

وزارة التعليم العالي والبحث العلمي

MINISTRY of HIGHER EDUCATION & SCIENTIFIC RESEARCH

MOULoud MAMMERI UNIVERSITY OF TIZI-OUZOU
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH

جامعة مولود معمري- تيزي وزو
كلية الآداب و اللغات
قسم الانجليزية



Domain: Letters and Foreign Languages

Subject: English

Specialty: General and Comparative Literature

Title

**A Comparative Study of Social Prejudice in
Thomas Hardy's *The Return of the Native* (1878)
and Mouloud Feraoun's *Les chemins qui
montent* (1957)**

Presented by:

- Ms. Tassadit CHETTIR
- Ms. Lilia SAHAD

Supervised by:

- Dr. HATEM Youcef

Board of Examiners:

Chair: Mrs. BEDRANI Ghalia, MAA, Mouloud Mammeri University of Tizi-Ouzou

Supervisor: Dr. HATEM Youcef, MCB, Mouloud Mammeri University of Tizi-Ouzou

Examiner: Mr. KHOUDI Mohamed Amine, MAA, Mouloud Mammeri University of Tizi-Ouzou

Promotion: 2022 / 2023

The Master Domiciliation Laboratory

In the memory of my grandfather

To my dear family especially my beloved mother and brother

To my dear aunt who supported and still supporting my steps

To my cherished binomial

Tassadit

In the memory of my father and grandmother

To my dear family especially my beloved mother

To my dear brother and sister

To my cherished binomial

Lilia

Acknowledgments

First, we would like to express our heartfelt gratitude and thanks to Allah, for his blessings, guidance and grace.

Then, we extend our deepest thanks to our respected teacher and supervisor Dr. HATEM Youcef for his exceptional support and insights.

We would like also to thank the members of the jury who accepted to examine this modest work and all the staff of the Department of English.

A special thanks to our teacher Dr. LAARABI Sabiha whose lectures and insights have considerably contributed to the shaping of this dissertation.

We also present our sincere appreciation to our families and friends, who provided encouragement, good vibe, and love during the writing of this dissertation.

Abstract

This dissertation explores and compares the theme of social prejudice and its implications on individuals in Thomas Hardy's (1878) *The Return of the Native* and Mouloud Feraoun's (1957) *Les chemins qui montent*. Our central purpose is to study the way Hardy and Feraoun represent social prejudice in their literary works. Gordon Allport's (1954) theoretical framework *The Nature of Prejudice* provides the necessary knowledge for understanding the basis of social prejudice. The findings of this research paper are based on the female characters of both novels Eustacia and Dehbia. The two women struggle and fight against the social norms of their native villages to gain independence. The results also shed light on the male protagonists Clym and Amer who suffer from deception and anxiety because of their social environment. We concluded that, despite the distinct cultural origins, Hardy and Feraoun emotionally show how people can be affected by social pressure. Through Eustacia, Dehbia, Clym and Amer we understand the sorrowful situation a person can experience once being targeted.

Key words: Hardy, Feraoun, Allport, prejudice, struggle, deception, society, pressure, judgmental.

Table of contents

Dedications	I
Acknowledgments	II
Abstract	III
I. General Introduction	1
a. Review of Literature.....	2
b. Issue and Working Hypothesis.....	4
II. Methods and Materials	6
a. Theoretical Framework.....	6
b. Materials.....	9
1. Summary of The Return of the Native (1878)	10
2. Summary of Les chemins qui montent (1957)	11
III. Results and Discussion	12
a. Results.....	13
b. Discussion.....	14
Chapter One: The Image of the Female Characters in The Return of the Native (1878) and Les chemins qui montent (1957)	
a. The Weight of Prejudice	25
b. The Misrepresentation and Misunderstanding.....	39
Chapter Two: Complexities and the Consequences of the Social Norms on the Male Characters in and The Return of the Native (1878) and Les chemins qui montent (1957)	
a. Social Expectations.....	49
b. Negative and Positive Prejudice.....	55
IV. Conclusion	57
References	59

I. Introduction

People in nature might be potentially hazardous without being aware of it. This harm takes several forms, such as social prejudices. The clearest example is the story of a Siberian child who murders his classmates and instructor due to bullying and discrimination. Therefore, social prejudice, misunderstanding, social pressure and expectations can be direct motives of violence; as in the case of this boy. Indeed, this actual and real experience provides us with the necessary information with which we deduce the meaning of social prejudice and highlights its extreme dangerous psychological impact.

Prejudice in general refers to non-favorable attitudes, beliefs or judgments held by people or groups toward others on the basis of perceived social qualities such as race, ethnicity, gender, religion, sexual orientation, age, handicap, and socioeconomic position. Social prejudice is a sort of prejudgments and preconceived thoughts that have severe psychological and mental effects caused by the social pressure created by the society itself. It is frequently motivated ignorance, fear, or desire to preserve social hierarchy. It can have negative effects for the individuals or groups who are targeted such as isolation, marginalization, diminished opportunity, and even violence (Wendy Rose Gould, 2022).

Therefore, it is critical to grasp the deep-seated continuity that exists while investigating this complex issue. Social prejudice has existed throughout history and still does. Furthermore, it is important to recognize that the influence of other people's views and judgments on us might have far-reaching ramifications that extend beyond our immigration.

In this work, we establish the link of social prejudice with the novels under study. Thomas Hardy's novel deals with this issue that was indeed a common problem in the Victorian era. As well as for Mouloud Feraoun's book which transmits to us how this social issue existed during the Algerian War of Liberation. In fact, the two are descended from very different

cultures and nationalities. However, in two of their publications, Thomas Hardy's (1878) *The Return of the Native* and Mouloud Feraoun's *Les chemins qui montent* (1957) deal greatly with the topic of social prejudice. Indeed, our aim is to compare the two novels, by analyzing how their characters struggle against such concerns.

a. Review of the Literature:

Thomas Hardy's and Mouloud Feraoun's novels have already been widely criticized from different angles. Not a long time ago, many researchers have opted to tackle many topics. Starting with Thomas Hardy's *The Return of the Native* (1878), Yuejie Liu talks about the relation between the characters and nature inside the novel in her work entitled "Regionalism Across the world in the 19th century". Liu (2019) emphasizes how Hardy's portrayal of nature represents a profound, almost mystical bond between people and their surroundings rather than just a straightforward landscape. In *The Return of the Native*, the natural world is portrayed with such rich significance and vivid detail that it nearly seems to be a real, breathing thing that communicates with the protagonists. This dynamic and multifaceted interaction demonstrates both the protective and destructive sides of nature. Liu (2019) "Although human activities, particularly in such a rural area, are slowed by the season, it seems here that human thinking is also slowed down as in reciprocity with Nature."

In addition, Jean Sasaki Joe (1969) in his dissertation entitled "Thomas Hardy's Representation of Human Will in *The Return of the Native*, *The Mayor of Casterbridge*, *Jude the Obscure*, and *Tess of the D'Urbervilles*", analyzes several works of Thomas Hardy. Specifically, he highlights Hardy's portrayal of human will in *The Return of the Native* (1878) as being a powerful force that can lead to both success and destruction. Joe (1969) argues that throughout the story the characters are sequestered in despair which makes them unable to live

peacefully. This is due to the lack of using their wills in a significant way. Joe (1969) stated “Thus Eustacia's apathy, her failure to use her will from first to last, is responsible for her death” (p.51).

Considering Mouloud Feraoun’s novel, the criticism of *Les chemins qui montent* (1957) is also noteworthy. Fouzia Bouabsa in her dissertation entitled “Tragique et personnages dans les chemins qui montent de Mouloud Feraoun” studies the tragic themes in the novel. She also highlights the way in which this tragedy is expressed through the characters and their memories in their own society. Bouabsa (2009) affirms even the climate and the environment that surround the characters affect their living “ La saison comme espace et décore peut avoir un impact ou une influence sur l’intérieure ou la psychologie des personnages ” (p.49).

Another work to state is Youcef Kadim’s dissertation entitled “L’écriture du tragique dans les chemins qui montent de Mouloud Feraoun”. In his thesis Kadim (2008) focuses on the way Feraoun expresses and introduces tragedy in his novel. After his analysis of the novel in term of tragic framework, he ends with the fact that this narrative deals more with the issue of how the characters were experiencing tragic realities throughout the story. Kadim (2008) states that the characters were feeling marginalized within their village because of their non-conformity to the natives’ norms “En outre, la solitude de ces personnages tragiques est la conséquence de leurs démesures” (p. 105).

Overall, this review of literature has explored various studies and perspectives on the two selected novels. The critics on Thomas Hardy’s and Mouloud Feraoun’ novels gather analysis from distinct perspectives. However, the researchers miss to give importance to the topic of stereotype either in *The Return of the Native* (1878) by Thomas Hardy or in *Les chemins qui montent* (1957) by Mouloud Feraoun.

b. Issue and Working Hypothesis:

After exploring various studies and perspectives on the two selected novels we assert that our topic is different. The critics on Thomas Hardy's and Mouloud Feraoun' novels gather analysis from distinct perspectives. However, the researchers miss to give importance to the topic of prejudice either in Thomas Hardy's *The Return of the Native* (1878) or Mouloud Feraoun's *Les chemins qui montent* (1957).

In these two works, we can observe that both emerge from different historical contexts. However, in both periods prejudice seems present. Hardy's work set in the Victorian Era; a period full of discrimination based on race, gender and social class. In that period prejudice widespread, and it affected how people were treated and the opportunities they had. On the other hand, Feraoun's novel set during a period of colonization (1954- 1962) which unfolds against the backdrop of the Algerian war, a time when there was a lot of biases and unfair treatment between the French colonial rulers and the Algerian nationalists fighting for independence.

Indeed, we notice that Hardy's and Feraoun's novels share the concept of social prejudice despite the distinct historical contexts. In the two literary works, it is shown that prejudice and social pressure affect the lives of the characters, mainly the central figures Eustacia, Dehbia, Clym and Amer. The young characters try to survive in unmerciful societies. In the two novels the kabylian and the English societies belittle the value of distinct minorities. In the one hand, the presence of prejudice in both novels undermines and harms the target individuals for being different one another. In the other hand, prejudice affects individuals for the fact of being first a woman and also for being an educated and a civilized person who wonders to bring novelties.

To fulfill our study and assert the significance of the presented issue we rely on Allport's *The Nature of Prejudice*. This theory is useful for understanding the dynamics of

ethnic group conflict and the role of human thinking in shaping attitudes and behaviors towards other individuals. Henceforth, the concepts of this theoretical work expose various aspects concerning the main issue. Indeed, this theory will serve us to designate how social and cultural norms lead to conflicts between people. This can also conduct to prejudice and discrimination.

II. Methods

1. Theoretical Framework

The purpose of this method section is to provide an overview of the theoretical framework used to analyze our issue. In order to study the topic of prejudice presented in our two primary sources: *The Return of the Native* and *Les chemins qui montent*, we refer to Gordon Allport's theory entitled *The Nature of Prejudice*. The latter will facilitate the analysis of the issue through the lens of analytical psychology.

Before dealing with a detailed explanation of the ideas and excerpts used from this theory, we may first introduce its founder and a general idea of the theory. Gordon Allport is an influential American psychologist. He made a significance contribution to the field of psychology. *The Nature of Prejudice* is a book published in 1954 where Allport provides a comprehensive and a deep analysis of the psychology of prejudice. That is to say, he explains why and how this phenomenon exists. "The present volume does not pretend to deal with the science of human relations as a whole. It aims merely to clarify one underlying issue- The nature of human prejudice" (Allport, 1954, p. xv). The concepts introduced by Allport in his book have influenced the study of prejudice for several decades and continue to hold relevance in the present study.

Allport's theory is based upon the psychology of prejudice by revealing its nature. He also discusses the basis of social judgments by giving examples of real experiences. The book

The Nature of Prejudice is divided into eight concepts in which Allport explains this social phenomenon. Indeed, our study incorporates notions from four specific sections of the book, entitled: Preferential Thinking, Group Differences, The Dynamics of Prejudice and Character structure.

A. Preferential Thinking:

First, in this part Allport discusses how people acquire preferential thinking, by which they create mental categories to arrange their surroundings. “No corner of the world is free from group scorn. Being fettered to our respective cultures, we like Charles, are bundles of prejudice” (Allport, 1954, p. 6). To assert his ideas, he offers comprehensive definitions of the term prejudice in a social context. Allport (1954) questions the idea of insufficient warrant and says that we have to admit that very few, if any, individuals’ decisions are made with complete accuracy (p. 8). “The sufficient warrant for any judgment is always a matter of probabilities” (Allport, 1954, p. 8). In addition, Allport (1954) delves deeply into prejudice, paying attention on its psychological roots, manifestations and implications for society. He notes that prejudice in all its cases is an aversive issue because it leads to severe consequences. According to him prejudice is influenced by moral judgment that guides societal attitudes, “Prejudice is the moral evaluation placed by culture on some of its own practices” (Allport, 1954, p. 11).

