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**Colonialism and Apartheid as “Ideological State Apparatuses” in Mouloud Mammeri’s *Le sommeil du juste*(1955) and John Maxwell Coetzee’s *Waiting for the Barbarians* (1980) : a Comparative Study**

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To my loved ones

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## Abstract

The present work is a comparative study between Mouloud Mammeri's *Le sommeil du juste* (1955) and John Maxwell Coetzee's *Waiting for the Barbarians* (1980). The main purpose of this study is to show how these authors mirror the negative effects of two political systems on the natives : the French colonialism in Algeria for Mammeri and the Apartheid system in South Africa for Coetzee. To reach this aim, we have used Louis Althusser's theory of Ideology. We have focused on "Ideological State Apparatuses" and "Repressive State Apparatuses". We have also relied on Frantz Fanon concept of Violence and his notion of "superiority and inferiority". The study has revealed that the Western concept of "Civilizing Mission" used to justify colonialism is highlighted by the two authors in their narratives. This concept is discussed in the first chapter **Social and Historical Background**. The study has also shown that identity crisis is also explored in the two literary works. Arezki in *Le Sommeil du juste* and The Magistrate in *Waiting for the Barbarians* are torn between two systems of values. This issue is discussed in the chapter named **Characterization: Identity Crisis** where it is shown how the two protagonists experience an identity crisis. The research work has also revealed that the two authors criticize the harshness of the two oppressive systems and this is discussed in third chapter, **Thematic Study**, through two main themes : Discrimination and Violence. As a conclusion, *Le sommeil du juste* and *Waiting for the Barbarians* are a representation of the negative effects of the two ideologies: French Colonialism and Apartheid on the natives as colonized and the subjugation of the indigenous.

Key words : Ideology, Identity Crisis ,Violence, Discrimination,. L.Althusser,F.Fanon

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## I-General Introduction

“The Survival of the Fittest” is a concept coined by Charles Darwin in his book *On the Origin of the Species* (1859) to justify Colonialism in the nineteenth century, and then it was adjusted by Herbert Spencer in economy. (Forji, A.G, 2013:200). The latter is defined by Edward Said in his book *Culture and Imperialism* (1993) as the establishment of dependent territory in faraway countries. (Said.E, 1993:8). “The Survival of the Fittest” denotes that the Caucasian race is the civilized and it is designated to rule the primitive race.(Forji,A.G,2013:200).This is what legitimated colonialism in Africa.

The Berlin Conference (1884-1885) played also an important role in legitimizing the colonization of Africa. Attracted by its natural resources, some European countries like Great Britain, Belgium and France were competitive to settle in the African countries. During this conference, the Europeans divided Africa and established a framework in order to dominate the African continent.(Kponen.J.1993:117-118). In this conference , the African continent was divided as a meal or a piece of cake .

French colonization in Algeria has been a key subject in literature. As examples of narratives where this subject is discussed , we can mention , Mouloud Feraoun’s *Le fils du pauvre* (1950) , Mohamed Dib’s Trilogy: *La Grande maison*, ( 1952)*L’incendie* (1954)*and Le métier à tisser*(1957) and Mouloud Mammeri’s *La Colline Oubliée*(1952) and *Le sommeil du juste* (1955) (Wail.H,2017 :260-261). Through these fictions, the writers portray the situation of the Algerians during the French colonization and give voice, through the characters, to the Algerians to criticize the French Colonizer

In his book *Culture Savante Culture Vecue* (1991), Mouloud Mammeri argues that the writings of Feraoun, Dib, Kateb and Djebbar focus on the clash between the traditional

society and the colonial order. (Mammeri, 1991:49). In other words, they discuss how the French colonizer has affected the Algerian society and traditions. They picture the impact of French colonialism on the Algerians.

A set of laws, policies and social practices that aimed to regulate the relationship between the Blacks and the Whites in South Africa were passed under the name of segregation or Apartheid. This was reinforced the Dutch and the British colonialism. Segregation or Apartheid policy reached its heyday in the twentieth century with the National Government (Beinart.W,1995:1). In 1948, the latter passed many laws concerning the separation of the Blacks and the Whites in South Africa.

Apartheid ,too, is reflected in many South African writings such as Peter Abrahams' *Mine Boy* (1946), Alan Paton's *Cry the Beloved Country* as well as John Maxwell Coetzee's novels like *Waiting for the Barbarians* (1980) (Gigandi.S,2003:714). These writings also denounce the Apartheid system in South Africa and its effects on the Blacks.

French Colonialism and Apartheid are two political systems that share some common points. Both of them are oppressive systems. Under the pretext of "Civilizing Mission", they had subjugated the natives. In order to maintain their control over the colonized, these two systems have used harsh means and they were violent towards the natives. This fact is reflected in the works under study, M. Mammeri's *Le sommeil du juste* and J.M Coetzee's *Waiting for the Barbarians*.

## **Review of the Literature:**

Mouloud Mammeri's *Le sommeil du juste* (1955) and John Maxwell Coetzee's *Waiting for the Barbarians* (1963) have attracted the attention of many critics. Concerning Mammeri's



novel *Le Sommeil du juste*, Wadi Bouzar states in his article “Mouloud Mammeri’s Journey (1917-1989)”,

it is in “*Le Sommeil du juste*” that the temptation of running away and breaking off relations with one’s community was best described. The main character, Arezki is in an open conflict with his father and his community. Under the influence of his French teacher Mr. Poiré, Arezki attempts the adventure assimilation to the French community until the day that he found out that he is and always rejected and has to accept himself as a native Algerian. (Bouzar.W,1999:25)

Bouzar studies the main character of *Le sommeil du juste* from the psychological side. He explains how Arezki attempts to assimilate the French culture. He also reveals the causes that have pushed him to reject his culture.

Another critic, Bryson Josette, in “North African Novels in French: A Survey of Engagé Literature” reviews *Le sommeil du juste* and focuses on the effects of the colonialist regime on the main character’s identity. After participating in the Second World War, he becomes aware of the disillusionment between what he has learnt at the French school about justice and what happened in his country; the atrocities committed by the French colonizer in Algeria on May 8<sup>th</sup>, 1945 in Setif, Guelma and Kherrata, He claims

This novel [S.J] deals with the theme of nationalism. The story centers around a family whose sons are, in one way or another, victims of the colonial system. One of the sons, who is highly French-educated, after experiencing the humiliation of discrimination from French fellow officers as he fights for France during World War II, realizes the discrepancy that exists between the teachings of humanism and its practice. (Bryson,J,1973 :108-109)

Zahia Smail Salhi states in her PHD thesis entitled *Themes in the Francophone Algerian Novel*: “Mammeri’s *Le sommeil du juste* portrays a generation ill at ease and in conflict both with their own people and with the colonists.” (Smail.Z :1991 :157). In other words, for Zahia Smail, Mammeri’s novel is a picture of a generation that is in a clash and disagreement with her society and the colonizer. The latter influenced the Algerian youth and made it forget about its own culture.

