives is likely to degrade the colonizer’s position. Kingston states: “Tally-ho!” shouted Bracewell, and we made chase.”¹¹⁶ Indeed, the white man becomes bubbling and repeating the strange sounds just like the natives. It is through this that the white man betrays his superior status as a powerful and educated man. Kingston claims:

[...] He appeared to be highly pleased at seeing us, and began jabbering away in a language which neither Guy nor I could understand. Bracewell [an English man], who seemed to comprehend him, replied in the same lingo; and then told us that the black had informed him that his tribe was in the neighbourhood and would be happy if we would pay them a visit, that they might show their gratitude for the wealth we had showed upon them.¹¹⁷

This passage strongly shows that the colonial subjects and the white men establish communication with each other. In fact, this contact leads them to develop a new common social and cultural identity. For instance, the natives and the English men try to be in contact especially through using language. As a result of this “in-between” zone in which they interact, a new merged culture and identity is generated. Kingston states: “We gave a cooeey to let those at the station know of our approach, and in another moment old Bob came hurrying out to meet us.”¹¹⁸ This quotation suggests that the white men do not only communicate with the aborigines but also imitate their way of communication mainly by using the loud calls to attract attention in the bushes. In other words, being between two different cultures leads to the emergence of a new space which is totally considered as a mixture of cultures. In this context, Bhabha states: “the inbetween space that carries the burden of the meaning of culture [...]. And by exploring this Third Space, we may elude the politics of polarity and emerge as others of ourselves.”¹¹⁹ This states that the colliding cultures resulted in the in-between space where new cultural practices and identity develop.

Mimicry also appears through an English man, namely Vinson who is depicted as a savage person without principles. The latter does not resemble his English fellows. He rather acts and behaves like the natives, for he is a member of those native bushrangers. Kingston writes:

He was a clever fellow without a particle of principle; and I remember hearing in reported some time after he left school, that he had committed forgery, and that, although he was not convinced, his friends had sent him out of the country.¹²⁰

This citation implies that some white men resemble the natives in their barbarity, savagery and violence. In fact, those barbaric persons are banished by the Western society and exiled to their colonies like Australia. Kingston states:

I had recognised Vinson, and as I rode up, I observed the look of agony and despair which overspread the countenance of my former school-fellow. I think he must have known me, but he was unable to speak, and before I could dismount he had ceased to breathe. It was a sad end of a mis-spent life, and yet at one time Cyril Vinson was one of the most admired and sought after in a fashionable circle.¹²¹

We notice that what the aborigines suffer from is exactly what the colonizer is suffering from. In other terms, Vinson had the same wretched life as the aborigines. Thus, the Western culture is not always pure just like the culture of the uncivilized world. Kingston adds:

Some tried to get out the window on the hut, but Guy, Hector, and I shot them down as they reached the ground, thus putting a stop to any others escaping in that direction; while the sergeant and his troopers, bursting into the hut, soon had several knocked down. The greater number either lay helpless on the ground or stared stupidly at their assailants. Had our object been slaughter we might have killed the whole mob, but the sergeant had received orders to capture a many as possible alive, and we were thankful not to have to destroy any more of the poor wretches.¹²²

This statement claims that the Westerners are influenced by the natives' barbarity and savagery and that they adjusted to the wild and savage culture of the aborigines. Kingston reveals the negative outcomes of the mixedness of cultures. In fact, the daily contact with the colonial subject leads to the barbarity and savagery of the Westerners.