Furthermore, Allport carries his explanation by dealing with the process of separation. Allport (1954) argued that when people share common values and interests find no difficulty to interact (p.17). Especially in the same chapter, he also discusses the process of categorization, and exposes various characteristics of this latter. According to him categorizing is an essential cognitive function through which people make sense easier of their social environment “Categories are the basis for normal prejudgment” (Allport, 1954, p. 20).

Finally, we mention that Allport talks about the importance of rumors in forming prejudgments. It is noted in the book that rumors contribute in the spread of prejudice either based on a true or a faulty thought. Allport (1954) believes that “wedge-driving rumors in wartime or in peacetime are not in the best interest of the nation” (p.65).

Indeed, we may say that by analyzing this first concept we conclude that Allport suggests how and why people form either negative or positive attitudes. Then how they reject and categorize each other and how these occur.

B. Group Differences:

In this part, Allport makes us discover the basis through which people affirm the presence of differences between them. On the one hand, Allport (1954) suggests that individuals tend to place their personal attitudes not only about the person who bother them. However, they allege to judge that person’s surroundings as a whole too (p.85). That is to say, generalization impacts not only the regarded person, but also the not involved ones. On the other hand, he affirms that people face prejudice according to their personal traits.

Moreover, considering prejudice based on personality traits, Allport (1954) believes that the personality usually becomes weak once facing negative public opinions. Then, the brain automatically acts in a defensive way in order to safeguard our self-esteem and well-being. “But since no one can be indifferent to the abuse and expectations of others we must anticipate that ego defensiveness will frequently be found among members of groups that are set off for ridicule, disparagement and discrimination” (Allport, 1954, p. 143). Of course, it is prominent to note that every reaction differs from one person to another. Allport (1954) argued “the way an individual reacts to his membership will depend on his own life circumstances” (p. 143).

Noticeably, Allport exposes the notion of aggression against own group. In the latter, he highlights the effects of intragroup conflicts caused by prejudice. People living in the same community assimilate badly the fact that an individual of their surrounding develop a different style of living. This can develop the process of self –hate; when individuals feel ashamed of themselves or do not stand someone who belongs to their group (either due to his/her personality traits or not) because of negative perceptions that a person faces, this can raise complexities within them (Allport, 1954, p. 152). I.e prejudice can create conflicts and psychological troubles even for the prejudiced people.

C. The Dynamics of Prejudice:

In this section of the book, the author claims that frustration is one of the factors that can lead to the formation of prejudgments. We may note that formation is not a primary point. However, our concern is that Allport while providing information, he mentions the existence of the intropunitive individuals. These people are defined as those who assume the consequences. They have a tendency to condemn themselves for every bad situation they experience (Allport, 1954, p. 343). Based on what Allport discusses in the previous chapters of his book (9-20), we come to a conclusion that the feedbacks differ according to the personality trait the person exhibit.

D. Character Structure:

Allport's analysis of the prejudiced personality, determines the process of "Threat Orientation". In this part Allport proposes that people conditioned prejudice varies in nature. This is mainly the result of a "Threat Orientation". Allport highlights the fact that the prejudiced people feel ego-alienation as those who face the prejudgments. The two seek for safety, "the individual cannot face the world unflinchingly and in a forth right manner. He seems fearful of himself, of his own instincts, of his own consciousness of change, and his social environment"

(Allport, 1954, p. 396). Allport (1954) suggests that this can be a result of past sequels. That is to say, that prejudice is developed from an inferiority complex or even an unsolved conflict (p. 396). These drive the person to feel anxious, then starts to hold prejudices about others and about everything that bothers them.

From our understanding of Allport's work, we deduce that prejudice is a consequence of diverse factors and reasons. Allport explains that prejudice is a trait inherent in all individuals. Allport's *The Nature of Prejudice* offers us a clear understanding about how an individual form either his negative or positive attitudes. He affirms how a simple word or sentence can contribute in the birth of a bench of consequences. This theoretical framework as a whole, analyzes with a psychological perspective, the basis of the phenomenon of prejudice, including facts on the prejudiced people or people who face prejudices.

Overall, we appeal to this theoretical work, because of the relevance of Allport's ideas. To make a comparative study between *The Return of the Native* and *Les chemins qui montent* from a psychological perspective, this book can be applicable and reliable since our interest is to know about the social and the psychological basis of human behavior.

1. Materials

Summaries

a. The summary of *The Return of the Native* (1878)

The Return of the Native (1878) is written by The English novelist Thomas Hardy. The novel gathers not only a combination of tragedy and Romance, but it is also an example of Naturalism. It's narrated by an omniscient Third person. This means that the narrator is not a character in the story. Hardy's novel is composed of six books; each of them focuses on different aspects of the plot. So, the author started to introduce the Heath, the setting and the

main characters. In the second book he focuses on the love stories between the characters. The third one follows more Clym's return to the Heath and the tensions he faces while thinking to bring modern ideas. In the fourth book he delves into the relationship between Clym and Eustacia. Then, the book number five, deals with Diggory Venn as a key character, exploring his relationship with Thomasin. Finally, the sixth book drives the novel to its tragic end. It shows how the decisions of the characters shake their lives.

The story is set in the fictional Egdon Heath in Wessex, England. It tells complicated love stories involving the protagonists, Clym yeobright, his cousin Thomasin and his former lover Eustacia Vye. The story begins when Clym, a successful merchant in Paris, returns to his native village Egdon Heath. At the same time, he is seen as an outsider, as being different from the natives of his village. Clym experiences social expectations and pressures that work against him. As a character returning to his hometown from the city to the countryside, Clym encounters disapproval and judgment from the natives of his community. The social expectations of the community conflict with Clym's desire for intellectual pursuits and a more progressive lifestyle. There, he falls in love with Eustacia, a beautiful and exotic woman. She's portrayed as a complex character who is often misunderstood by people. She is seen as distant. The majority of the locals' view Eustacia with suspicion and prejudice. They also consider her as an outsider who does not belong in their community. In addition, after Clym's marriage to Eustacia, increases the social disapproval he faces. This act further isolates Clym and increases the social pressure against him. The woman had previously been in love with Damon Wildeve, a local innkeeper who's also Thomasin's Fiancé. When Eustacia Realizes that Clym is not interested in escaping the heath, her affair with Wildeve is awoken, and that led to series of tragic events.

As the story unfolds, Eustacia and Wildeve plan to leave the heath, but their plans are foiled when Wildeve's attempt to get a horse on his way to meet Eustacia, but goes wrong and

drowns in a bog, then he died. After that, Eustacia returns to her home. One night, she views a signal fire and believes that it's a sign from Wildeve who has returned for her. But, unfortunately the fire is a beacon lit by some local boys. Eustacia accidentally sets fire which quickly spreads. So, she tragically died while trying to run away. The novel ends with the death of several characters, leaving Clym and Thomasin to pick up the pieces and try to move on from tragedy to a better reality.

b. The Summary of Les chemins qui montent (1957)

Les chemins qui montent (1957) is written by the Algerian novelist Mouloud Feraoun. The plot of the novel is very moving. It follows the story of Dehbia and her lover Amer, a love story born in misery and poverty in Ighil N'Zman in Algeria. Through this novel, we discover the sadness of losing a loved one, death, suicide, as well as love, innocence and moments of joy, all expressed with a beautiful and subtle pen of Mouloud Feraoun, a pen that also revolted against injustice and prejudice. It is also shown throughout the story that Dehbia's family is the poorest in the community but her torment and sorrow are a result of gossip and gazes of society that regard her and her mother contempt and disdain. Even Mokran, the antagonist who loves her couldn't marry her, the two women have to forbear the bad reputation unjustly attributed to them. All of these, because the two are living alone in a village and having previously fled their native town; an unusual and unacceptable situation in the Kabyle society. The book is mainly divided into two parts. The first is about Dehbia and her life in Ighil N'Zman, and the sorrow she aches after the death of Amer. The second part is an exploration of the protagonist's diary of the deceased lover Amer N Amer told of course by Dehbia who owns the notebook. To make the story clearer for the readers, a summary will be provided to introduce well the antagonists that are involved in the course of events.

The novel begins with the death of the protagonist Amer n Amer, the cousin of Dehbia. The young woman and her mother are both organizing the funeral of this young boy. Dhebia is very affected by this horrible loss and decides to write a text to describe her grief. On the other hand, we have Mokrane, another cousin of Dehbia who proposes to her but gets a harsh rejection of the young lady. She tells him that she feels nothing for him. Soon after, Mokrane decides to marry another girl named Ouiza, who is Dehbia's friend. He believes that Dehbia is jealous, while she only felt contempt for him. After that, the narrator returns to the relationship that Dehbia had with Amer and their difference. She was a Christian believer and he was an unbelieving black foot. This difference led them to get lost. He wanted to marry her but he did not believe too much in this union regarding to the glanced of people toward them on the cultural and social level. Then, the author reveals to us that Amer allows himself to be killed by Mokran because after the death of his mother, he gradually loses his taste for life. At the end of the novel, it is the president who asks Dehbia to be his wife, her mother is devastated by the age difference between the two, however ends up accepting happily.

III. Results and Discussion

A. Results

In this part of our dissertation, we focus on the findings revealed after raising the main problematic. From our reading of *The Return of the Native* (1878) and *Les chemins qui montent* (1957), we divulge that there are shared points between the female and male protagonists of the two novels.

Following the psychological perspectives and concepts attributed by Allport in his book *The Nature of Prejudice*, we analyze how the two authors expose the issue of social prejudice through their characters' experiences. Despite the differences between Hardy's and Feraoun's

cultural origins, we assert the presence of affinities either between Eustacia and Dehbia or Clym and Amer n Amer.

Considering the female characters, we have to take into consideration that the two authors write their novels in a distinctive historical context. However, we conclude that Eustacia resembles Dehbia in the way she struggles against people's prejudices. On the one hand, in Hardy's novel Eustacia is described as being aggressive, self-assertive and haughty. She is a heavy person who shows no affection, extravagant in style, language and manners. But, this strong personality devoted by the author seems very strange for the natives of Egdon Heath. In the other hand, Dehbia is the protagonist of Feraoun's novel. She is a very beautiful young woman. She is calm and confident, but aggressively prejudged by her community due to her religion non-conformity with the natives.

In fact, we result that the common affinities between the two women are based on their suffering from psychological and emotional effects caused by social biases. Therefore, these lead to a tragic and sad ending in both stories. The two female protagonists endure a severe period. For Eustacia and Dehbia nothing can be worse than what happened to them. Guilt, forbidden love and social pressure are all what led first to the death of Eustacia, and the deterioration of Dehbia's psychological state due to her unwilling marriage. This self-sacrifice from both sides is for the sake of people's negative attitudes which bury them alive.

Eventually, as for Clym and Amer, the events in both novels revealed their survival in a world invaded by social obstacles. Hardy portrays the arrival of his male protagonist Clym Yeobright; a civilized and an educated man who comes back from Paris to his native village in order to establish new novelties. However, his urges are not achieved successfully. As in Feraoun's literary work, the protagonist Amer n Amer is described as a generous man. A man who has seen a lot in his life despite his young age, made him reconsider everything after the

loss of his mother. The two characters show their sacrifices throughout the stories which seem unfortunately without merit.

As a result, we conclude that society for Clym and Amer is unmerciful and their presence is as insignificant as their absence. Moreover, dealing with the public opinion is no longer effective, thus they choose to let everything aside. Clym witnesses a lot of deception and loss. He fails in being the accomplisher of those great expectations. Amer lives like a living dead, unaware of what is happening around him. Therefore, the complexities they undergo seem to have consequences. Indeed, betrayal, social biases and their authenticity form a sort of anxiety. This results in the depression and isolation of both of them, especially Amer to whom the sequels are eloquent; those drive him to die tragically.

From our comparison of Thomas Hardy's, *The Return of the Native* (1878) and Mouloud Feraoun's *Les chemins qui montent* (1957), we understand that prejudice is directly or indirectly influential and leaves profound effects. Through Eustacia, Dehbia, Clym and Amer we result that any action from anyone contributes either to the vulnerability or the resilience of a person.

B. Discussion

Chapter one: The Image of the Female Characters in *The Return of the Native* (1878) and *Les chemins qui montent* (1957)

This chapter is a comparative study between the characters of the two novels. This section of the dissertation will focus mainly on the female characters Eustacia from *The Return of the Native* (1878) and Dehbia from *Les chemins qui montent* (1957). To fulfill this analysis, we are relying on the concepts of Gordon Allport's theory *The Nature of Prejudice*. In the first part of this chapter, we are studying how prejudice influences and shakes the lives of Eustacia and Dehbia. In the second part, will devote how misunderstanding and misrepresentation occur in *The Return of the Native* and *Les chemins qui montent* toward the two women.