Another critic Eric Sellin ,In his article : ‘Arezki’s book burning in Mouloud Mammeri’s *Le Sommeil du juste*’, he views that *Le sommeil du juste* is about the breakdown of the values of the kabyle society .It is also about the clash of cultures which due to “Iroumien” the French. Through the educational system, the latter has influenced the Algerian youth who denied their own culture and then they suffered from an identity crisis, he affirms;

In some ways, Mammeri's best work is his second novel, *Le Sommeil du juste*, a tale of the disintegration of values in the rural culture of Ighzer, a Kabyle village. The elders hold to such traditional customs as the male code of honor, filial piety, and the vendetta. The youths, exposed to the culture shock of *Aroumi* education, have become alienated, have become "strangers" (*Iroumien*), and have, to the bewilderment of the elders, embraced atheism, socialism, syndicalism, and the like. (Selin on <https://journals.lib.unb.ca/index.php/IFR/article/view/13589/14672>)

In *La voix des ancêtres «une Lecture de Le sommeil du juste de Mouloud Mammeri, »* Djoher AMHIS OUKSEL claims concerning the novel : « on pourrait intituler ce roman , roman de la désillusion. Devant tant d’injustice, de mensonge, le rire ne lui sera d’aucun secours. » (Amhis ouksel.D,2010 :72). “We can entitle this novel a novel of disillusionment, since the story of the novel is full of injustice and lying, even though there is laughter since the of any help”. [Translation. mine].For this critic the title *Le Sommeil du juste* echoes disillusionment. She has analyzed the story and she views that the novel is disappointment because of the injustice of colonizer.

Concerning laughter in *Le sommeil du juste* , Amhis Ouksel views that is used in a sarcastic way. Djoher Amhis Ouksel views that laughter is used to mock at the colonizer,

Dans *Le sommeil du juste*, ce mode d’expression se répète, avec cependant quelques nuances entre rire et ricaner (rire à demi avec une intention moqueuse et méprisante) ; comme l’ironie , c’est une forme de raillerie consistant à dire le contraire de ce que l’on veut faire entendre .( Ibid : 81)

In *Le sommeil du juste* , this mode of expression is repeated several time but with a mocking way, like an irony, it is a way to mean the opposite of what we want to convey. [Ttranslation.mine]

On the other side Coetzee's Novel *Waiting for the Barbarians* have received much attention from many critics .Lydia McDermott states in her article "the coming of the Barbarians" that :

The novel , *Waiting for the Barbarians* , tells of the way in which a society , in terror of the loss its superiority and thus its significance in its own eyes, is forced to become more and more oppressive .Inevitably the nation as a whole become brutalised; an irony that in the light of its claim that it has to fight to preserve "civilization" (McDermott,L:1999: 57-58)

This critic has studied Coetzee's novel from a societal perspective. For her, in *Waiting for the Barbarians*, in order to maintain the civilization within the society, its superiors use harsh means and in so doing, they become themselves brutal and barbarian. Under the pretext of the "civilizing Mission", the leaders have used different means to control the Barbarians.

In his book, *Postcolonial Resistance:Culture , Liberalism and Transformation* (2008),David Jefferess views that in *Waiting for the Barbarians* : "Coetzee portrays colonial confinement, both in terms of overt forms of repression such as the imprisonment and torture of the suspected barbarians insurgent, as well as the outpost's oppositional magistrate" ( Jefferess.D,23:2008) Jefferess has made a postcolonial reading to *Waiting for the Barbarians*. According to him, in this novel, Coetzee depicts the cruelties of colonialism with its different forms .He illustrates the consequences of the Apartheid on the Blacks in South Africa.

Dominic Head is another critic who has studied *Waiting for the Barbarians* from the imperialist side , he states in his book *J.M. Coetzee* (1997):

This novel about the destructiveness (and self destructiveness) of an imperial regime , obstructed by one man of conscious-has obvious ramifications for the white opponent of apartheid in South African in 1980. (Head.d, 1997:72).

In other words, this novel is a weapon used by Coetzee in order to deconstruct the Apartheid policy in South Africa. Through his character the Magistrate who is against

Apartheid despite of being part of the Empire, Coetzee reveals to what extent the Apartheid system was harsh .

Sisca Fittri Agustin , Imam Basuki and Eko Suwargono , in their article, “Racial Prejudice and Racial Discrimination toward Barbarians in South Africa in J.M Coetzee’s *Waiting for the Barbarians*” state “Waiting for the Barbarians actually tells about the practice of racial discrimination and racial prejudice happen in South Africa as the effect of apartheid.” (Sisca.et.al,<sup>1</sup> on <http://repository.unej.ac.id/handle/123456789/68067> ). They add;

This novel[WFB] describes story like portraying the white government which came to power in 1948 in South Africa. In this apartheid era, the white has taken over the land of the black; he has also ruled South Africa with his own racist laws.(Ibid:3)

In this article, these critics have studied *Waiting for the Barbarians* from the historical point of view . According to them, this novel portrays the history of apartheid in South Africa and its effects on the Blacks .

### **Issue and Working Hypothesis**

The critiques above have revealed that Mouloud Mammeri’s *Le sommeil du juste* and J.M. Coetzee’s *Waiting for the Barbarians* have some common points. These novels deal with the negative effects of political systems in both countries ,Algeria and South Africa; colonialism in *Le sommeil du juste* and Apartheid *Waiting for the Barbarians* is. To our best knowledge no comparative study has been made to study these two novels from the perspective of Louis Althusser’s theory of “Ideology”.

To fulfil this study, our work is going to be divided into three chapters. The First chapter will focus on the historical background of the fictions. In it, the dissertation will show, through these narratives, how the westerners have used the ideology of “the Civilizing Mission” to justify their colonization and what the hidden purpose behind it.

In the second chapter, we will analyze the two main characters. We will discuss the identity of Arezki in *Le sommeil du juste* and the Magistrate in *Waiting for the Barbarians* of who seem to be torn between two types of cultures what has made them suffer from an Identity Crisis.

As far as the third chapter is concerned, it will be assigned to the thematic study. We will discuss and show how the two authors mirror the harshness of two political systems by exploring two major themes, violence and discrimination. We will demonstrate the different means used these by the two ideologies in order to dominate the natives.

## **II-Methods and Materials**

### **II-1Theoretical Framework**

Since we are dealing with two repressive ideologies : Apartheid and Colonialism, we think that Althusser's concept of "Ideology" developed in his essay *Ideology and Ideology States Apparatuses* ( 1971)is the most suitable to do a comparative study on Mouloud Mammeri's *Le sommeil du juste* (1955) and J.M. Coetzee's novel *Waiting for the Barbarians* (1980). We are also going to support our dissertation with Fanon's concept of "violence" debated in essay *The Wretched of the Earth* (1963) as well as his notion of "superiority/inferiority" discussed in his book *Black Skin White Masks*.(1967)

To start by Althusser's concept of "ideology", before explaining the latter, it is worth to define the word "Ideology". The latter , according to *The Routledge Dictionary of literary Terms* (2006),is defined as follows

The word ideology refers to the system of ideas used by the ruling group in society to justify its dominance. It is closely bound up with the idea of class. The class needs to be hold onto its power and it does this ultimately normally by ideology.

(Childs:2006:114)

This means that ideology is ideas specific to the ruling group. The ruling group or the ruling class uses these ideas in order to confirm their dominance. As far as Louis Althusser's definition of ideology is concerned: "Ideology is a representation of the imaginary relationship of individuals to their real conditions of existence" (Althusser,1971:36). This means that ideology visualizes the relationship of individuals with their conditions of life. He states also;

However ,while admitting that they [Ideologies] do not correspond to reality,i.e.that they constitute an illusion , we admit that they make allusion to reality , and that they need only be 'interpreted' to discover the reality of the world behind their imaginary representation of that world (ideology=illusion/allusion)

(Ibid)

In the quotation above, Althusser explains that though these ideologies are illusion, they make a hint about what reality and they have to be interpreted in order to see what they hide behind their representations. He also considers ideology as being conscious, in this view he states:

The ideological representation of ideology is itself forced to recognize that every 'subject' endowed with a 'consciousness' and believing in the 'ideas' that this consciousness inspires in him and freely accepts, must 'act according to his ideas must therefore inscribe his own ideas as a free subject in the action of his material practice.