Moreover, the white men's behavior tends sometimes to be a copy of the natives' one. For instance, the protagonists try to imitate the natives' noise to frighten the sergeant and his troopers. The narrator writes: " I proposed that we should unite our voices and give a terrific shriek as if a whole mob of black fellows were about to break into the camp."¹²³

As a matter of fact, it is not only their behavior that helps us to understand that the colonizer imitates the colonial subject but also their physical appearance. Kingston claims: "He [Vinson] was evidently very young, for a while the faces of others were covered with hair, he had but a small moustache on his lips, but exposure to the hot sun had so tanned his complexion [...]."¹²⁴ In this description, we may say that Kingston associates Vinson with racial betrayal by depicting him as becoming like the natives in terms of complexion and physical appearance. Throughout his narrative, he provides clear examples about the colonizer's imitation of the colonial subjects' habits and manners as a mark of cultural betrayal. Kingston writes:

We, however, hoped with Toby's assistance to stalk it as the natives are in habit of doing, and for this purpose our bows and arrows were likely to prove as efficient weapons as rifles, the report of which would be certain to drive the birds away from the spot where they were feeding; whereas the silent arrow might bring down one without frightening the others.¹²⁵

This statement openly exposes the process of the colonizer's imitation. In fact, the white men are not stable. On the one hand, they criticize the natives' manners, lifestyle and culture. On the other, they copy from their habits. Following the above quotation, we notice that the white men are not always loyal to their own culture and power, and this kind of imitation threatens their superiority. Kingston states:

Although there is generally work enough on an Australian station to occupy everybody, we made frequent excursions to hunt kangaroo, dingoes, and emus. Mr. Strong, however, objected to the younger members of his family expending the large amount of powder and shot they were apt to fire away. He would allow them, he said, only the use of bows and arrows, promising, however, to give each a rifle when they could bring a parrot down on the wing, an emu running, or a kangaroo bounding over the ground. We therefore employed ourselves during the longer evenings of winter in manufacturing

bows and feathering a large supply of arrows, for both of which objects we found suitable material.¹²⁶

It follows from the above quotation that the Europeans do not only imitate the Australian culture and habits but sometimes give priority to the natives' culture and habits. For instance, the above quotation openly demonstrates how the white men teach their boys how to hunt with the simple materials of the natives like arrows instead of the developed Western weapons. The protagonist of the narrative states: "I took the liberty, however, of carrying my rifle, as Hector also did so."¹²⁷ The white people seem totally involved into the Australian society because they accept the natives' culture. For example, in the statement above the English men seem to prefer to use the natives' tools of hunting than their own.

Moreover, Kingston provides another instance that illustrates that the white people fall in the process of imitating the colonial subject. This lies in the fact that they ignored their food habits which are among the high Western cultural dimensions and adopted the colonized's ones. One of the white men says:

"Stay, I have found something else," he added as he handed up the rifle. "While I was groping about, my hand came in contact with two hairy creatures. Here they are! and stooping down again he hauled out two young wombats. We speedily knocked them on the head, agreeing that they would make a very good roast for supper."¹²⁸

From the above quotation we may notice that the colonizer loses his own culture and adopts their colonized's one. In fact, before the colliding of the Western culture with the Australian one, the Europeans used to eat refined dishes, but after their interaction some of them engaged in hunting the wild animals to get their food. Kingston states: "We immediately set to work to cook the wombat."¹²⁹ This instance reveals that the whites seem to enjoy the natives' meals.

To sum up, throughout this third chapter we come to realize that the process of mimicking affects both the colonized and colonizer in Kingston's narrative. In fact, the contact between the different cultures creates a bridge to the mechanism of mimicry. In *Adventures in*

Australia, both the natives and the English men are described as mimicking or imitating each other as a result of their contact and interaction. The author adduced the cultural space in which the colonizer tends to imitate the white men's cultural practices and ideals. In addition to this, despite the allure of the white race's culture, the process of mimicry equally threatens the colonizer. In other terms, the in-between space in which the culture of the colonized and the colonizer meet creates another new cultural space which is considered as a mixture of these two cultures.

Endnotes:

⁹³ Homi K.Bhabha, *The Location of Culture* (London: Routledge, 1994), 55.

⁹⁴ Ibid, 122.

⁹⁵ Ibid.

⁹⁶ Ibid, 121.

⁹⁷ Ibid, 123.

⁹⁸ William H.G. Kingston, *Adventures in Australia* (London: George Routledge and Sons, 1885), 3.