A. The Weight of Prejudice:

This section of our discussion centers on the significance of biased attitudes and beliefs toward the female characters Eustacia in *The Return of the Native* and Dehbia in *Les chemins qui montent*. Particularly, we discuss the weight of prejudice, its influences and severe experiences on the two women of the two novels. One of the most prominent forms of social inequality is summed up in the concept of prejudice. This phenomenon carries with it aggression and contempt towards people or minorities who are not accepted. This non-acceptance can be either religiously, culturally or even ideologically. The concept of prejudice can have a heavy weight on people both socially and psychologically. Such judgments can develop negative feelings in people such as anxiety and depression. People who face prejudice often lose their sense of belonging and their worth in their own society. That is to say, social prejudice is a serious problem.

For Allport (1954) “Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization”²⁰ (p. 9). From our previous reading of Hardy’s and Feraoun’s novels, the Kabylia and the English societies and cultures seem to be different. However, in fact, common points related to the concept of prejudice are identical. This chapter is devoted to focus on the female characters of the two novels.

Comparing Eustacia to Dehbia, it is prominent to note that the two women live differently. However, both Eustacia in *The Return of the Native* and Dehbia in *Les chemins qui montent* suffer from social judgments. The two female characters seem to be distinct in some ways comparing to their societies’ life style where they live. This difference creates a feeling of displeasure and dissatisfaction for the natives of their communities. Allport (1954) claims “Those who have adopted one mode of defense may be annoyed by those who have adopted a different mode” (p.153).

Therefore, Feraoun in his novel draws a clear image in his readers' minds. He shows how the Kabyle society as a whole, especially the village of Ait-Ouadhou, rejects Christianity. Dehbia; is the perfect example; a beautiful young girl born Christian who is disregarded because of her beliefs' non-conformity. The gossip of people followed her even after she moves to her uncles' village called Ighil Nezman.

“Pourquoi était-elle née chrétienne aux Ait-Ouadhou, alors que partout il n’y avait que des Kabyles musulmans ? Partout, sauf aux Ait-Ouadhou et dans quelques autres villages où les chrétiens étaient une faible minorité ; insignifiants, négligeables, voilà ce qu’étaient les chrétiens de Kabylie” (p. 18).

In *Les chemins qui montent* (1957), Feraoun tells us about the rejection of the Christian minorities by the Muslim majority in the Kabyle society. In Ighil-Nezman, people act like they don't care about Dehbia's religious beliefs, but for her, in her mind nothing can be forgettable. This overlook, affects her mentally and drove her to live a complex adventure. She feels herself isolated in her own village and by her own surroundings. “Dehbia croit sincèrement qu'elle n'est pas une fille comme les autres... Cette idée l'a toujours soutenue et l'a bientôt fait se refermer sur elle-même comme une fleur fragile et méfiante qui renoncerait à s'ouvrir” (Feraoun, 1957, p. 15).

The inhabitants of Ighil-Nezman reject Dehbia and her mother. The villagers do not give any importance to them. This rejection is motivated by two main reasons: the dishonor they represent for the village and their Christian religious affiliation, past or present. This is well affirmed by Hsu (2015) “Les habitants d'Ighil-Nezman ne veulent pas d'elles non plus car ces deux rapatriées représentent le déshonneur du village et parce qu'elles ont été ou sont encore chrétiennes” (p. 63).

Similarly, in Hardy's novel the female protagonist Eustacia Vye faces several judgments. As Dehbia in *Les chemins qui montent*, Eustacia in *The Return of the Native*; a woman with a strong personality, is austere affected by social prejudice of Egdon Heath's natives. According to Allport (1954,) separation among people is a prevalent condition found throughout the world (p. 17). Thus, Hardy communicates through his book the process of separation between Eustacia and the villagers because of her unconventional desires. Eustacia confronted misfortune due to prejudice hold towards her. The concept of Prejudice results in solitude and detachment. However, Eustacia throughout the story challenges social prejudice bravely despite her emotional despair about her life in the Heath.

Hardy did not reveal Eustacia's sorrow in a direct way. The female character in the novel performs like nothing can belittle her. But through our reading of some expressions in the book we identify that Eustacia is profoundly touched by the current events of her life. She becomes insensitive; she is devoid of emotion. "...She had sung without being merry, possessed without enjoying, outshone without triumphing. Her loneliness deepened her desire" (Hardy, 1887, p. 79).

Coming back to Dehbia, in *Les chemins qui montent* the story moves in flashback in the mind of the female protagonist. She feels and she is emotionally broken when she discovers that anyone who pretends to desire her, his only real intention is to despise her. The hope of everyone is to tarnish her dignity and honor. Dehbia is highly traumatized from these social evaluations which cannot be ignored. She struggles to neglect them, when she decides to leave her native village Ait-Ouadhou in which she is considered as an outsider. "Après la mort de son père, elle n'éprouva aucun regret à quitter les gens d'Ait-Ouadhou. Elle n'aimait personne, personne ne tenait à elle" (Feraoun, 1957, p.25).

Unfortunately, even when she moves to Ighil- Nezman she encounters different forms of judgments. In her uncles' village, people throw indirect bigotries. The natives of Ighil-Nezman including Mokrane; the antagonist, representing Dehbia's cousin, whose only wish is to mistreat her in order to weaken her mentally and psychologically. "Pour lui elle méritait d'être violée sans pitié. Et cet acte pieux, il se sentait en mesure de l'accomplir rageusement. " (Feraoun, 1957, p.49). The use of Feraoun's words such as «violée », shows how the natives judge her not only in a severe way but also in an unacceptable way. Therefore, Dehbia lives with a fear of identification. She favors to isolate herself from her haters. Dehbia prefers to isolate herself in order to escape from reality. In this regard, Allport (1954) states that when individuals are unable to confront and overcome the internal conflicts that they face in their everyday lives, they may choose to suppress or bury them completely (p. 397).

Likewise, in *The Return of the Native* (1878), Hardy's use of some expressions devotes that Eustacia suffers from anxiety, loneliness and depression. All these are factors resulted from the weight of prejudice and social expectations. An environment which would have made a contented woman a poet, a suffering woman a devotee, a pious woman a psalmist, even a giddy woman thoughtful, made a rebellious woman saturnine" (Hardy, 1878, p. 81). The author declares the profound impact that surroundings can have on individuals. He also shows how different people of the same environment can react in very different ways. Eustacia is tortured not only by her surroundings but also by the environment where she's living. Her presence in the Heath is beyond her wish. As she always ponders in her thoughts.

She often repeated her prayers; not at particular times but, like the unaffectedly devout, when she desired to pray. Her prayer was always spontaneous, and often ran thus, 'O deliver my heart from fearful gloom and loneliness: send me great love from somewhere, else I shall die.' (Hardy, 1878, p. 80).

Throughout the novel, Eustacia tries to survive. Her only hope is to get an opportunity which will offer her a better living. She is only dreaming of escaping the Heath in order to gain tranquility. Even her engagement with Clym, is planned. “Now, Eustacia’s dream had always been that, once married to Clym, she would have the power of inducing him to return to Paris.” (Hardy, 1878, p. 282). Eustacia really thinks that she can leave every bad memory behind her and start a new life full of happiness and free of prejudices. Her only will is to be surrounded by people who can understand her personality without being judged from false reports.

Furthermore, by reading between the lines Feraoun’s novel, we discover that Dehbia is profoundly bothered by the envy that Mokrane feels towards her. According to what Dehbia tells in the story, her only hope is to have the power by which she can confront his humiliation, and abuse on her. She always feels weak in front of all those who mistreat and judge her for what she is. There are no arguments to express herself freely. Everybody is against her, no one is by her side to defend her.

Elle se sentit diminuée de se voir considérée comme un fruit bon à savourer. C’était cela l’amour, pour ces rustres d’Ighil-Nezman ! A la maison, elle se regarda avec complaisance dans la petite glace. Une pêche ! Oui, une pêche, cela lui aurait fait plaisir. Elle voulait bien être une pêche. Il a dit « une figue », l’imbécile ! (Feraoun, 1957, p. 52).

Dehbia transmits the pain and sorrow that she faces. The natives of Ighil-Nezman leave her with even more scars than the ones she already has. The young woman tries to be strong. She thinks that once acting this way, people will cease their prejudices. Social pressure makes her lose the taste of her life. “Elle pensait qu’après le scandale, il la laisserait tranquille. Il la haïrait peut-être, mais il irait regarder ailleurs, cette espèce d’affamé qui vous coupait l’appétit, qui vous faisait passer le gout d’être belle et de vous savoir désirée. ” (Feraoun, 1957, p. 52). The sentence « il la laisserait tranquille » reveals the discomfort she’s going through either mentally or physically.

Therefore, referring to the experimental framework used to analyze the issue of prejudice, Allport (1945) while explaining the concept of “Threat Orientation” he asserts that when a person cannot live comfortably neither with himself nor with others, he’s ready to create his own lifestyle (p. 396). This feeling referred mainly to both people who hold prejudices and to those who are suffering from it. In the case of Eustacia in *The Return of the Native* (1878) and Dehbia in *Les chemins qui montent* (1957) show their want for marginalizing themselves in order to create their own environment. For the locals of both communities, they try from their side to ensure safety in their environment, to live comfortably saving their customs and traditions. Horne (2020) confirms the presence of this alienation in Hardy’s novel stats in his article;

Rather than occupying an ontological position of interrelationship, contributing towards her surrounding ecological system, she isolates herself from it, attempting to do the one thing a deep ecological mindset wants us not to do remain discrete. in her lack of affinity towards every aspect of her surroundings, she distances herself from the ecosystem she is powerless to leave and thus lives in a perpetual ennui yearning for greater things and a greater place to be, without ever having the capacity to get there (p. 35).

The passage implies that Eustacia's wishes to flee from her dissatisfaction with her current situation. Eustacia and Dehbia experience a state of fatigue or dissatisfaction which stimulate their need for anything more. However, their inability to leave, limits them to a state of continual longing with no practical hope of achieving the desired "greater things" or "greater place" they long for.

In the two novels, Eustacia and Dehbia experience chronic stress due to prejudice and unfair treatment. This stress has a negative impact on their overall well-being, including physical health. Then, persistent stress can contribute to the development or exacerbation of various health conditions. Even Eustacia is a bit powerful and has a strong personality but she

always feels herself as being belittled by the majority. For Eustacia there is no place reserved for her in the Heath, as she is not even welcomed. She always hesitates to interact with people, because of their mistreatment towards her. “She was only partly to blame” (Stewart, 1936, p. 54). As she asserted in the novel: “Nobody here respects me” (Hardy, 1878, p. 169). In addition, the narrator (1878) writes:

Conflicting sensations of love, fear, and shame reduced Eustacia to a state of the utmost uneasiness. To escape was her great and immediate desire. The other mummies appeared to be in no hurry to leave; and murmuring to the lad sat next to her that she preferred waiting for them outside the house, she moved to the door as imperceptibly as possible, opened it, and slipped out (p. 169).

We may argue that when personal attitudes are not aligned with the perceived norm, the norm can encourage the repression or suppression of attitudinal expression, as individuals may feel compelled to conform to avoid negative social consequences. This dynamic can have implications for individual’s well-being and can contribute to social conformity and the maintenance of existing norms. The suppression of one’s attitude out of fear or even shame, as in the cases of Eustacia and Dehbia, can have a variety of psychological and emotional repercussions, such as increased stress, inner conflict, or a sense of inauthenticity. Horne (2020) states that the irony is that Eustacia, like the bleak Egdon Heath, becomes emotionally distant as a result of her decision to reject societal standards and avoid interacting with people (p. 35).

Furthermore, it is imperative to acknowledge that Dehbia is not only irritated by the intolerable circumstances she finds herself in, but she is also weary of the individuals who constantly criticize and denigrate her. She murmures : “Il me dégoûte, a la fin, il me dégoûte” (Feraoun, 1945, p. 53). Hence, the weight of prejudice in Dehbia’s life influences and defines her self-esteem, sense of belonging, and prospects for advancement. It also shapes her interactions with others. Even the idea of marriage was even not a trouble for her, because she

cannot find the person with whom she can live in harmony. Nobody is able to accept her for who she is. “Dehbia eut voulu expliquer à sa mère, une fois de plus, qu’elle n’était pas pressée, que souvent, dans sa petite cervelle, venait l’idée de ne jamais se marier” (Feraoun, 1957, p. 56). In other words, Dehbia is not able to accept being at the mercy of a man who would judge her for the rest of her life. She always has a fear of facing new experiences due to the prejudices she encountered before.

Furthermore, the suffering of Eustacia in *The Return of the Native* (1878) continues until the end of the story. The prejudices she holds before and after she gets married with Clym Yeobright result in her depression. She seems despaired regarding her desires. Particularly, this highlights the emotional impact that prejudices have on Eustacia. She expresses her profound sense of hopelessness, sadness, or discouragement she had experienced.

She imagines how all those Budmouth one who should learn what had become of her would say, ‘Look at the girl for whom nobody was good enough!’ To Eustacia the situation seemed such a mockery of her hopes that death appeared the only door of relief if the satire of Heaven should go much further (Hardy, 1878, p. 303).