(ibid:41/42)

That is to say, every subject within an ideology is conscious, aware and free to believe in the principles that drive him to act in order to attend a given purpose. Moreover, ideology is not only beliefs, but also actions that the subject realizes freely and consciously.

In order to implement these ideologies in the mind of the individuals, Althusser mentions two types of states apparatuses: "Ideological State Apparatuses" and "Repressive States apparatuses" . The Ideological State Apparatuses are:

Religion (The system of the different Churches),the educational system , the family ,the legal, the political ISA ( the political system , including the different parties ,the trade-union ,the communication ISA( press , radio and television , etc)the Cultural ISA( Literature , the art, sport) (ibid: 17).

According to Althusser “The Ideological State Apparatuses” are based on thoughts. Vicky Macris, in her article “The Ideological Conditions” argues that the “the Ideological State Apparatuses” among them schools play an important role in maintaining the hegemony of the ruling class. ( Macris,28). This means that through the educational system, the ruling class implements its ideology in the mind of the individuals in order to maintain her hegemony on them.

As far as “The Repressive State Apparatuses” are concerned, they are: the Government, the administration, the army, the Police, the Courts , the Prisons.(Althusser.L,1971,16-17) .These states are based on violence. Through them, the ruling class uses violence in order to maintain its hegemony .Althusser adds

It, [ Ideology]too, seeks and finds a cause for the imagery transposition and distortion of men’s real conditions of existence ,in short, for the alienation in the imagery of the representation of men’s conditions of existence . (Ibid:37)

In this quotation, two key words have to be underlined “alienation’ and ‘conditions of existence’. According to *A Dictionary of Cultural and critical Theory* (2010) “Alienation is a specific historical condition in which man experiences a separation from nature ,other human being , and especially the products of his labor” (Payne: 2010:22)Conditions of existence or condition of life of a person are what shows his or her position in his society . This means that if an individual has bad or good conditions of life show his position in a society. In fact, these conditions are the cause of his or her relation in his ideology as Althusser writes about ideology: “It is this relation that contains ‘cause’ which has to explain the imaginary distortion of the ideological representation of the real world. (Althusser,1970 :38) .

According to Althusser , every individual is a subject of ideology .Everyone is part of a specific culture that distinguishes every individual from another. In this perspective, he writes:

I only wish to point out that you and I are always already subjects , and as such consistently practice the rituals of ideological recognitions, which guarantee for us that we are indeed concrete individuals , distinguishable and (naturally) irreplaceable subject.' (Ibid:47)

In other words, each ideology has its specific characteristics. The latter make every individual and every subject different from another. Althusser explains that we have to identify ourselves to a given ideology.

The daily life also, makes every individual a subject of ideology as he cognizes himself through a simple sign. In this view, Althusser affirms:

Experience shows that the practical telecommunication of hailings is such that they hardly ever miss their man: verbal call or a whistle , the one hailed always recognizes that it is really him who is being hailed.(Ibid: 48).

That is to say, once the individual identifies himself to a specific group or ideology , he or she will be a part of that group and knows the meaning of any sign of the ideology to which he belongs . He also considers every individual as a subject, he assumes :

Ideology has always already interpellated individuals as subjects , which amounts to making it clear, that individuals are always- already interpellated by ideology as subjects , which necessarily leads us subject to one last proposition: individuals are always already subjects . (ibid: 50)

This means that individuals are always seen as subjects to the ideology to which they belong, and this relationship between the individuals and the ideology is eternal. They cannot change it.

For Althusser , the individual is always a subject before his birth , he explains that the child is a subject to every member of the his family as he writes :

the forms of the family ideology ( paternal/maternal/conjugal/fraternal/in which the child is expected : it is certain in advance that it will bear his Father's Name , and will therefore have an identity and be irreplaceable (Ibid)

Here, Althusser gives some details about the family ideology . Each member of the family: the father, the mother, the brother or husband and wife are forms of a family ideology to which an individual can identify himself.



In this work, we are going to focus the on the “Ideological State Apparatuses”, “Repressive State Apparatuses” and see how they are used by the ruling class to maintain hegemony over the individual. Besides Althusser’s theory of ideology, we are going to support the present work with Frantz Fanon’s notion of superiority and inferiority that he discusses in his book *Black Skin , White Masks* (1967). It is cited by Homi Bhabha in the foreword of this book:

When the black man comes into contact with the white world he goes through an experience of sensitization. His ego collapses. His self-esteem evaporates. He ceases to be a self-motivated person. (Fanon, 1967: xiii)

That is to say, the presence of the white man in the black man’s community has a negative effect on the personality of the black man. The latter loses his values, his confidence as well as his self-motivation. It is stated also:

One is white as one is rich, as one is beautiful, as one is intelligent. And the corollary: he is Negro who is immoral. To become moral in this scheme of the universe, Fanon tells us, it is necessary to cease being a Negro, cease being true to history and himself. (Ibid)

In other words, the whites and the blacks are different. The whites have the best qualities and the blacks have the worst. According to Fanon, it is important to the black man to be what he really is in order to get rid of qualification of a Negro.

The white man, or the colonizer feels himself superior and thus draws a bad image on the colonized in order to dominate him and make him feel inferior, Fanon writes: “The feeling of inferiority of the colonized is the correlative to the European’s feeling of superiority” (Ibid: 69). This means that the feeling of inferiority of the colonized is related to the feeling of superiority of the colonizer. Whenever the colonizer feels himself superior the colonized feels himself inferior.

We are also going to use Fanon’s concept of “violence” discussed in his book *The Wretched of the Earth* (1963). In this book, Fanon writes: “In the colonies it is the policeman

and the soldier who are the official, instituted go-betweens, the spokesmen of the settler and his rule of oppression.”(Fanon ,1963:38) That is to say in the colonized countries, the policeman, the soldiers are the representatives of the oppressor and his control. He adds;

In the colonial countries, [...], the policeman and the soldier, by their immediate presence and their frequent and direct action maintain contact with the native and advise him by means of rifle butts and napalm not to budge. It is obvious here that the agents of government speak the language of pure force. The intermediary does not lighten the oppression, nor seek to hide the domination; he shows them up and puts them into practice with the clear conscience of an upholder of the peace; yet he is the bringer of violence into the home and into the mind of the native. (Ibid)

In other words, the policeman and the soldier, or the agents of the government use force and violence against the natives. These agents use violence in order to prove their dominance. By so doing, and with complete consciousness, they push them to be violent.

## **II-2Materials**

Before starting this study, we are going to give a summary of the novels as well as a hint about the biography of the two authors.

### **Summary of M.Mammeri’s *Le Sommeil du juste*( 1956)**

*Le sommeil du juste* is divided into four chapters: “the father”, “the son”, “the angel” and “all in green paradise”. The story is about Arezki, the main character of the novel. He is an intellectual who has studied in the ‘Ecole Normale Supérieure’ in order to become a teacher. He is influenced by his teacher Mr Poiré. Arezki is always in conflict with his family mainly his father because he rejects his traditions and he does not believe in God. The father , who represents the traditions , is a poor man , and ‘the komisar’ , a French administrator imposes on him heavy taxes and refuses to give food supplies. In addition to this, Toudert, their cousin, has mortgaged most of his land.