⁹⁹ David Huddart, *Homi K.Bhabha* (London and New York: Routledge), 57.

¹⁰⁰ Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (Abingdon: Routledge, 2007), 125.

¹⁰¹ Kingston, *Adventures in Australia*, 10.

¹⁰² Bhabha, *The Location of Culture*, 122.

¹⁰³ David Huddart, *Homi K.Bhabha* (London and New York: Routledge), 59.

¹⁰⁴ Kingston, *Adventures in Australia*, 31.

¹⁰⁵ Ibid, 165.

¹⁰⁶ Ibid, 96.

¹⁰⁷ Bhabha, *The Location of Culture*, 129.

¹⁰⁸ Ibid, 123.

¹⁰⁹ Kingston, *Adventures in Australia*, 23.

¹¹⁰ Ibid, 59.

¹¹¹ Mouloud Siber and Bouteldja Riche, “The Aesthetic of Natives’ Dress and Undress: Colonial Stereotype and mimicry in Paul Gauguin’s Somerset Maugham’s Cultural Forms”, in *Revue des pratiques langagieres*, 2013, 1.

¹¹² Kingston, *Adventures in Australia*, 110.

¹¹³ Bhabha, *The Location of Culture*, 55.

¹¹⁴ Paul Meredith, “Hybridity in the Third Space: Rethinking Bi-cultural Politics in Aotearoa/ New Zealand,” in *proceeding of Maori Research and development*, Massey University, July 7-9, 1998 (Wellington: University of Maikato, 1998), 3.

¹¹⁵ Kingston, *Adventures in Australia*, 24.

¹¹⁶ Ibid, 50.

¹¹⁷ Ibid, 127.

¹¹⁸ Ibid, 120.

¹¹⁹ Bhabha, *The Location of Culture*, 56.

¹²⁰ Kingston, *Adventures in Australia*, 36.

¹²¹ Ibid, 162.

¹²² Ibid, 152.

¹²³ Ibid, 147.

¹²⁴ Ibid, 35.

¹²⁵ Ibid, 165.

¹²⁶ Ibid.

¹²⁷ Ibid.

¹²⁸ Ibid, 175.

¹²⁹ Ibid, 176.

IV. Conclusion

The dissertation discussed the misrepresentation of the colonial “self” and “other” in William H. G. Kingston’s *Adventures in Australia* (1885). The novel focused on the issue of colonialism and the representation of the “other” or the colonial subject by its colonizer. In fact, Kingston discusses and highlights the racial and cultural aspects that lead to the marginalization and the “otherization” of the colonized population. In our analysis of this novel, we tried to cover and discuss the main aspects related to the discourse of colonialism and the “other” question. The first chapter has focused on the negative representation of the aborigines of Australia by making reference to the racial and cultural stereotypes. We have remarked that the natives or the colonial subjects are considered as “other” and “inferior”. The second chapter discussed the power and the superiority of the British colonizer by showing their high cultural tendencies. As for the third chapter, we have analyzed the contact between the colonizer and the colonized which leads to the appearance of an “in-between space” which is already defined as a new cultural space where both cultures meet and interact.

Kingston highlights the relatedness between the colonial subject and its former colonizer. His representation of the natives or the colonized is based on racial and cultural stereotypes in order to show the “inferiority” and the “marginality” of this population. Moreover, the author reflects the “in-between space” or the “contact zone” in which the colonizer and the colonized meet and interact with each other. Indeed, the ending of the narrative reflects the “superiority” of the colonizer, and this is shown in his success to live and settle in Australia.

Overall, through our analysis of this novel we have come to realize that the colonial subject is pictured from a negative perspective that reveals his marginalization and otherness especially in the period of high colonialism and imperialism. The “otherization” of this group

appears through their racial and cultural misrepresentation opposed to the positive portrayal of the colonizer.

At the end of this dissertation, we would like to remind that further analysis and researches may be carried out on the issue of the misrepresentation of the colonial “self” and “other” in Kingston’s narrative *Adventures in India* (1884).

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