From this passage, Eustacia's perception of the events she undergoes at that moment as a mockery of her hopes. It implies that she has certain aspirations or dreams regarding her romantic life or social status, which are not fulfilled. It is possible that she hopes for a more desirable or suitable partner, but meets with disappointment or dissatisfaction. The mention of the term “death”, being the only door of relief indicates the extent of Eustacia's despair and frustration. “To Eustacia the situation seemed such a mockery of her hopes that death appeared the only door of relief in the satire of Heaven should go much further” (Mallet, 2006, p. 216). She sees her circumstances as a constant source of disappointment. She believes that death might be the only way to escape the ongoing satire or mockery of her hopes by fate or destiny.

However, each time she reminds us that despite de bigotries and the complex situations she encounters, she had to maintain her resilience.

But I'll shake it off. Yes, I will shake it off! No one shall know my suffering. I'll be bitterly merry, and ironically gay, and I'll laugh in derision! And I'll begin by going to this dance on the green (Hardy, 1878, p. 303).

Comparably, even in *Les chemins qui montent* (1957) Dehbia fixes a set of ideas in mind. According to Dehbia no one can understand her feelings, her existence and her desires, except Amer; her lover. Therefore, for her there is no need to be alive. She favores death instead of living in a village full of hypocrisy. The mix of the villagers' attitudes towards her and the loss of her lover, conduct her to plead to God for a swift death. "...Ainsi son amour ne s'éteindra pas mais le consumera elle-même continûment jusqu'à ce qu'elle le rejoigne là-haut, dans le ciel. - Oh mon dieu, faites que cela arrive vite, que mon supplice ne dure pas trop longtemps." (Feraoun, 1954, p. 31).

In this context, the protagonist Dehbia expresses a deep desire for a particular event or situation to occur swiftly. She is only hoping for a swift resolution or outcome to avoid prolonged suffering or torment. The use of "supplice" (torment) suggests that the speaker is experiencing extreme distress or anguish and wishes for relief as soon as possible. However, the love between Dahbia and Amer is exceptional. In this perspective, it's indicated that their love arrangement is unusual or departs from accepted social conventions. Fayd (2022) argues "Dans Les chemins qui montent, Dahbia et Amer s'aiment de manière insolite" (p. 65). Depending on the context of the novel, the term "insolite" might be understood in a number of different ways. It might imply that their love is distinguished from other romantic relationships by special traits or actions. For instance, they might have unusual interactions, odd passions or interests in common or unconventional ways to show their affection.

Consequently, simply asserting oneself or expressing autonomy is not sufficient to achieve desired outcomes and make substantial impacts. The process of independence and self-assertion, does not necessarily lead to success or bring about significant change. Effectively, in *The Return of the Native* (1878) and *Les chemins qui montent* (1957), the two female protagonists Eustacia and Dehbia always make sure that they handle things themselves and that they can rely on themselves. However, this self-confidence leads them to experience misfortunes.

The focus on internal emotions and interpersonal relationships can limit the available chances for external activities and engagement with the world. It is important to note that the impact of gratitude and affectivity can vary greatly among individuals and contexts. What brings fulfillment to one person may not necessarily be the same for another. Different people have different needs, values, and ways of finding meaning in their lives. In the case of both Eustacia and Dehbia, their only will and desire is to fulfill their goals. However, all the dedications they put into achieving their goals invest significant effort and commitment, with the intention of challenging and overcoming prejudices. As a result, this process has psychological implications or consequences on both Eustacia and Dehbia.

She has tried in her way to escape her fate, but at the last she comes to the realization that escape is not to be. rather than face the drab existence of life with Clym or at least continued life on the heath, she recognizes death in the night as the fitting climax for its queen (Zelleferow, 1973, p. 220).

Talking about Eustacia, Zelleferow's portrayal for her suggests that she attempts to avoid her fate but ultimately recognizing that escape is impossible. Instead of facing a humdrum existence with Clym or continuing to live on the heath, she accepts death as the fitting end to her duty as heath queen. The sentence "she has tried in her way to escape her fate" implies that the character has made efforts to break free from the path or severe destiny assigned to her

“Eustacia feels that destiny has been against her” (Stewart, 1936, p. 45). This reflects her wish for a different outcome or life than what has been ordained for her.

To conclude our comparison concerning the weight of prejudice in *The Return of the Native* (1878) and *Les chemins qui montent* (1957) over the two female personas (Eustacia and Dehbia), we come to the result that in both novels, the weight of prejudice casts a significant influence on the lives of the central female characters, Eustacia and Dehbia, respectively. As a result, it is necessary to mention that Eustacia and Dehbia do not experience the same ending. Eustacia’s depression has led her to death, while Dehbia in *Les chemins qui montent* ends by getting married with the President who she accepts reluctantly. She does so, aiming to surpass her sorrow and the difficulties she underwent with people. For her and her, this act will silence most of the villagers. Then, nobody will judge her anymore, especially in the Kabyle society, where men are considered to be the pillars of the household. In the case of Eustacia, no other suggestions are suggested to her. For her only death can remove her pain. As the writer mentions in the novel this tragic and sudden death spare her from the potential degradation and the loss of her dignity.

Overall, the weight of prejudice in both narratives underscores the challenges faced by women who strive for independence and self-fulfillment in societies constrained by narrow mindedness and discriminatory norms. Through a comparison of Eustacia and Dehbia, Thomas Hardy’s *The Return of the Native* (1878) and Mouloud Feraoun’s *Les chemins qui montent* (1957) shed light on the profound impact of social prejudice on the individual's psyche, aspirations and their destinies

B. The Misrepresentation and Misunderstanding of the Female Personas (Eustacia and Dehbia):

This section will devote the extreme condemnation that occurs in *The Return of the Native* (1878) and *Les chemins qui montent* (1957) over Eustacia and Dehbia. After revealing the sequels of prejudices on the female characters, now we will attempt to discuss how this phenomenon takes place in both narratives.

In one hand, one of the basic forms of prejudice is misrepresentation. Certain cognitive biases or limitations lead people to consistently misunderstand or misinterpret the world around them. However, representations may be consistent and dependable in their responses, but they consistently get things wrong or present an inaccurate depiction of reality. So, they are considered as misrepresentations because they do not accurately reflect the proper state or nature of the person or the thing being represented. On the other hand, there is also the process of misunderstanding which plays a significant role in forming prejudgments. Of course in case when people share same values, beliefs and common references, these will facilitate the communication and interaction between them. However, in the opposite case the social norms and expectations may hold some preconceived biases towards the person who is considered distinct. And this will create barriers to effective communication and lead to misinterpretations. As a result, this misunderstanding may lead to a breakdown in trust, strained relationships, or the development of negative assumptions, including prejudices. Indeed, Both Hardy and Feraoun expose different parts through their stories about the processes of misconception and misrepresentation.

B.1. Misrepresentation:

In Hardy's and Feraoun's literary works, the two female personas (Eustacia and Dehbia) were highly misrepresented and misunderstood. The Natives of Egdon Heath and IghilNezman

tarnished the portrayal of both Eustacia and Dehbia. In the two societies the female protagonists were condemned due to several factors. In the case of Eustacia, she is often misunderstood due to her nonconformity with the societal norms and expectations of her time. Her unconventional desires, aspirations, and independent nature challenge the traditional roles assigned to women in her community. Whereas, Dehbia faces misrepresentation and misunderstanding due to the intersection of her cultural and religious background with the dominant culture. Her beliefs and practices which are unfamiliar to the majority in her society, lead to stereotypes and prejudices.

As a primary consideration, Hardy in his work conducts the readers to the rough episodes where misrepresentations of Eustacia by the natives of the Heath. The villagers, her mother in law, have underestimated the value of her presence. She has been treated negatively in all aspects. Eustacia was depicted with a brush of negativity. Her character overshadowed by the strokes of unflattering portrayals, as painting her with dark, to distort her true color and leaving her hidden in the shadows. “strangers don’t see you as I do, said Mrs. Yeobright; they judge from false report”⁵⁰ (Hardy, 1878, p. 130). From this quotation, the antagonist (Mrs. Yeobright) affirms that people especially in the Heath, are ready to distort anyone based on inaccurate information. Due to her daring style, she was surnamed the witch of the Heath. This is well pronounced by Hardy (1878) in his novel:

Her means, sir, that the lonesome dark-eyed creature up there that some say is a witch- ever I should call a fine young woman such a name—is always up to some odd conceit or other; and so perhaps’ tis she” (p. 56).

It's vital to note that Eustacia's portrayal in the novel as a witch or as having magical abilities is more of a symbolic image. Instead of implying any supernatural skills, it helps to underline her allure and the strong influence she has on everyone around her. Eggenschwiler (1971) in his analysis of Eustacia Vye asserts “Rumored by several characters to be a witch, she is able

to draw Damon Wildeve as her candle draws his signal moth and her power over him is compared to that of a conjurer” (p. 446).

In *Les chemins qui montent* (1957), Dehbia survives in a world where she is unwelcomed. She is excluded by everyone, no one makes the effort to depict and symbolize her favorably. She is judged due to her religious non conformity with the majority of the villagers. Even marriage was like an issue for her, as nobody would accept her as she is. All the women in the village view her unfavorably and portray her in a negative way. Especially, for Dehbia’s mom this is something that she ponders upon thoughtfully, because she knows the customs of her community:

Nana Melha avait du moins cette certitude : personne n’épouserait sa fille. Tout le monde la désirait mais aucun jeune homme n’en voudrait faire sa femme. Et aussi parce qu’elle était pauvre, aucune mère de famille ne l’accepterait comme bru (p. 18).

Words and sentences like «La petite Chretienne» show how neglected is she, from the social circle of the natives. Allport (1954) asserted that religion can be positively or negatively related to prejudice. This is what we discover through our reading of Feraoun’s work. Dehbia suffers from the fact that people diminished her dignity, while this point of difference is not really her fault.

Furthermore, Eustacia in *The Return of the Native* (1878) is described as an independent character. The majority make assumptions about her, therefore her reputation is hardly influenced by gossip and rumors. The representation of she, is hidden by all those critical clashes over her. Accordingly, in the novel, people believe in all what was saying in the Heath about Eustacia, and this leads to the birth of other rumors: “Miss Vye is to my mind too idle to be charming. I have never heard that she is of any use to herself or to other people. Good girls don’t get treated as witches even on Egdon.” (Hardy, 1878, p. 211). For the majority especially

Mrs Yeobright view her as being a woman who lacks ambition, productivity, and a positive outlook on life. As asserted in the novel: “She is lazy and dissatisfied.” (Hardy, 1878, p. 226). Then, commonly, individuals who have prejudiced views tend to justify their negative attitudes towards a despised group or a person by assigning undesirable qualities to the entire group. Allport (1954) confirms that:

The prejudiced person almost invariably explains his negative attitudes in terms of some objectionable quality that marks the despised group. The group as a whole is alleged to have a bad odor, an inferior brain, a sly, aggressive or lazy nature (p. 85).

Furthermore, coming back to the heroine of *Les chemins qui montent* (1957); Dehbia loses hope, she always thinks that no one will take care of her and no one will give her any importance. All the rumors that surround her and her mother were spreading more and more. Thus, this diminished her appearance further in the eyes of everyone, including Amer. “Elle l’attendait avec une certain hostilité car surement il n’allait pas la remarquer; elle serait pour lui une petite chrétienne – il le saurait tout de suite- une incroyante désirable, une paysanne naïve facile à tromper.” (Feraoun, 1957, p. 26). However, People often form judgments based on a classification of individuals, in which religion is included. According to Allport (1954) human beings naturally relies on categories for thinking, and once these categories are established, they serve as the foundation for typical preconceptions or biases. “The human mind must think with the aid of categories” (p. 20). The natives of Ighil Nezman tend to use the process of categorization and classification. These categories act as filters through which people perceive and interpret Dehbia's actions and behaviors.

Dehbia's experience exemplifies the difficulties that people confront when they do not fit into a community's norms or expectations. In the realm of differentiation, her rejection by both her native village and her adopted village exemplifies the communities' aversion to accept and

embrace differences. Instead of recognizing and embracing her individuality, she is regarded with animosity because she does not fit into their preconceived notions of what is considered normal or acceptable. As a result, those facing ethnic prejudice may experience limited access to resources, opportunities, and social participation, hindering their ability to fully integrate into society.

Dehbia doit se confronter à l'hostilité de son village natal ainsi que de son village d'adoption, mais sans être un sang-mêlé comme son cousin, elle se voit tout autant rejetée à cause de son altérité par les habitants des villages de ses parents (Hsu, 2015, p. 61).

Moreover, Eustacia faces prejudice and misrepresentations from the natives of Egdon Heath due to several factors. The majority of people view her as an outsider, as a weird woman with an odd personality who doesn't behave like other women in the Heath. Eustacia seems as a self-reliant and an autonomous female. "Eustacia affirms her role as 'other', as exotic, as scapegoat" (Mallet, 2006, p. 537).

Allport (1954) claimed that "Each event has certain marks that serve as a cue to bring the category of prejudgment into action" (p. 21). Based on this statement, Eustacia has a tendency to head to the bonfire late at night to light the fire. This action offers to her a sense of calmness and serenity. However, the villagers believed that it is strange for a woman to act and behave this way.