At “Ecole Normale Supérieure” Mr Poiré has convinced his students to join the French army in order to fight the Germans under the pretext that the war against Germany is holy.

Once in the army, Arezki is isolated and not considered as a French soldier but as a stranger. Consequently, he burns his books because he feels himself as being betrayed by his teacher

After the end of the war, Arezki returns to his village 'Ighzer' but he finds that the situation has not changed. The same traditions, like revenge, prevail that he considered as being barbarous and Algeria is still under French colonialism. France has not kept her promise of Algeria her political Independence.

### **Summary of J.M Coetzee's *Waiting for the Barbarians* (1980)**

The story is about an old Magistrate of a nameless empire. The empire is in a conflict with nomadic people called the "Barbarians". The latter represent a danger for the Empire , and the Colonel Joll, the responsible of the Third Bureau, is sent to check if it is true. But his ways of checking is brutal. He is always violent towards the Barbarians and discriminates them this is what disturbed The Magistrate. One of his victims is the young Barbarian girl, whose father died during one of Joll's interrogations. After being released, The Magistrate sees her begging in the street. He feels piety towards her, thus he takes her and hires her as a cook, but their relationship is transformed into a sexual one. After a short period of time, he begins to feel anxious towards the girl. So, he has decided to take her back to her people. To do this the Magistrate has prepared everything and has started his journey to the Barbarians.

After leaving the third Bureau, The Magistrate is considered by the Colonel Joll as a traitor, and the two soldiers who accompanied have confirmed this false accusation, consequently, he is imprisoned and tortured. He has always asked for a trial but he has never got one. After a long period, Mandel, who replaced The Magistrate after his departure, frees him, and then The Magistrate starts begging in the street, until he regains the trust of the

people. Meanwhile Joll's soldiers who are fighting the barbarians died in the desert, thus, they return to the capital.

The Magistrate regains his former position. One day Colonel Joll returns accompanied by his soldiers, but the villagers rejected him, and thus he quickly left. After all these events, The Magistrate has tried to write the history of the settlement, but he could not express the atrocities of Joll's investigations.

### **The Biographies of the Authors**

#### **Mouloud Mammeri's Biography:**

Mouloud Mammeri (1917/1989) was born in Kabylia (Algeria). He has received his education in the French school in his village Taourirt Moussa. In 1928, he went to Rabat (Morocco) to attend the high school. In 1932, he returned to Algeria to complete his studies in Algiers, then he went to Paris. He participated in the Second World War, then he returned to Algeria in 1947.

Mammeri is the author of many novels such as: *the Forgotten Hill* (1952) *the Sleep of the Just* (1955), *Opium and the Stick* (1956) and *the Crossing* (1982). (Taylor, K., 2007:249). At the end of the Algerian war, he returned to Algeria and worked as a teacher of sociology at the University of Algiers. Mammeri's writings portray the atrocities committed by the French colonizer in Algeria and its negative effects of Colonialism on the Algerian culture. (Ibid)

#### **-John Maxwell Coetzee's Biography**

John Maxwell Coetzee was born in 1940 in Cape Town in South Africa. He received his early education in Cape Town. He entered the University of Cape Town where he received

his degree in 1960 then a master of Art in 1963 Coetzee moved to London where he worked as an application programmer then a systems programmer. He abandoned his career to carry on his studies and got his doctorate of philosophy in literature From University of Texas. He taught at the State University of New York , Buffalo where he published his first novel *Dusklands*. (Saglia. D in Amolia.A et al, 2004:155)

Coetzee returned to South Africa where he taught literature at the University of Cape Town. In 1982, he was assigned as a professor of general literature. His literary career started with *Dusklands* and two novellas written about the Dutch settlers in South Africa as well as other works like *In the Heat of the Country*, *Waiting for the Barbarians* (1980), *Foe*(1986), *Age of Iron*(1990), *Disgrace*, *Elisabeth Costello* (2003) (Ibid)

### III-RESULTS

This comparative study on Mammeri's *Le sommeil du juste* (1955) and Coetzee's *Waiting for the Barbarians* (1980) has revealed that the ideology of French colonialism in Algeria and Apartheid in South Africa have prepared a ground to justify Colonialism under the pretext of the "Civilizing Mission". The French colonizer considers the Algerians as being primitive and he has used the "Civilizing Mission" as a pretext to justify its Colonialism. The same thing for the Apartheid system in South Africa, the white man considers the Blacks as being savages and he is here to civilize them. This issue is discussed in the chapter: Social and Historical Background

This study has also revealed that the "Civilizing Mission" has a negative effect on the identity of the main characters of the two novels. This is investigated in: Characterization: Identity Crisis. Arezki, in *Le sommeil du juste* is torn between two systems of values. He has rejected his own culture because of some archaic tradition like revenge, at the same time, he is ambivalent towards the French culture which has been shown as being humanistic but the events of May 8<sup>th</sup>, 1945 have shown the opposite. This is what has made Arezki suffer from an identity Crisis. The Magistrate, too, has suffered from an identity crisis because he has rejected the ideology of the Third Bureau because of its harsh attitude towards the Barbarians; this is why the Third Bureau has considered him as one of the Barbarians. The Magistrate has left the empire but he felt himself as being nobody.

This investigation has also shown that the French Colonizer in Algeria and the white man in South Africa have had a violent attitude towards the natives. This is studied in thematic study through the theme of violence and discrimination. In *Le sommeil du juste*, the father and Arezki have been subject of discrimination and violence by the French colonizer. At School and the army, Arezki has been subject of violence. The father, too, was

discriminated by the Komisar. In *Waiting for the Barbarians* , the Barbarians , and the Magistrate have been also subject of discrimination and violence by the Whites.

#### **IV-Discussion**

### **Chapter One: Social and Political Background of M. Mammeri's *Le sommeil du juste*(1955) and J.M.Coetzee's *Waiting for the Barbarians* (1980)**

In this chapter, we are going to discuss how the political and social background are reflected in Mammeri's *Le sommeil du juste* and Coetzee's *Waiting for the Barbarians* in relation to Louis Althusser concept of "Ideology". We are going to see which message these two authors are trying to convey.

#### **The Ideology of "the Civilizing Mission"**

According to Louis Althusser ideology is representation and distorted in the mind of class the ruling. (Althusser,1971:36). Althusser assumes also that the ideology , through the distorted images aims at building a relationship with the ruled class (Ibid:37)*Le sommeil du juste* (1955) is about French colonialism in Algeria and the Algerians' involvement in the Second World War . French colonialism, as an ideology, sees the Algerians as being primitive. At the beginning of the novel , Toudert tells his cousins :

-Il faut souhaiter la victoire de ceux-ci , disait Toudert ( ceux -ci c'étaient les Français ) Avant eux nous n'avions pas de médecins, pas de route , pas d'école ; nous vivions comme des animaux de la foret : le plus fort mangeait le plus faible.(Mammeri,1955 :7)

Victory should be wished to these ones, said Toudert( these ones are French)  
Before them we had no doctors, no roads, no schools; we lived like animals in a forest .[Translation mine]

In the passage above, Toudert, who is on the side of the French colonizer, is thankful to the French since, for him, without them the Algerians would remain primitive. This is the image that the French colonizer has made about the Algerians in order to legitimize the colonization

under the pretext of the “Civilizing Mission”. As Genty de Bussy , a quartermaster of Algiers, affirms ,