When the whole Egdon concourse had left the site of the bonfire to its accustomed loneliness, a closely wrapped female figure approached the barrow from that quarter of the heath in which the little fire lay. Had the reddleman been watching he might have recognized her as the woman who had first stood there so singularly, and vanished at the approach of strangers (Hardy, 1878, p. 59).

Eustacia's decision to attend the bonfire on Egdon Heath exposes her to potential prejudices and judgment from others. The bonfire event is a communal gathering, and her presence there may be seen as unconventional or out of place. This deviation from societal expectations and norms leads people to form negative opinions about her. "The discrediting of rumors may provide one means- probably a minor one- of controlling group hostility" (Allport, 1954, p.65). That is to say, when rumors circulate within a group or a community, they can contribute to the spread of misinformation, misconceptions, and negative perceptions about certain individuals or groups. In *The Return of the Native* (1878), rumors concerning Eustacia spread throughout the community. Even her mother in law tends to warn her son 'Clym' about her, by portraying her in a negative way. "You spoke of me within it, to Clym, and you could not do worse" (Hardy, 1878, p. 287). In addition to that, the misrepresentation and negative assumptions made about her character creates a pervasive belief that she is inherently immoral, and deceptive. As she proclaims to her mother in law: "You think me capable of every bad thing" (Hardy, 1878, p. 287).

Moreover, in *Les chemins qui montent* (1957), Dehbia experiences a range of emotions including hurt, frustration, and anger towards the villagers' false portrayal of her. As Eustacia, Dehbia is also marginalized by the majority of the villagers, and all believe that she is different from all of them. All of them have drawn a faulty picture and image of her. As a result, Dehbia endures constant humiliation, impacting her dignity and emotional well-being. Feraoun (1957) affirms "L'humiliant accueil qu'elles ont reçu partout, et le mépris et le dédain et la méchanceté de tous envers Melha, femme légère, envers elle-même, fille infidèle sortie on ne sait d'où" (p. 35).

Then, Dehbia in the novel is misrepresented because she is living with her mother without the presence of any male figure. The societal expectations and norms consider the absence of a

male in their household as unconventional or as a deviating from societal norms. Dehbia's living situation challenges the traditional gender roles and family expectations, which could have resulted in negative perceptions and biases from other towards her. She is unbearable in the eyes of all the villagers, these latter do not want her among them. They assume that she brings dishonor to them. “De celles-là, personne ne voulait, y compris les oncles et les cousins de Melha qui la connaissaient de longue date” (Feraoun, 1957, p. 35).

As a whole, all these prejudices and misrepresentations affect the two female Dehbia and Eustacia a lot. As previously said, both Dehbia and Eustacia confront the social norms and the social expectations placed upon them. However, these norms depicted in the two novels are exaggerated to some extent; this conducts the life of the two women to distress.

B.2. Misunderstanding

As a secondary consideration, Eustacia and Dehbia are not only misrepresented but they are also misunderstood by their people's community. In the case of both Dehbia and Eustacia, their unfamiliarity with the social and cultural context creates barriers to effective communication and hinders their integration into the respective communities. The two women are seen as strangers and face prejudice simply because nobody understood their thoughts and perspectives.

In Feraoun's novel, the natives of Ighil-Nezman do not understand the position and the behavior of Dehbia. Her non conformity to their religion caused a large space between them. Dehbia's religious background is unfamiliar not only to the villagers but also to her relatives including her uncles. The people of Ighil Nezman see how the young woman is proud of her actions, thoughts and worship. Kadim (2007-2008) confirms “La démesure de Dehbia apparaît aussi dans ce sentiment d'orgueil qui lui est propre, ce défaut explique entre autres son comportement teinté d'une certaine supériorité et d'une pesanteur qui l'isole plus qu'il la

rapproche de son entourage” (p. 56). As a result, their dissatisfaction intensified, and the rejection knew no bounds. Despite this, she remains indifferent to all these reproachful judgments. “Au contraire ils voyaient se manifester en elle un péché capital, le péché d’orgueil, et le lui disaient souvent” (Feraoun, 1957, p. 25). Meanwhile, they remained consistently incomprehensible to her conviction. Dehbia affirms in the novel : “Je suis peut-être orgueilleuse, le reconnaissait-elle ; cela ne m’empêche pas d’être chrétienne du fond du cœur, tandis que d’autres le sont du bout des lèvres” (p. 25).

À première vue, nous observons qu’il n’y a pas figuration dans cet énoncé, alors que le lecteur observe après une analyse plus approfondie qu’il existe deux métonymies ; l’une se trouve dans la structure « être chrétienne du fond du cœur » qui réfère à toute croyance. ; et l’autre se trouve dans la structure « d’autres le sont du bout des lèvres » réfère à une croyance mais formelle et non vraie (Fayd, 2022, p.71).

According to what is cited in *The Return of the Native* (1878), the misunderstandings spark throughout the story. Similarly, to Dehbia, Eustacia is misunderstood because she lives in isolation. Due to the fact that no one can penetrate her living space and her inner mindset, everyone wonders how she can live in such complete seclusion. Hardy (1878) “She is very strange in her ways, living up there by herself, and such things please her” (p. 31). The sentence "such things please her" implies that the Eustacia's choices and preferences are seen as unusual or unconventional for others. This misunderstanding arises from an inability to empathize with the character's unique perspective and way of life. It demonstrates how people tend to judge and form opinions based on their own perspectives, without fully comprehending the actions of another person's individuality. The majority tend to judge her based on external appearance rather than seeking to understand her true version.

Furthermore, in *Les chemins qui montent* (1957), Dehbia is roundly criticized by her community. This has a wide-ranging impact on her. She encounters unfairness and prejudice,

and she believes that she is too weak to confront social norms on her own. In the case of Feraoun's character, we can say that she finds these behaviors difficult. Finding acceptance and understanding within her society is difficult for her because everyone misunderstands her lifestyle. The following passage emphasizes Amer's inability to grasp Dehbia's wishes, which caused her to undergo a range of terrible feelings.

Il faut qu'elle explique sa souffrance, qu'elle se justifie à son tour comme Amer a essayé de le faire sans parvenir à rien d'autre qu'à mourir et à déchirer le cœur de celle qu'il prétendait aimer. Maintenant il faut qu'elle condamne Amer puisqu'il l'a injustement condamnée (p. 35).

Amer forces her to live in lament after her loss without even trying to comprehend. Instead of attempting to comprehend her desires, which may have contributed to their happiness, he opts to discard everything. For her before even the love she feels for him, he is to her like a precious opportunity she treasured, or even a chance to flee a society overrun by the weeds of intolerance.

Likewise, Hardy (1878) puts forward a question in the mind of the antagonists "Why did a woman of this sort live in Egdon Heath?". The presence of a woman like Eustacia in the Heath challenged everyone's understanding. This deed piqued the villagers' interest; Eustacia's unusual behavior and mystery attraction produce a sense of misunderstanding and doubt, prompting the villagers to question her motives and existence on the heath. Thus, they view her isolation as something peculiar or suspicious, further fueling their prejudices and misconceptions about her; "Thus we see her in a strange state of isolation" (p. 81).

Both Feraoun's and Hardy's narratives shed light on the harmful effects of social prejudice and misunderstanding on the psychological well-being and personal progress of Dehbia and Eustacia. The concept of prejudice in *The Return of the Native* (1878) and *Les chemins qui montent* (1957) appeared through various forms. The two works highlight the

destructive impact of prejudice on individuals' well-being and their ability to flourish in their respective communities.

Through a comparative lens, we carry our analysis with the fact that everybody fails to understand Dehbia's situation and instead label her and her family based on their narrow-minded beliefs. Prejudice manifests in the mistreatment due to the miscomprehension of the main character. Contempt and disdain invade the protagonist's life. Feraoun (1957) illuminates selfishness of understanding like a dark cloud blocking the sunlight of empathy. "Pourquoi n'a-t-il pas essayé de se mettre à sa place pour la comprendre et lui pardonner ? Il ne s'est même pas inquiété de savoir comment elle a vécu à Ighil-Nezman avant qu'il revienne de France" (p. 35).

In both *The Return of the Native* (1878) and *Les chemins qui montent* (1957), the authors shed light on the psychological aspect of prejudice. Allport (1954) suggests that the prejudiced person often lacks accurate justification for their negative attitudes. "Sometimes, the ill thinker has no first-hand experience on which to base his judgment" (p. 07). Similarly, the characters in these novels are subjected to prejudices based on complete accuracy. Through their narratives, the authors explore the complexities of human psychology, highlighting the irrationality of prejudice. In other words, the novels delve into the realm of psychology to show how individuals make assumptions and judgments without making genuine efforts to understand the complexities of another person's thoughts and desires.

In addition, Eustacia was always on the tip of people's tongues. Hardy (1878) mentions "No lady would rove about the heath at all hours of the day and night as she does" (p. 239). Referring to this quotation from the novel, there is the presence of misunderstanding about the behavior of the female character. The villagers perceived and believed that her roaming in the heath at various times is an unusual and uncommon behavior of a lady's behavior. Their

assumption is based on societal norms and expectations that dictate how a woman should behave. They fail to understand her motivations, desires, or the reasons behind her actions. This misunderstanding stems from their rigid adherence to their inability to comprehend her unique perspectives or circumstances.

Furthermore, Eustacia anticipated that the villagers would regard her as a "not-so-good girl" and identify her with the bad reputation of being a witch. Based on limited knowledge and rumors, the Heath's residents are ready to make assumptions and draw judgments about Eustacia without knowing her. As she proves in the novel "I shall not be judged fairly, it will get float that I am not a good girl, and the witch story will be added to make me blacker!" (p. 244). She always believes that she is judged fairly and that rumors and false stories will circulate, tarnishing her reputation even further.

Then, in *Les chemins qui montent* (1957), Feraoun wants to transmit to us how Dehbia is represented and portrayed. Whether in her own context or elsewhere, Dehbia's image remained elusive, mocking, and distant. "... l'image de Dehbia demeurait insaisissable, narquoise et distante," (p. 68). The author implies that Dehbia's genuine nature or goals are difficult for others to grasp or to understand. This unfavorable view of Dehbia, fosters a feeling of mystery and intrigue, but it also results in misunderstandings and misconceptions about who she genuinely is. This creates gaps in the minds of the villagers. Dehbia's illusive and distant nature image left them with unresolved questions and a sense of uncertainty due to her religious views. They struggle to make sense of her behavior and understand her true intentions. These gaps in their understanding lead to speculation, assumptions, and even misjudgments about Dehbia's character and motives. The lack of clarity and familiarity with her, create a barrier between her and the villagers.

Finally, in *The Return of the Native* (1878), the female character was profoundly touched by the prejudices placed upon her. Like Dehbia, she also could not even find an outlet to surpass all these unwarranted assumptions. Both women suffered from all sides, enduring the consequences of misunderstanding and prejudice. Particularly, Eustacia finds Mrs. Yeobright as a barrier for her to build a good relation with her husband. In other words, the misunderstandings between Eustacia and her mother-in-law served as barriers to have a harmonious relationship. Deen (1960) argues “Disillusionment, conflict with her mother in law, and a violent quarrel with her husband lead her to attempt a desperate flight with a former lover, Damon Wildeve” (p. 208). Since Deen makes part of her escape with her lover, this unfortunately results in her death. They all create a rift based on false assumptions and fuel a sense of animosity and mistrust. “You injured me before my marriage, and you have now suspected me of secretly favoring another man for money” (p. 286). Indeed, the unfavorable image of Eustacia is partly the result of rumors and gossip circulating in the community. These rumors paint her as a mysterious and questionable figure, leading Mrs. Yeobright to form her own biased opinions about her.

To sum up, after dealing with a comparison of the portrayal of the Eustacia and Dehbiain making reference to the concept of misrepresentation and misunderstanding, we are conducted to a conclusion that affirms the occurrence of a large amount of similarities. We cite and assert that the two female protagonists in both *The Return of the Native* (1878) and *Les chemins qui montent* (1957) are from different culture origins, and face stereotype, prejudice and discrimination from distinct angles and different levels.

On the one hand, Eustacia; a woman who moved from her local village called Budmouth to live in Egdon Heath. She is described by the author’s nib as being independent and self-reliant, behaving in a weird way contrary to the other women settled in the Heath. A young

woman who hopes for a better life. Thinking that a lover's company will assist her to surpass her sorrow and state of isolation. In fact, she needs someone to understand her wishes in life. "What she wants most of all is passionate love. She needs it as a cure for her isolation" (Stewart, 1936, p. 54). Unfortunately, the poor woman does not live comfortably and could not even escape the prejudices that followed her throughout her life. People do not accept the fact that someone can be different to them in manner, behavior or even in the way of thinking especially for a woman. Therefore, they begin to hold prejudices and create rumors about her. On the other hand, Dehbia; a Christian girl who also moves from her native village Ait-Ouadhou to live with her mother in her uncles' village in Ighil-Nezman. Dehbia in her side was highly criticized about her beliefs and her proud for her worship despite the rumors and the negative attitudes and assumptions she goes through.

The themes of misunderstanding and misrepresentation in *Les chemins qui montent* (1878) and *The Return of the Native* (1957) prompt us to reflect on the impact of societal biases, the consequences of judgment without understanding, and the need for empathy and open-mindedness to build a more inclusive and compassionate society. As a result, one of the major causes behind prejudice in any society can be related to frustration. For instance, the frustration experienced by the locals of the heath in *The Return of the Native* (1878) and the villagers of Ighil Nezman in *Les chemins qui montent* (1957) plays a significant role in shaping their prejudiced attitudes towards Dehbia and Eustacia in order to preserve their customs. In both novels, Dehbia and Eustacia challenge the traditional norms and expectations of their respective communities. Their desires for independence, autonomy, and a different way of life are met with resistance and disapproval from the locals. This creates a sense of frustration and discomfort among the community members who adhere to more conservative values and lifestyles.

The locals of the heath, living in a harsh and isolated environment, may view Eustacia as an outsider who disrupts the established order. Her inspirations for a more glamorous and exciting life do not conform to their own limited prospects and routine. Similarly, in *Ighil Nezman*, the villagers feel frustrated by Dehbia's refusal to conform to societal expectations and traditions. Her independence, nonconformity, and pursuit of personal fulfillment challenge the social fabric of the community. This leads to feelings of frustration, fear, and insecurity among the locals, fueling their prejudiced attitudes towards Dehbia.

Son entourage a peur d'elle, il la redoute car elle est une source de malheur. La solitude de Dehbia est par conséquent imposée par les autres. L'être humain est un être social et Dehbia ne veut certainement pas vivre dans la solitude (Kadim, 2007-2008, p. 73).

To conclude, this chapter aims to husk the author's words in order to demonstrate the presence of the phenomenon of prejudice in the two works. First, we have revealed how prejudice was hardly confronted by the two female. In the two literary works, prejudices and negative attitudes had a heavy weight. It damages the psychological and mental health of both Eustacia and Dehbia. Due to prejudices the two personas lived an uncomfortable life, and this had conducted them to harmful consequences; Eustacia was conducted to death and Dehbia was forced to marry the President despite her inappropriateness. Then, we deduced how this prejudice took place. We have established how people attributed these negative assumptions. According to what is said in the two novels and what we have read and analyze we identified that these prejudices are the result of misrepresentations and misunderstandings, including rumors. Therefore, all of these determine the impact caused by prejudice.

In *The Return of the Native* (1878) and *Les chemins qui montent* (1957), prejudice serves as a central theme that is explored with great depth. Through the portrayal of Dehbia's and Eustacia's journeys, the authors shed light on how societal biases and limited outlooks can

significantly impact those who defy social expectations. Despite their distinctive backgrounds, both women confront similar challenges; they are unfairly judged, misunderstood, and misrepresented by their communities.

This chapter of our discussion is focuses to revealing the social situations that Amer N'Amer from Feraoun's work and Clym from Hardy's novel experienced. It examines how these two are profoundly agitated and affected—first by social expectations, then by life's injustice—by these two. The stories of Feraoun and Hardy's characters are remarkably similar. In order to start a new life and provide novelties to their people, they return to their home villages. The ways that fate works, nevertheless, are unexpected.

A.Social Expectations :

On the one hand, everyone expects the two to follow the accepted social conventions. On the other hand, their emotional lives provide a challenge and ultimately turn into a fate that is devastating; a fate that tragically snatches the life of the first and the sight of the other. In both Amer and Clym's lives, prejudice plays a significant role. A key factor that gives the others the chance to spread tales and form preconceived notions about these two men is their personalities. Personality is one of several elements that contribute to bias, according to Allport (1954, as referenced in McFarland, 2010). Prejudice is also influenced by a number of societal and environmental factors, as well as a group's particular history (p.70)

In *The Return of the Native*, Clym is not expected to be like anybody else in the Heath; rather, he is meant to be intelligent, aspirational, and open-minded. This is why, following his return from Paris, everyone could be heard mentioning him at every street corner and in every store. However, occasionally, people have a tendency to indirectly form opinions even about the person they see as being significantly different. “Clym’s return has been repeatedly referred to

[...] ‘as if it was of a national importance’ only serves to heighten the anticipation” (Simpson, 2000, p.33)

Sometimes, the characters seem to face prejudice without a credible excuse. Therefore, we say that people have tendency to spread fake or unsure facts about others in case they are annoyed or displeased by them:

We can never hope to draw a hard or a fast line between “sufficient” and “insufficient” warrant. For this reason, we cannot always be sure whether we are dealing with a case of prejudice or nonprejudice. Yet no one will deny that often we form judgements on the basis of scant, even nonexistant, probabilities (Allport, 1954, p. 8).

Allport explains that "Scant" or "nonexistent" probability may have an impact on judgments, which means we can possibly draw conclusions based on scant or nonexistent data. Stereotypes, prior beliefs, social indoctrination, and individual biases are just a few examples of the things that can affect these judgements. In Hardy’s work, the locals who have high expectations for Clym because of his education and goals may form opinions based on weak or limited evidence about him, Hardy states:

‘They say, too, that Clym Yeobright is become a real perusing man, with the strangest notions about things. There, that’s because he went to school early, such as the school was. (Hardy, 1878, p.125).

This leads us to conclude that those who harbor prejudice tend to criticize both those who are superior and inferior to them. Thus, fear may be a cause of discrimination. People may be more likely to perceive them negatively if they worry about their own sufficiency or worth in contrast to others. As a result, they will feel better about themselves. In other words, Clym is seen as a threat since he is unique, desires to improve the heath. And serves as a role model for others. The traditions and rituals of this rural community bind the residents of Egdon Heath.

The community exhibits a feeling of uniformity and reluctance to change, which is shown in their skepticism and opposition to Clym's plans for intellectual and social transformation.

Hardy illustrates the problems developed when people try to defy social expectations. In addition to that, he explores the friction between personal goals and societal rules. The hardships that the characters face in society add to the book's overall melancholy and fatalistic tone. Jordan (1982) in her book *American Imago* affirms that in *The Return of the Native* “Hardy would portray Clym as a man of the future, a man for whom life is “a thing to be put up with” but who also has lost that “zest for existence” which was so intense in early civilizations.” (p.102)

Amer is also described in depth by Feraoun throughout the entirety of the book. From a young age, Amer is subjected to abuse and mistreatment in the village, and only his grandma stands up for him, he writes in his journal:

C'est le fils d'Amer, sachez-le ! Et maudit soit qui l'oubliera. Amer N'Amer, des Ait-Larbi. Nous avons notre place au soleil. Vous nous connaissez et nous vous connaissons. Fils de bourrique, redresse tes oreilles, défends-toi. Frappe, insulte, crache et on ne se moquera plus de toi... ils disent entre eux n'Amer et non « fils de Madame ». J'aime mieux cela : être le fils de mon père (Feraoun, 1957, p.92)

Since his mother is French, Amer is referred to as "fils de madame". It wasn't until he becomes an adult young man that people begin to address him by his father's name. Despite the fact that his father is a local Kabyle, it is clear that he is not treated as one of the village's sons. Perhaps things would turn out differently for him if his father had been alive when he was born. His position is too precarious since he lacks the presence that may serve as a defense arm. That is to say, Amer's situation makes him more vulnerable to prejudices. “J'ai toujours su, par

exemple, que personne ne nous aimait, qu'on nous voulait du mal sans toutefois aller nous en faire" (Feraoun, 1957, p.93). Amer has always felt the rejection and hate of others and got used to it; and thinks:

Là encore, les hommes ne me ménageaient pas, mais je pleurais, criais, insultais, lançais des cailloux. Et je pouvais me sauver comme un diable. C'était fini : on ne m'aimait pas mais je n'aimais personne et ne craignais personne (Feraoun, 1957, p.95).

He knows how things will be in the future if he does nothing because of the knowledge he had ever since he was a child. That provides him with the drive to assert himself; otherwise, he won't be able to force people to regard him as a villager and a member of theirs. Since Amer is an outsider, the residents of Ighil N'Zman anticipate him to take actions that will bring them either shame or respect. The inhabitants of Ighil N'Zman are unable to accept Amer as one of them. They are unable to allow themselves to share with him in the same way they do with one another. The locals' brains are constrained by a number of ingrained ideas. A person's "crossbred" status is not their fault. This problem is a form of unfair discrimination in itself.

In "Alternative Francophone" (2015), Chia-hua Hsu writes a whole chapter entitled "Les figures hybrides dans Les chemins qui montent de Mouloud Feraoun" in which he asserts that dans cette perspective, il est l'héritier authentique de la famille Kabyle du père, c'est un Amer en sa double qualité de père et de fils. Néanmoins, ce prénom lui confère en même temps une singularité voire même un caractère excentrique au sein d'une société où la notion de famille constitue le fondement autour duquel régit la communauté" (p.59) This shows that even Amer's legit belonging can never erase the idea of being a stranger in his village.

According to Hardy, people have always seen a thing in Clym. He has a reputation even if he was young and that, is thanks to his brilliance and maturity, he affirms:

He had been a lad of whom something was expected. Beyond this all had been chaos. That he would be successful in an original way, or that he would go to the dogs in an original way, seemed equally probable. The only absolute certainty about him was that he would not stand still in the circumstances amid which he was born (Hardy, 1878, p. 198).

The changes in the plot of the book are signaled by Clym's return to Egdon Heath. In addition to pursuing a more fulfilling life as a schoolteacher and engaging in social and intellectual changes for the benefit of the people living on the heath, he plans to give up his cosmopolitan lifestyle. Clym is an idealistic guy who has a goal of bringing development and illumination to the neighborhood. Nevertheless, his goals and ideals are faced with a number of difficulties and barriers. The clash between personal desires and societal expectations, and the impact of the environment on individuals are obstacles that come at once after his return. Indeed, as Mary Ellen Jordan (1982) says about Clym in her article "The Return of the Native: Clym Yoebright and Melancholia" Clym is idealized by the rustics for his natural superiority- he was always a lad of whom something was expected" (p.102). Expectation is always tied to his name whenever someone mentions him.

The two novels heavily emphasize the strain that society may exert on people. Both Clym and Amer experience a specific type of opinion climate as a result of their environment. The depiction of this affinity shows how similar different cultures may be in some levels, despite their differences in others. The social expectations are founded on unambiguous rules for how people ought to treat one another. However, in this instance and from this perspective, the social pressure in the novels stems from stereotypes and preconceived notions that were ascribed to the male protagonists (Clym and Amer).

Similarly, Feraoun demonstrates how Amer's presence is unpopular to many of Ighil N'Zman's inhabitants. They wish he does not exist among them since they perceive him as an

invasive outsider who doesn't belong to them. Amer experiences and survives this discrimination, and all he can do is ignoring the critics and carrying on with his life in the hopes of making an impression and living up to his father's reputation, Amer says:

Mais voilà : je suis un enfant d'Ighil N'Zman. Il faut bien tenir à son pays, être fier de son origine, ne pas se renier. Ma place ici, je l'ai acquise et je la garde. Mes compatriotes le savent bien, qui voudraient se débarrasser de moi. Certains d'entre tout au moins. Ceux-là, je les déteste : ils continueront de me supporter. Ils se disent sans doute qu'il n'y a rien d'autre à faire que de me supporter. De mon côté j'imagine à quel point ma longue absence a dû les soulager. « Parti, le « fils de Madame » ! Bon voyage, qu'il reste là-bas chez les infidèles, ses oncles » (Feraoun, 1957, p. 95).

The residents of Ighil N'Zman wish that Amer leaves the community permanently. He isn't regarded as a member of them. They are unable to accept him as one of their children. Additionally, they are worried that if they allow him to introduce the innovations of a contemporary, civilized life from overseas, they may lose their morals. In certain places, conservatism is ingrained from birth. People who think society should uphold archaic values may have a propensity to disparage groups they see as posing a threat to those norms. The society's conservative foundational principles and values do not permit the incorporation of complex new concepts that would alter the course of business as usual. Then, a common ground between Amer and Clym is personality. As says Bouabsa (2008-2009) about Amer in her type of dissertation « Tragique et personnages dans Les chemins qui montent de Mouloud Feraoun » :

“Le personnage Amer dans les Chemins qui montent est un beau jeune homme, intelligent, bien habillé par rapport aux jeunes de son village. Il se démarque par son

mode de vie, sa vision des choses, sa personnalité, c'est encore un sensible, un sentimental. C'est un visuel car à travers sa description de son univers, il s'intéresse aux formes, aux attitudes, aux mouvements et aux couleurs. C'est encore un être bon, généreux et humble, c'est un idéaliste. » (p. 69)

Amer with his odd personality cannot integrate himself among people that see him as a sytange man who is willing to ruin their traditions. “Il ira en France et reviendra comme tous les jeunes d'ici, les jeunes, ses amis. Il continuera de nous narguer, de bousculer nos principes, de se moquer de la religion, d'entraîner nos enfants, de jouer au meneur, car c'est lui qui mène la jeunesse d'Ighil N'Zman” (Feraoun, 1957, p.96). Young Amer is condemned by the people of Ighil N'Zman and considered as a threat to their principles, traditions and the minds of the youth in their village.