Appelée au beau rôle, de coloniser une des régences barbaresques, la France a pris pour auxiliaire de sa marche le plus puissant moyen de civilisation, l’ instruction. Pacifier et éclairer tour à tour les contrées, y répandre de nouveau les bienfaits de la science qui les ont fuies depuis des siècles, telle est la noble mission qu’elle s’est proposée et qu’elle accomplira. (HadjAli.S, <https://algeria-watch.org/?p=19605>)

Called to the “beau role”, to colonize one of the Barbary regency, France has taken an auxiliary the strongest means of civilization, instruction. To pacify, to enlighten successively the regions , and spread there the benefits of science that fled from them since centuries, this is the noble proposed mission that will be accomplished. [Translation.mine]

From the quotation above, we understand that the role of the French colonizer is seen as a “beau role”. His aim is to bring light and civilization to the primitive societies like the Algerian one. Genty de Bussy wonders ,

Est-ce aux Français à civiliser les Arabes ou aux Arabes à civiliser les Français ? Mais les Français sont plus avancés que les Arabes en civilisation, c’est donc à eux de donner la loi et les règlements. (ibid)

Is it to the French to civilize the Arab or to the French to civilize the French? But the French are more advanced than the Arab, so it is to them to set laws and give instructions.[Translation.mine]

It is clear that the French colonizer has prepared a ground to colonize Algeria. As Rudyard Kipling entitles one of his poems “ the White Man’s Burden”, which means that it is the duty of the white man to civilize the Africans. So for French Colonizer, it is his role and duty to civilize the Algerians who are of a backward race.

In *Le sommeil du juste* , Mammeri exposes how the ideology of the “Civilizing Mission” had an effect on the Algerians. Through Toudert, the author shows how the French colonizer has succeeded to convince the Algerians that they are of a backward race and that they have to be thankful to them and they have to wish them to win the war against the German. He also denounces the way in which the French have tricked the Algerians in order to dominate them.



In *Le sommeil du juste*, Mammeri pictures also how the French have attacked the mountains in Algeria. He depicts how the colonizer has been violent as he writes : « Puis les Français , après avoir conquis toute la plaine, passèrent à l'attaque de la montagnes.[...] La guerre cette fois vida le village de tous les hommes. » (Ibid : 61) / “Then the French , after conquering all the plains , then they attacked the mountains[...]this time the war emptied all the village from its men.”[ Translation. mine]. In this quotation, the author criticises the French army and how it had conquered the Kabyle mountains in order to monopolize them. Frantz Fanon writes about violence of the colonizer in *The Wretched of the Earth* (1963)

In the colonial countries, [...], the policeman and the soldier, by their immediate presence and their frequent and direct action maintain contact with the native and advise him by means of rifle butts and napalm not to budge. It is obvious here that the agents of government speak the language of pure force. The intermediary does not lighten the oppression, nor seek to hide the domination; he shows them up and puts them into practice with the clear conscience of an upholder of the peace; yet he is the bringer of violence into the home and into the mind of the native. (Fanon.F,1963:38)

Accordingly, the French colonizer , in order to maintain its domination over the Algerians, it has used violence. It has shown clearly its power over the Algerians by attacking the mountains and pushing all the villagers to leave their homes.

Mammeri challenges French colonialism by portraying the atrocities that it committed in Algeria. The French colonizer who pretended to bring civilization and enlightenment to Algeria, which is normally a humanistic attitude , had violent behavior towards the natives. The French colonizer in Algeria used a two edged sword. Besides making the Algerians assimilate the French culture, France engaged the indigenous soldiers in her army during the Second World War to fight German Nazism. Thus , the Algerian soldiers, among more than 200.000 North African soldiers fought against Nazism but they were obliged to wear different uniforms from the French soldiers( Laurier, Jouane on <https://www.wsws.org/en/articles/2007/04/indi-a02.html> ) . So, the ideological representation

of the French colonizer is conscious .Louis Althusser writes in his essay *Ideology and Ideological State Apparatuses*:

The ideological representation of ideology is itself forced to recognize that every 'subject' endowed with a 'consciousness' and believing in the 'ideas' that this consciousness inspires in him and freely accepts , must ' act according to his ideas must therefore inscribe his own ideas as a free subject in the action of his material practice.

(Althusser.L,1971:41/42)

Accordingly, behind the “Civilizing Mission”, the French colonizer was hiding a specific purpose. In *Le sommeil du juste* , Mammeri , through Arezki, demonstrates how the Algerians were involved in the Second World War . He declares ,

J’entend encore mon maitre, la légion mesurée mais implacable de vos arguments acculer la guerre à la bêtise et la vanité . Mais vous me laisserez croire que celle –ci est sainte, parce qu’elle vise à détruire les forces mauvaise (Mammeri.M,19 : 83)

I hear again, my master, the measured legion but implacable of your arguments that pined the war at the foolery and the vanity. But you let believe that this one is holy, since it aims at destroying the bad forces. [Translation. Mine]

This quote shows how Arezki is influenced by his teacher Mr Poiré. The latter has made Arezki believe that the war against German Nazism was meant to get rid from all what is evil. This was the aim of the French colonizer. To reach it; the French have used the educational system.

In *Le sommeil du juste* , Mr Poiré represents the educational system of the French colonialism. The school is an “Ideological State Apparatus” through which the French colonizer implements its ideology to maintain its hegemony. In a report on native schools in Contantine ,Gustave Benoist, a school inspector States ,

Our natives are children, grown children, we must speak to their eyes and capture their imagination and stimulate them... Geography should be taught outdoors;that is where our little *slaves* will learn how to orient themselves. (Stora.B in Makdisi.S,2006:154)

In this quotation , Benoist reveals the real intention of the Colonizer that consist of stimulating, manipulating and not teaching what should really be taught at school. Indeed, in

*Le sommeil du juste*, Mr Poiré considers Arezki as a grown child easy to manipulate. In fact, under his influence, Arezki and his mates join the army. But once there, Arezki is subject to violence and discrimination, the thing that pushed him to regret believing in his teacher. He expresses,

Cette guerre dans laquelle j'étais entré sans répugnance et presque dans l'enthousiasme, les événements de cette année l'ont vidée de sens à mes yeux. Maintenant il n'y a quelques-uns peut-être vous aideront, mon maître, à mieux voir en moi et, qui sait, en vous peut-être. (ibid : 102)

This war in which I entered with enthusiasm, the events of this year emptied it from its sense Now, there are only few people perhaps will help you, my master, to better see in me et, who knows, in you perhaps[Translation mine]

These words display how Arezki feels sorry for being part of the French army during the Second World War. In this perspective, Bryson Josette, in "North African Novels in French: A Survey of Engagé Literature" States about *Le sommeil du juste*:

This novel[S.J] deals with the theme of nationalism. The story centers around a family whose sons are, in one way or another, victims of the colonial system. One of the sons, who is highly French-educated, after experiencing the humiliation of discrimination from French fellow officers as he fights for France during World War II, realizes the discrepancy that exists between the teachings of humanism and its practice.(Bryson,J,1973 :108-109)

This means that the cause of this feeling is what happened in Algeria at the war, the Massacres of May 8<sup>th</sup>, 1945. Indeed, the Algerian soldiers participated in the Second World War because France has promised Algeria her political independence just after the end of the conflict. However, France did not keep her promise, since at the end of the war, Algeria knew a manifestation on May 8<sup>th</sup>, 1945 at Setif, Guelma and Kherrata to celebrate the French victory and thus the Algerian freedom. Unfortunately, during this manifestation, the demonstrators were attacked by the French authorities that killed thousands of Algerians (Millen.R,2008:25).The author makes reference to the historical event in this fiction. He shows how the French colonizer tricked the Algerians during the Second World War.