Amer in *Les chemins qui montent* (1957), faces the religious obstacle by which he is highly criticized and consequently makes the position taken against him stronger than ever. So as the religious beliefs are an essential part of social norms then they strengthen the stance of the prejudiced people and reinforce the social conflict between individuals. For instance, Amer is mad at the villagers because they don't believe that he is fasting in the period of Ramadhan and that pushes him to stop fasting. “Depuis, j'en ai pris mon parti et je ne jeune jamais et j'ai des disciples, comme le diable, et tous ensemble nous nous moquons d'eux et je récolte tout seul leur haine”⁸¹(Feraoun, 1957, p.97). From this, we can say that sometimes the prejudgments that others keep telling about people, drives the one being the victim to fall into error. In the same context, Allport (1954) affirms “The net effect of prejudice is to place the object of prejudice at some disadvantage not merited by his own misconduct”⁸² (p. 9). In other words, his decision to break his fast has greatly complicated his circumstances. He provides an opportunity for them

to talk about him even more. Because Amer is stubborn, many around him make fun of him by taking advantage of his poor decisions, Feraoun mentions:

Naguère, j'ai refusé de me plier à leur Ramadhan pour leur montrer que je ne les craignais pas. Les salauds n'ont même pas haussé les épaules. J'ai compris tout de suite que c'était cela qu'ils voulaient.

- Hein ! pourquoi ferait-il carême, ce fils de mécréante ? Ce ne serait pas valable. Il ne faut pas qu'il jeûne. Le jeûne est notre affaire (Feraoun, 1957, p. 97).

Therefore, Amer's stubbornness comes as a consequence of people's talk. In other words, the people of Ighil N'Zman accuse him of being what he is not. Unlike Amer, Clym at least maintains this positive reputation among Heath residents. Others' hopes and expectations for him may not pan out as planned. His cunning makes his position both powerful and weak; in other words, Clym must perform his duty or his society will be subjected to a serious deception. This statement should be considered an indirect form of societal pressure. An individual whose fame spreads three or four thousand yards in the time taken by the fame of others similarly situated to travel six or eight hundred must of necessity have something in him (Hardy, 1878, p.199).

Clym's mother has expectations just like everyone else does. She desperately wants to think that her son prefers living overseas to remaining in the untidy Egdon Heath. She has always assumed that Paris would be the scene of his success. As a result, after Eustacia Vye enters Clym's life, things have taken an entirely new turn. The worst thought her son could have had, according to Mrs. Yoebright, is to decide to start a new life in the woods after meeting her. The pressure Clym Yoebright feels at this point in the narrative leaves him trapped in a dreadful predicament; the two women hold significant meaning for him, thus making a decision is definitely not an option.

Due to its ambiguity, this type of social pressure and expectation may be difficult to identify, but from a psychological standpoint, it is too blatant and obvious. As a confirmation, Mary Ellen Jordan (1982) believes that the defects of Clym's character start revealing themselves more and more. Oedipal tensions and a highly charged ambivalence impair Clym's relationship with his mother (p.101). In the novel, in relation to this, Hardy adds:

Clym looked hard at his mother. 'You know that is not it', he said.

'Well, I know you had decided to attempt it before you saw her; but that would have ended in intentions. It was very well to talk of, but ridiculous to put in practice. I fully expected that in the course of a month or two you would have seen the folly of such self-sacrifice, and have been by this time back again to Paris in some business or other (Hardy, 1878, p.226).

Overall, Feraoun and Hardy address how prejudice affects masculine characters and how it evolves over time. In both novels, the main characters go through some difficult circumstances that are occasionally unfair. But one thing is for certain—they both strongly feel its influence and effect. Therefore, regardless of how close or far apart people are from one another, social norms, pressure, and expectations are crucial factors in creating or forming disputes between them. Additionally, as is evident, the justifications for the bias in Clym and Amer's situation are, if feasible, partially unconvincing or unreasonable. Allport (1954) confirms that "whether prejudice is or is not attended by a sense of moral outrage- is a separate issue altogether" (p. 11).

The two works' male characters, Clym and Amer, assert that they experience a considerable amount of prejudice and social expectations. In *The Return of the Native* (1878), conflicting emotions are expressed in response to Clym Yeobright's decision to return to his small-town roots after living in a major city. The inhabitants of the heath in the book have high expectations for Clym Yeobright given his education and urban experiences. Some anticipate that Clym will

restore riches, modernism, and change to their sleepy community. They have faith that he would make their lives better and take care of their terrible health conditions. Some others, believe that his schemes for the future of the Heath is just a way to destroy the community's values. The conflict between Clym's sincere intentions and the villagers' irrational expectations leads to discrimination in the end. The residents of the heath feel let down by Clym's choices and believe that he disregards his obligations to the community. They disapprove of his academic aspirations because they think he betrays their shared values.

In *Les chemins qui montent* (1957), Amer experiences prejudice and mistrust from the locals as he makes his way from the city to the remote town of Ighil Nezman. Amer is a smart and forward-thinking man who questions the town's ingrained traditions and practices. His liberal viewpoints are in opposition to the villagers' conservative worldview, especially when it comes to women's rights and access to education. So there is friction, since Amer is forced to deal with the prejudices and hostility of the locals as an outsider in his own town.

The experiences of Clym and Amer serve as an example of the tension between individual goals and social expectations. They experience hostility and misunderstanding as a result of their progressive beliefs and desire for personal growth. Conflicts arise as people attempt to strike a balance between their own ambitions and the demands of their communities. This is because of cultural standards and pressures. These narratives shed insight on the subtleties of prejudice and the challenges individuals face while trying to uphold their own principles while navigating social conventions.

B.Positive and Negative Prejudice

This section of the chapter examines the different forms of bias in *The Return of the Native* (1878) and *Les chemins qui montent* (1957). The two main categories of prejudgments—positive and negative—were represented. It is evident from the two books that Amer N'Amer

and Clym Yoebright experience discrimination. But although the second is well-presented and favourably biased, the first is negatively biased (misrepresented).

People may have favorable prejudices toward others; they may have favorable opinions of them without adequate justification. The New English Dictionary gives a term that acknowledges both positive and negative bias and that what Allport (1954) mentions (p.6). Thus, by the definition it is then true that prejudice can come in those two forms.

Hardy takes care to accurately depict what the residents of Egdon Heath must think on Clym in *The Return of the Native* (1957). Everyone talks about him. He is regarded as a reputable member of their community and has a different—but favorable—perception. They have complete faith in him, and would even make assumptions about what he may be able to do without confirming that he possesses the requisite abilities. Hearing all of those compliments and receiving all of that admiration must make him feel very proud of himself, but at the same time, pressing on him and highlighting him put him in awkward situations, Hardy says:

... ‘He’s got some project in’s head---depend upon that’
‘Well, ‘a can’t keep a diment shop here,’ said Sam
‘I don’t see why he should have had them two heavy boxes home if he had not been going to bide; and what there is for him to do here the Lord in heavens knows.’...
‘Now, folks, let me guess what you have been talking about’.
‘Ay, sure, if you will,’ said Sam.
‘About me.’ (Hardy, 1878, pp.200-201).

Clym is pleased to hear such things, but sometimes it may have unexpected negative impact. According to Allport (1954) “One’s reputation whether false or true cannot be hammered, hammered, hammered into one’s head without doing something to one’s character” (p.142). This theory's quote highlights the significance of other people's perceptions in the formation of

one's own self-concept. Therefore, it may be claimed that while a positive prejudice can increase one's self-esteem and inspire him to attempt to uphold as pure an image as possible, it can also cause them to feel uneasy and concerned. Consequently, prejudice either fosters or inhibits personal development. "Had Heaven preserved Yoebright from a wearing habit of meditation, people would have said 'A handsome man. Had his brain unfolded under sharper contours they would have said, 'A thoughtful man'" (Hardy, 1878, p.161). Here, Clym is seen in a nice image by the people that hold good about him. To be clearer, it is crucial to understand that positive prejudice is not merely portrayed as a judgmental attitude toward others but also as a broad orientation that facilitates awareness and understanding. But like any other form, it can be deceptive, and if used frequently, it may be embarrassing and uncomfortable similar to what Clym experiences with his community. "Hence people who began by beholding him ended perusing him. His countenance was overlaid with legible meanings" (Hardy, 1878, p.162). This statement demonstrates how Clym's expression is replete with tell-tale indicators that others may read to deduce his inner feelings or thoughts.

In *Les chemins qui montent* (1957), Amer endures daily humiliation brought on by his own people while also being treated unfairly and dishonored. Feraoun gives an example of how people may be unkind to others in their group who have different ideals or viewpoints from them. Amer proudly rejects any disparaging remarks made about him and waging war on the social mores and beliefs of a group of individuals who don't even value human rights. Therefore, despite his refusal to respond to such accusations, those preconceived notions that people have about him still has an impact on him. Fouzia Bouabssa (2008-2009) adds and affirms « Dans les chemins qui montent, le fils Amer vit des conflits depuis sa tendre enfance, il part en France et il revient mais le malaise est toujours là si ce n'est pas encore plus intense" (p.67). And this shows how impactful his social experiences are on him, he claims:

Ma mère a fini dans la peau d'une croyante d'Ighil N'Zman. En un sens, c'est une bonne fin pour une Française devenue Kabyle. Les marabouts n'ont fait aucune difficulté pour venir l'honorer de leur présence. Ce sont de pauvres types, nos marabouts. Ils nous font beaucoup de mal et chaque fois que l'occasion leur échappe de nuire, ils estiment que nous devons leur en être reconnaissants (Feraoun, 1957, p.92).

Amer blames the people of Ighil N'Zman for his family isolation caused by their lack of understanding and arrogant attitudes. He suppresses everything and refuses to accept how those comments affects him; social prejudice invariably has an effect on the victims' personalities. He is aware of every remarks made about him, yet he chooses to disregard them. After his mother passed away, Amer has a battle with himself in which he no longer cares about anything. Following the funeral, he has twelve days to think things over and make important choices. all of this mental instability Amer pains are caused by a number of things, primarily unfavorable social prejudice. His notebook remarkably makes notice of this problem. Every significant event that Amer has experienced and continues to experience is mentioned by Feraoun. In the dissertation « L'écriture tragique : Etude psychologique des personnages héroïques dans Les chemins qui montent de Mouloud Feraoun » the authors confirms that :

“ quant à la société, Amer n'était pas plus chanceux que Dehbia avec les gens d'Ighil N'Zman. Amer n'était qu'un exotique, le fils d'une française qui devait revenir à son pays chez ses oncles. L'idée de l'immigration c'était l'occasion pour eux de se débarasser de lui » (Achar & Djellouli, 2018-2019, p. 33).

In this context, Allport (1954) asks a question to which he tries to answer throughout his theory, in which he says that if we ask ourselves whether we would be always to the words that describe us as lazy, inferior category or even thieves. And the answer to that is no one can stand hearing this without being affected. (p. 142)

When we talk about prejudice, its traces are what we really mean. It's true that people react to this topic in a variety of different ways. Allport disputes the idea that the traits that the victims of prejudice pick up as a result of their persecutors are invariably negative and lead to poor mental health. Instead, he says that those who are subjected to mockery, disparagement, and discrimination develop ego defenses, some of which are beneficial for preserving their mental health.

In *The Return of the Native* (1878), Clym's circumstance may be described as the polar opposite of Amer's. He is loved and treasured by his people, thus it says:

“His face expresses ‘the view of life as a thing to be put up with’. His experience is recorded in his face. People had always expected something of him, something out of the ordinary because he was not one ‘to stand still in the circumstances amid which he was born’” (Stewart, 1936, p.49)

Clym's fans have great hopes for him but don't comprehend how difficult that was for him to manage. Putting someone in a high position as if he were a well-known figure in the country's administration is a ruse to force him to maintain the image that has been painted of him, “In Clym Yoebright's face could be dimly seen the typical countenance of the future” (Hardy, 1878, p. 197).

Clym is living up to the high opinion people have on him. Therefore, positive prejudice has remarkably disadvantages as we see how it puts pressure on Clym. Even people who think highly of Clym may disagree with him on some matters, such as his marriage to Eustacia Vye, and argue with him about them. Overall, Clym experiences good prejudice from those who respect his education, intellect, and desires for social change, despite encountering skepticism and unfavorable prejudice from some characters. These various viewpoints give his character and the relationships he develops in the book depth and complexity.

Amer, in the meantime, is subjected to all of those degrading remarks about both him and his mother every day of his life, from infancy to adulthood. Hatred has grown inside of him, and it always catches him. If he could defeat everyone, nothing will be able to stop him. At every possible occasion they get, the people of Ighil N'Zman remind him how irksome he is. Concerning this, Allport (1954) has asserted that “A child who finds himself rejected and attacked on all sides is not likely to develop dignity and poise as his outstanding traits. On the contrary, he develops defenses.” (p.142). Therefore, Amer’s reaction towards the attack he witnessed is natural, Feraoun declares:

“ Il fut un temps où j’en voulais à tout le monde. Cela remonte bien loin, et cela a duré longtemps. Avant de m’appeler Amer n’Amer, les enfants de mon âge m’appelaient « fils de Madame », comme si je n’avais pas de nom. Ce fut ma grand-mère qui régira la première, lorsqu’elle comprit que les hommes et les femmes imitaient les enfants et que tous s’acharnaient à oublier Amer : Amer mon père et Amer moi-même, comme s’ils voulaient effacer ce nom, nous l’enlever » (Feraoun, 1957, p.92)

Amer could never be able to forget what the people of Ighil N'Zman used to call him when he was just a kid. This is clearly a long-term effect. The two young men's close ties with their moms is an important common ground to focus on, an attachment that is supposed to break at some time in the plot. Following the death of their loving moms, the two are dissatisfied with life and have no desire to live. However, the problem existed prior to these awful incidents. Amer in *Les Chemins qui Montent* was a man who had seen a lot in his life. The rejection and the discrimination he experiences from the people, not only, are contributing causes to his mother's death. Similarly, Clym is grieved by his mother's death but also dissatisfied with his relationship with his wife Eustacia. The events have become so entwined for both of them at

this point. As a result, they go through difficult and painful times in which they lose more than they did previously.

Feraoun places so much emphasis on his protagonist in his novel that he spends half of the book in describing his view of what he has seen thus far. Amer spends his whole life navigating social and psychological barriers that finally lead to his self-destruction. The author describes how his life turns upside down after his mother dies as follows:

“ Les gens ont pensé que j’avais envie de pleurer tout seul, quand ils m’ont vu partir. C’est faux. J’ai les yeux secs. Je désire seulement écrire, tout raconter à la fois. Ma vie, la sienne. Faire comprendre qu’elle est partie et qu’en même temps elle est là, autour de moi, en moi.” (Feraoun, 1957, p.88).

Maybe he doesn’t drop any tear during the funeral but Amer’s grief is deep down in his heart. The shock of that moment kept him from crying so he remains silent. Clym, on the other hand, makes an attempt to accept his mother’s death, but his patience and fortitude are replaced by sadness and agony. The wound is very serious. Simpson (2000) affirms “Johnny Nunsuch repeats the bitter words Mrs Yoebright had uttered when she thought Clym had rejected her; Clym blames himself for her death” (p.12). Indeed, he feels some responsibility for what happened to her. If he had been home when she came, perhaps nothing would have happened to her. “Some frustrated people tend to blame themselves for the frustrating experience” (Allport, 1954, p.349) That is to say, Clym Yoebright had himself believe that he is the cause or the reason behind the death of his mother. He thinks if he was there when the incident happened, he could have been able to save her, Hardy says:

“Endurance and despair, equanimity and gloom, the tints of the health and the pallor of death, mingled weirdly in his face. He was now unnaturally silent upon of all the past that related to his mother” (Hardy, 1878, p.372)

Clym, obviously, is very devastated by the sudden death of his mother. Hardy powerfully describes Clym's sense of helplessness. It may be difficult to totally recover from the psychological impacts of some life situations, as in Clym's case. He experiences an increase in anxiety, restlessness, sadness and rage. As a result, it is normal for trauma patients to struggle with concentration, decision making and sleeping. Jordan (1982) affirms that Clym gets completely immersed in thoughts about his mother shortly after her death, picturing her as a *mater dolorosa* rather than the fiery lady who had herself admitted that she was "improperly formed" (p. 114)

Despite everything that has been mentioned about Clym in *The Return of the Native* (1878), his level of prejudice is still minimal compared to Amer's in *Les chemins qui montent* (1957). As a result, both stories serve to illustrate how bias can cause mental or social instability in individuals.

Prejudice can have a psychological effect on people's well-being and sense of agency. Sometimes prejudice tragedians are brave and strong enough to protect their mental health from the unpleasant consequences of prejudice. They fall out and experience extreme mental and psychological instability; they may feel ashamed or develop fear and worry. Because of the difficulty they have in forming social relationships, victims of discrimination are more likely to be disconnected from society. Tolerance and acceptance may decrease social disputes and may be a more advantageous choice for minimizing discrimination and stereotyping.

In summary, life may be harsh at times. Some people are tough enough to fight for survival despite the traumas and scars of horrific experience. Some others are just sensitive beings who cannot stand the severity of atrocious events that have disrupted their well-being. Therefore, Clym learns an important lesson from what happened to him, yet he never gives up hope in life. Whereas Amer, after a period of grief and suffering, eventually opts to go on and make a fresh

start with Dehbia, but death knocks at his door. Reuniting him with his mother in the middle of this unmet ambition. Both leave behind the ruins of their lives and projects.

IV. Conclusion

Through our comparative analysis of Thomas Hardy's, *The Return of the Native* and Mouloud Feraoun's *Les chemins qui montent*, we have pointed to make perfectly clear the existing similarities between the two literary works. This research is conducted through the lens of Gordon Allport's *Theory the Nature of Prejudice*, as to demonstrate how prejudice exists or takes place among individuals, especially those of the same group as exposed in the two works. By way of explanation, this dissertation is a contribution to the field of comparative literature, since we gather the two cited works to divulge the common points that link Hardy's and Feraoun's novels.

Despite differences in their cultural contexts, life and influences, Thomas Hardy and Mouloud Feraoun share a commitment to investigating the human condition, societal dynamics, and the impact of external factors on individuals. We are drawn to their works because of their deep insights into human nature and the intricacies of the communities in which they live. Hence, we compare *The Return of the Native* and *Les chemins qui montent* from a social angle. As our study shows, the characters in both literary works suffer from their communities' judgments. They are constrained by their surroundings, which make it difficult for them to give up control and get beyond their own ambitions. Indeed, we deduce that prejudice limits the people's living.

Prejudice is a prominent issue in the writings of Feraoun and Hardy, who have highlighted the negative impact it has on people and civilizations. These writers fight for greater understanding, empathy, and social justice through their novels, which also attack prejudice and question cultural standards. The presence of this social phenomenon in both novels shakes the denouement of events. This latter, resulted in so many damages including ruinous fate.

Through our comparison, we deduce that both *The Return of the Native* and *Les chemins qui montent* drive us to explore tragic incidents due the presence of prejudgments. The protagonists are depicted as prejudice victims. Both Mouloud Feraoun and Thomas Hardy portray their characters as individuals suffering certain preconceived judgments in among their own people. Characters in their works face discrimination and bigotry based on variables such as socioeconomic class, and adherence to society standards. These attitudes limit their possibilities, deny their rights, and limit their personal and social life. As a result, the characters in their works become beings that are unstable mentally due to bad repercussions, suffering from injustice, misery, and tragic results.

To conclude, we may affirm that this comparative study is just a work among others. We did our best to reveal the issue of prejudice in the life of the characters. However, the study of prejudice in these literary works is a constantly growing field. Many elements remain to be investigated, and we encourage future researchers to study these works with fresh eyes and inventive ways, adding their distinctive contributions to the existing body of knowledge such as concepts of love in the two novels, or even how the characters are searching for a safe haven to change their situations.

V. Bibliography:

Allport, G. (1954). *The Nature of Prejudice*. Cambridge Mass.: Addison-Wesley.

Retrieved from

Internet Archive: <https://archive.org/details/natureofprejudic00gord/page/n567/mode/2up>

Achar Nassima, Djellouli Zineb. (2018-2019). *L'écriture du tragique : Etude psychosociologique des personnages héroïques Dans "les chemins qui montent"*. Retrieved from <http://dspace.univ-tiaret.dz/>: <http://dspace.univ-tiaret.dz/bitstream/123456789/212/1/TH.M.FR.2019.44.pdf>

Bouabsa, F. (2008-2009). *Tragique et Personnages dans Les Chemins Qui Montent*. Retrieved from DocPlayer.fr, 9. Retrieved from: <https://docplayer.fr/12957626-Tragique-etpersonnages-dans-les-chemins-qui-montent-de-mouloud-feraoun.html>

Bouabsa, F. (2008-2009). *TRAGIQUE ET PERSONNAGES DANS LES CHEMINS QUI MONTENT DE MOULOUD FERAOUN*. Retrieved from [umc.edu.dz](http://archives.umc.edu.dz/): <http://archives.umc.edu.dz/bitstream/handle/123456789/3777/BOU1190.pdf?sequence=1>

Deen, L. W. (1960). Heroism and Pathos in Hardy's Return of the Native. *University of California Press*. Retrieved from: https://www-jstor-org.snd11.arn.dz/stable/2932459?searchText=isolation+in+the+return+of+native&searchUri=%2Faction%2FdoBasicSearch%3FQuery%3Disolation%2Bin%2Bthe%2Breturn%2Bof%2Bnative&ab_segments=0%2Fbasic_search_gsv2%2Fcontrol&refreqid=fastly-default%3A94c411bc07d2e239331712c999738297&seq=1

Eggenschwiler, D. (1971). Eustacia Vye, Queen of Night and Courtly Pretender. *University of California Press*. Retrieved from: https://www-jstor-org.snd11.arn.dz/stable/2933122?searchText=&searchUri=%2Faction%2FdoBasicSearch%3FQuery%3Dthe%2Breturn%2Bof%2Bthe%2Bnative%2Beustacia&ab_segments=0%2Fbasic_search_gsv2%2Fcontrol&searchKey=&refreqid=fastly-default%3A9c89dbf386416c1461af96a18da45037&seq=3

Fayd, A. M. (2022). Des aspects métonymiques de l'argumentation dans le roman « Les Chemins qui montent » de Mouloud Feraoun : En vue de l'étude de la littérature et pragmatique. *EKB*. Retrieved from https://artdau.journals.ekb.eg/article_300414_06ce96111714370ba8be3ff5d4230953.pdf fayd 2023

Feraoun, M. (1957). Les Chemins Qui Montent. Talantikit.

Hardy, T. (1878). The Return of the Native. Penguin Popular Classics.

HORNE, E. (2020). ONTOLOGY AND DEEP ECOLOGY: REEXAMINING EUSTACIA VYE AND EGDON HEATH IN THE RETURN OF THE NATIVE. *The Thomas Hardy Journal*. Retrieved from https://www-jstor-org.sndll.arn.dz/stable/48603059?searchText=escape+of+eustacia+in+the+return+of+the+native&searchUri=%2Faction%2FdoBasicSearch%3FQuery%3Descape%2Bof%2Beustacia%2Bin%2Bthe%2Breturn%2Bof%2Bthe%2Bnative&ab_segments=0%2Fbasic_search_gsv%2Fcontrol&refreqid=fastly-default%3Ae333ef15438eb324707465fb7f09380a&seq=9

Hsu, C.-h. (2015). Les figures hybrides dans Les Chemins qui montent de Mouloud Feraoun. *Université Nationale Centrale (Taiwan)*. Retrieved from <https://pdfs.semanticscholar.org/2deb/25caf5fcbcd20abc27b9bf4f026a5f7eaccd.pdf>

Joe, J. S. (1969). Thomas Hardy's representation of human will in *The Return of the Native*, *The Mayor of Casterbridge*, *Jude the Obscure*, and *Tess of the D'Urbervilles*. University of Montana. Retrieved from Scholarworks University of Montana: <https://scholarworks.umt.edu/etd/3888/>

Jordan, M. E. (1982). Thomas Hardy's "Return of the Native": Clym Yeobright and Melancholia. *The Johns Hopkins University Press*. Retrieved from <https://www-jstor-org.sndll.arn.dz/stable/26303756?searchText=the+return+of+the+native>

Kadim, Y. (2007-2008). L'écriture Du Tragique Dans Les Chemins Qui Montent de Mouloud Feraoun. HAL OPEN SCIENCE. Retrieved from <https://dumas.ccsd.cnrs.fr/dumas-00605310/document>

Liu, Y. (2019). A Dialogic Reverberation Between Thomas Hardy's *The Return of the Native* and Shen Congwen's *Long River*. *Regionalism Across the World in the 19th Century*.

Retrieved from:

https://eprints.soton.ac.uk/431857/1/RRR_No1_5Liu_Impossible_Narrative.pdf

Mallet, P. (2006). *The return of the native : authoritative text, backgrounds and contexts, criticism*. University of ST Andrews: A NORTON CRITICAL EDITION. Retrieved from: https://archive.org/details/returnofnativeau0000hard_j2a1/page/n3/mode/2up

Simpson, K. (2000). *The return of the native, Thomas Hardy : note*. LONGMAN YORK PRESS. Retrieved from: <https://archive.org/details/returnofnativeth0000simp/page/n3/mode/2up>

Stewart, L. (1936). *Thomas Hardy, 'The return of the native' : notes*. LONGMAN YORK PRESS. Retrieved from: <https://archive.org/details/thomashardythere0000luke/page/22/mode/2>

Zellefrow, K. (1973). *The Return of the Native: Hardy's Map and Eustacia's Suicide*. *University of California Press* , 220. Retrieved from <https://www-jstor.org.snd11.arn.dz/stable/2933106?searchText=the+return+of+the+native&seq=7>