Arezki's regret is also reflected in the following quotation : « La guerre est virtuellement terminée .Ce n'est plus maintenant qu'une question de semaines, de jours , peut-être, et j'ai hâté d'en finir pour réparer ma longue erreur. » (Mammeri ,1955 :115) “the war is virtually finished . It is now a question of weeks or days perhaps, and I had been in a hurry in hurry to finish with it in order to repair my big mistake.” [Translation. mine].This quotation reveals that Arezki confesses that he made a mistake in believing his teacher and now he is in hurry to correct it.

Mr Poiré does not only convince Arezki to join the army, but he also makes him forget about his own culture .As a consequence, Arezki suffers from an identity crisis one of the issues *Le sommeil du juste* discusses. It is worth to mention that Algeria , like the other African countries, is colonized under the pretext of the “civilizing mission”. Thus, through education , the colonizer used a special program and methods of teaching. The aim of these is to make a brain washing to the natives mainly the youth and to push them to deny their culture and identity.( [http://openaccesslibrary.org/images/Malika\\_Rebai\\_Maamri.pdf](http://openaccesslibrary.org/images/Malika_Rebai_Maamri.pdf) )

In *Le sommeil du juste*, through Arezki, Mammeri denounces the presence of the French colonizer in its effects on the Algerian youth. In this perspective Fazia Aitel writes in her book *We Are Imazighen* (2014) ,

In his next novel, *Le sommeil du juste*, published in 1955,Mammeri directly questions the French Colonial presence in Algeria through the portrayal of Arezki, the French Educated Berber protagonist who rejects Berber values and traditions only to realize that the Western values he embraces are but illusion ( Aitel.F,2014:65)

This means that in *Le sommeil du juste*, Arezki represents the Algerian Berber youth who rejected their own cultural values to adopt the French colonizer's ones, but at the end they notice that all what happened to them is trickery.

In *Le sommeil du juste*, Mr Poiré is the leader of the ideology of the French colonialism through the educational system. By exposing Arezki's regret, Mammeri shows that the French colonizer is a trickster. His aim is to take advantage from the indigenous and make them participate in the Second World War. In fact, Mr Poiré has succeeded in convincing Arezki to join the French army where he is ill-treated, but worse than that, Algeria did not get her political independence and it was promised by the French.

At the end of the war, Arezki was asked by a policeman in France about the reason of his presence in France, he answered : « j'ai dit que j'y étais venu à cause de Hitler et la guerre . » (Ibid :170) "I came because of Hitler and the war" [translation.mine]. In this quote, Arezki reveals the reason of his coming to France. He did not go to France for pleasure but he is tricked by his teacher that the war was not any war, it was a holy war.

## **II- The Ideology of the "Civilizing Mission" in *Waiting for the Barbarians***

*Waiting for the Barbarians* is about the Apartheid in South Africa. The latter, as we have already introduced, was reinforced by Dutch and British colonialism. Apartheid or the system of racial segregation in South Africa occurs at different levels ;social and ideological . This is combined with the idea of the separation of the Blacks and Whites because they have different willing and necessities (Beinart.W,1995:44). As a consequence, the Blacks and the Whites were separated in two different territories.

In *Black Skin, White Masks*, Fanon writes about South Africa:

In South Africa there are two million whites against almost thirteen million native people, and it has never occurred to a single black to consider himself superior to a member of the white minority . ( Fanon,1967: 68)

In this quotation, Fanon presents the state of South Africa under the Apartheid policy. He claims that in South Africa the Blacks who are the natives represent the majority of the people but are under the control of the Whites.

Segregation in South Africa has been practiced in different areas, like the government, labor market and residency.(Mhlauli, .M et. al,2015:2005). The policy of the Apartheid had divided South Africa into four groups: “White” , “Colored” , “Indian” and “African” . (Thompson.L,2001: 190) These groups benefit from education and health care differently.

Under the pretext of the “civilizing Mission” , and since they are supposed to be superior and civilized , the Whites dominated everything and controlled all the state . The Whites and the Blacks had not equal facilities, as a consequence, the Blacks were the subordinates.

As it is defined by Althusser in his essay *Ideology and Ideological State Apparatuses* (1971) ideology is: “ a representation of the imaginary relationship of individuals to their real conditions of existence” (Althusser,1971:36). This definition echoes the stereotypes drawn by the Whites concerning the Blacks in South Africa . The Blacks are considered as being primitive and of backward race. This subject matter is reflected in J.M.Coetzee’s *Waiting for the Barbarians* as it is reflected in this dialogue between the main character The Magistrate and Colonel Joll, the administrator of the Empire;

“I ask,” I continue, “ only because if you get lost it becomes our task here to find you and bring you back to civilization” .We pause ,savouring from our different positions the ironies of the word(Coetzee,1980:17)

In this quotation, The Magistrate is talking about “Bringing back to civilization”. In case of being lost in his expedition to arrest the Barbarians, Colonel Joll, will be helped by The Magistrate and the other members of the Empire. Colonel Joll arrests the Barbarians because he sees them as being primitive, savages and thus they represent a danger for the Empire since they can attack them at any moment.

This image concerning the Barbarians is just a pretext of Colonel Joll and the members of the Third Bureau in order to dominate them. In *Waiting for the Barbarians*, the Apartheid

is represented by Colonel Joll, the administrator. In his essay, *Ideology and Ideological State Apparatuses*, Althusser cites the administration as a Repressive State Apparatus (Althusser.L,1971,16-17). In his fiction, this Repressive State Apparatus distorts and disfigures the reality of the Barbarians. The purpose of this is to control them and to make them feel inferior.

In his novel, Coetzee portrays the effects of the Apartheid system on the Blacks. The Barbarians represent the Blacks and Colonel Joll represents the Whites in South Africa. The author also depicts how the Whites underestimate the Blacks. Besides, this quotation shows a clash between Joll and the Magistrate “We pause ,savouring from our different positions the ironies of the word” . This means that the Magistrate and Joll have two different positions concerning the Barbarians. Unlike Joll, the Magistrate does not consider the Barbarians as being primitive. On the contrary, he feels sympathy towards them.

To fulfill the segregation between the Blacks and the Whites , the National Party passed many acts and laws such as The Prohibition of Mixed Marriages Act(1949) , it forbade the mixed marriage of Blacks and Whites. The Population Registration Act(1950), it divided the population into three ,the Whites ,the Blacks and the Colored . Receiving an education or getting a job depend on the racial group. The Group Areas Act(1950) , it aimed at putting each racial group in a specific area. The Extension of University Education Act(1959), rejected the Blacks and the Colored students from the university of Cape Town.( Collier. M et al,2002:208)These acts are in favor of the Whites and some of them are reflected in Coetzee’s work.

In *Waiting for the Barbarians*, the Magistrate has a relationship with the Barbarian girl as it is shown in the following extract :

“ I told you to go away?”  
Yes: in your sleep . Don’t be upset” She climbs into bed beside me. I embrace her with gratitude , without desire” (Coetzee,1980:29)

It is clear that the Magistrate and the Barbarian girl are living a love story. After this relationship, the Magistrate's sympathy towards the Barbarians grows more and more. By exposing The Magistrate's relationship with the Barbarians girl, Coetzee challenges the Apartheid system that forbids the marriage between the Blacks and the Whites.

The separation of the Blacks and the Whites and the isolation of the Blacks in a lonely place are also reflected in *Waiting for the Barbarians*, Coetzee writes : "They [the Barbarians] are mainly destitute tribespeople with tiny flocks of their own living along the river." ( Ibid : 8). This quotation demonstrates how the Apartheid system isolated and alienated the Barbarians since they are seen as savages by the Third Bureau's member and they think that they represent a danger for them, . The Repressive State Apparatuses according to Althusser are : the Government , the Administration, the Police , the Courts and the Prisons . (Althusser.L,1971,16-17). In this fiction, the Third Bureau represents the Apartheid policy in South Africa . Coetzee faces the Apartheid system by revealing its injustice towards the Blacks . As we are going to see in the third chapter , the Blacks were subject to several acts of violence as well as discrimination.

During the Apartheid period, the Whites colonized most of the Blacks' lands, this is what made the Blacks anxious .In *Waiting for the Barbarians* Coetzee depicts the Blacks' anger as he writes:

They want an end to the spread of settlements across their land. They want their land back, finally .They want to be free to move about their flocks from pasture to pasture as they used to.(Coetzee,1980:60)

Through the narrator the Magistrate, Coetzee conveys the Barbarians' message through which they claim their rights and their lands. Neslihan Gunaydin writes in " Impacts of Apartheid on J.M.Coetzee Major Works: *Waiting for the Barbarians*, *The Life & Times of Michael K*, and *Boyhood: Scenes from provincials Life*." :



It[W.f.B] is a clash of domination over the land between the empire and barbarians who are denied their rights of their own lands. Ironically they are regarded as barbarians when they invade, plunder and claim their rights . (Gunaydin.N,2015:242)

In other words, *Waiting for the Barbarians* represents a conflict between the empire ( the civilized) and the Barbarians( the primitives). The empire invades the Barbarians ,and as a reaction the latter claim their rights and their freedom. Through this novel, Coetzee condemns the Apartheid policy in South Africa and denounces its atrocities. Apartheid in South Africa was based on stereotypes. The Whites drew conclusions concerning the Blacks in order to dominate them. By dehumanizing them, they succeeded to control them and monopolize everything in South Africa

As a conclusion, Mouloud Mammeri's *Le sommeil du juste* and J.M Coetzee's *Waiting for the Barbarians* deal with two different historical contexts. *Le sommeil du juste* is about the French colonialism in Algeria *Waiting for the Barbarians* is about Apartheid in South Africa. They deal with two different ideologies based on distorted images made by the colonizer that aimed to dominate the colonized and to take advantage from the natural and the human resources. They considered the colonized as being uncivilized and thus it is their mission to civilize them.

A difference between the French and the British policy is existent. Kwame Antony Appiah states in his book *In my Father's House: in the Philosophy of Culture* ( 1992) that the policy of the French colonizer is assimilation. By making a brain washing, the French colonizer make the indigenous forget about his own culture and adopt the culture of the French colonizer. As far as the British colonizer is concerned, it aimed to dominate the indigenous not to make them behave like the Whites. (Appiah.K.A,1992:3-4).This means that after the pretext of the "Civilizing Mission", the French colonizer pushed the natives to reject their identity and they make them incorporate the culture of the colonizer. Whereas the British

colonizer , it aimed to settle and monopolize everything in the colonized land without making the natives the same as them.

In *Le sommeil du juste* Mr Poiré represents the ideology of the French colonizer and manipulates the indigenous. He pushes Arezki to participate in the Second World War. He has also made him forget about his own culture and has led him to adopt the French culture. However, Arezki discovers that he has committed a mistake this is what makes him suffer from an identity crisis.

In *Waiting for the Barbarians* , Colonel Joll represents the Apartheid system in South Africa. He dehumanizes the Barbarians in order to dominate them. Like Arezki , the Magistrate suffers from an identity crisis but not because he has adopted another culture but because he is against Colonel Joll's deeds in the empire.

## **Chapter Two : Characterization: Identity Crisis**

This chapter is devoted to discuss the identity of the main characters in Mouloud Mammeri's *Le sommeil du juste*(1955) and J.M Coetzee in *Waiting for the Barbarians* (1980). Throughout our reading of these fictions, we have noticed that both of Arezki and the Magistrate have undergone an identity crisis.

By referring to the different types of States apparatuses mentioned in the two novels, we are going to discuss how these apparatuses affect the identity of Arezki in *Le sommeil du juste* and the Magistrate in *Waiting for the Barbarians* .

### **Arezki in *Le sommeil du juste* :Arezki's Rejection of his own Ideology :**

In this part , we are going to study the identity of the main character Arezki in relation to his family. Before dealing with this, we shall give a definition of "identity crisis. The latter, according to Merriam Webster is : " A state

of confusion in an institution or organization regarding its nature or direction.  
( <https://www.merriam-webster.com/dictionary/identity%20crisis>)

As Althusser asserts in his essay *Ideological and Ideological State Apparatuses* (Althusser, 1971: 17 “The family” is one of the ideological state apparatuses. “The family” with its different forms, according to Althusser, fraternal, paternal, maternal and conjugal (Althusser, 1971: 50). “Fraternal ideology” is reflected in Mammeri’s novel. At the beginning of *Le sommeil du juste*, the reader finds some dialogues and some scenes where Arezki’s rejection to his identity is reflected. In this dialogue between Arezki with his brother Slimane, Arezki’s conflict with his brother is reflected,

L’honneur est une plaisanterie.  
Et comme un vieillard c’était écrié :  
Le diable parle de ta bouche .Maudit Satan pour qu’il parle de toi  
Arezki avait répondu :  
--je me moque du diable et du Dieu (Mammeri ,1955 :8)

Honor is a joke  
It is like an old man, he screamed  
The devil is speaking through your mouth. Damned devil for , it talks about you  
Arezki answered  
I’m mocking at the devil and at God (translation:mine)

Through this dialogue , it is obvious that the main character, Arezki rejects his traditions and even his religion. He rejects the Ideological State Apparatuses to which he belongs . In *Le sommeil du Juste*, Arezki denies this ideology as he does not believe in God. Consequently, he is in conflict with his father as it is shown in the following dialogue:

J’ai dit que Dieu n’existait pas.  
Le père courba presque brusquement l’arc de ses épaules vers l’avant comme s’il recevait un de boulot dans le ventre  
Ah ? Dit-il sourdement, ce sont peut être tes livres qui le disent. Explique-moi cela  
- Eh bien ! Dieux même ne peut rien contre la logique (ibid :9)

I have said that God does not exist.  
The father bended suddenly, the arch from his shoulders forwards as if got an attack  
Ah ? he says thudding , Perhaps, your books that says . Explain to me this.  
Eh well ! even Gods cannot do anything against logic. (Translation: mine)

In the dialogue above, the conflict between his father and Arezki is apparent. The reason of this conflict is that Arezki does not believe in God . His father always blames him. Arezki's relationship becomes worse and worse, this is depicted in the following dialogue:

A ton âge , avec ta figure de fille , ou as-tu vu le mal ?  
--partout. Si ton destin avait voulu que tu voies le monde ..  
--le monde que tu as parcouru, toi, enfant de péché.  
Et qu'est ce que tu as lu ?  
Que Dieu n'existait pas . (ibid: 10)

At your age with your girl looking, where have you seen the devil ?  
Everywhere, it is your destiny that wants you to see the world  
The world that you have travelled, you child of sin  
And what have you read  
That God does not exist.( translation:mine)

In this dialogue, Arezki is considered by his father as a girl. So, Arezki has lost his manhood in the eyes of his father who blames him because he does not believe in God.

Arezki, who represents the Algerian youth under the influence of the French colonialism, is as being effeminate. By so doing, Mammeri criticizes the ideology of the French colonizer and denounces its deeds by exposing how it reduces the Kabyle man, a man of honor , into an effeminate one.

### **Arezki's Ambivalence towards the French Colonizer's Ideology**

As we have seen in the above passages , Arezki has rejected his tradition and culture and as a consequence, he has been rejected by his family and reduced to nothing. Arezki is then, sent to school where the situation is the same . He is not considered as one of the pupils at school and even in the army.

Throughout the novel we find letters exchanged between Arezki and his teacher Mr Poiré. In these letters, Arezki gives his opinion about his own culture, and the French culture . In one of his letters ,Arezki writes ;

Avant je n'existais pas .Vous savez que je suis né dans un petit village d'une montagne perdue, ou les joies de nos cœurs et les élans de nos esprits sont à la mesure de nos horizons qui rencontrent tout de suite le ciel. (ibid :82)

I did not exist before . You know that he was born in an isolated village in a lost mountain, where the joy of our hearts is at the same level of our horizon that meets directly the sky. [Translation.mine]

The fact of leaving the village of 'Ighzer' represents for Arezki a chance to get a new life . He is detached from his village , from his family , from his tradition and his ancient way of life . Mr Poiré has manipulated him and has convinced him that life in "Ighzer" is something like death. Arezki , in "Ighzer" sees himself as someone who does not exist: as a dead person. Because of Mr Poiré, who has made a brain washing to Arezki , the latter sees his traditions as being primitive and as a consequence he adopts the culture of the colonizer. In *The Wretched of the Earth* Frantz Fanon demonstrates how French colonialism makes a brain washing to the natives;

Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures, and destroys it. This work of devaluing pre-colonial history takes on a dialectical significance today. When we consider the efforts made to carry out the cultural estrangement so characteristic of the colonial epoch, we realize that nothing has been left to chance and that the total result looked for by colonial domination was indeed to convince the natives that colonialism came to lighten their darkness ( Fanon.F,1963:210-211)

In this novel, Mr Poiré distorts the past of the villagers of "Ighzer". By showing it as being dark , and convincing Arezki that he is here to bring enlightenment to "Ighzer" , he has achieved his aim in dominating the colonized.

As we have seen in the first chapter, the French colonizer settled in Algeria under the pretext of the "civilizing mission". However, its aim was something different as its real purpose was to take advantage from the natural and the human resources of the country as well as, what Mammeri denounces , to engage the indigenous in the French army during the Second World War. In fact, After receiving an education in the French school and after being convinced by Mr Poiré that the war is holy, Arezki has joined the army and participated in the Second World War where he should be considered as one as of the French soldiers.

Once there Arezki is disappointed by the responsible of canteen's behavior since he is isolated and alienated by him. This is shown in a scene where the responsible of the canteen says « -C'est le règlement, les Européens d'abord ! » (ibid:86) "It is the rule, Europeans first!" [Translation:mine]. In this sentence , it is noticeable that even though Arezki has participated in the war, and he has fought against the German, he is considered as a stranger , not at the same status as the French soldiers. Here, the author faces one of the Repressive State Apparatuses of the French colonialism: the responsible of the canteen by revealing his segregation towards Arezki.

The same idea is expressed in the following quote where one of the French soldiers told him: « -Je ne peux pas te cracher sur la figure , tu salirais ma salive » (ibid:87) "I can't spit on your face , my saliva would get dirty." [translation : mine]He is considered as a dirty person. He cannot be as the French soldiers.

Mammeri shows also how Arezki differentiated from the other soldiers . He portrays how Arezki cannot be as the same level as Captain Ricardo in the army even though they have the same rank. Arezki cannot introduce to l'aspirant Lemarchand the military company , but rather it is to captain Ricardo to do it. So, Arezki is considered as someone inferior and different from the others.He writes,

C'était le troisième jour après l'arrivée de l'aspirant Lemarchand à la compagnie , un jour de tir. L'aspirant Lemarchand étant moins ancien que lui , à l'arrivée du capitaine Arezki était sorti des rangs pour lui présenter la compagnie . Mais le capitaine Ricardo , le hélant de loin, lui avait ordonné de rentrer dans les rangs, puis avait demandé à Le marchand ce qu'ils attendait pour présenter la compagnie (ibid : 87-88)

It was the third day after the arrival of wannabe lemarchand at the company, a shooting day. The wannabe , being less ancient as him, at the arrival of the captain Arezki came out the ranks in order to introduce him the company. But captain Ricardo , ordered him to go back to the rank, then he asked Lemarchand whas was he waiting to introduce him the company.[Translation mine]

Arezki's situation echoes fanon's notion of complex of superiority. *In Black Skin, White Masks* ,Fanon writes : "The feeling of inferiority of the colonized is the correlative to

the European's feeling of superiority" ( Ibid:69). Thus , the feeling of superiority of Arezki 's mates , either at school or at the army makes him feel that he is inferior and that he can never be at the same level as them.

In *Le sommeil du juste* and within the French school, this ideological state apparatus, Arezki is always seen as an enemy by his mates. Arezki is shown as being disturbed psychologically. His mates and him speak different languages. Consequently, he cannot understand what they say. This is what makes him feel different. He suffers since he cannot behave like his French mates who see him always as a foreigner. He declares:

Le soir je fus livré aux loups .Je n'avais pas de pyjama : je ne savais pas ce que c'était . Je ne comprenais pas ce que mes camarades disaient :ils ne parlaient pas le français de mes livres . J'avais l'accent trainard d'Ighzer . ils se moquaient de moi (Mammeri,1955 ::90)

At the evening , I was delivered to wolves. I had not a pyjama : I did not know even what was it. I did not understand what my friends were saying . They did not speak the French of my books . I had the accent of Ighzer . They were mocking at me .[Translation: mine]

By portraying Arezki's psychological condition, within the school , Mammeri challenges the French colonizer and exposes its negative effects. Even though Arezki is close to his teacher Mr Poiré to whom he confesses everything, once in school he feels himself as an alien. He affirms: « Dés le premier soir j'avais été pour mes camarade l'ennemi, longtemps pour tout le monde je restais l'étranger . J'rai dans le monde hostile ou indifférent. » (ibid:90) "From the first evening , I was seen as an enemy for my mates. For a long time ,I was like a stranger. I am going to the hostile world ." [translation : mine].

Through Arezki who confesses these words, Mammeri condemns the French world and treats it as being "hostile" or aggressive, a world where Arezki , who is influenced by the French culture and thus must feel at ease within it. Yet ,it is not the case for him. Arezki adds concerning his life in the French school :

Dans ce monde qui m'ignorait si profondément mes camarades entraient de plain-pied , la tête haute , le jarret tendu , les mains libres comme les jeunes dieux dans la danse .Je voulais suivre désespérément . La peau de mes mains sanglante

s'enlevait par lambeaux mais nul ne les voyait , nul jamais ne s'en est douté , pas même vous , mon maitre (ibid :91)

In this world that ignores me profoundly , my mates infringed, heads up, the strained hamstring, free hands like young Gods. I wanted to follow hopelessly. The skin of my hands was bloody was removed by tatters but no one viewed this , no one never suspected it , not even you my master.[translation: mine].

It is remarkable that through these expressions, Arezki expresses his frustration in the school where he was considered as an outsider. He was suffering alone and no one could notice that. By these words ,the novelist questions the French school, the Ideological State Apparatus where Arezki was subject to violence and alienation.

Arezki states also :

Il me semble avoir été lâché dans la jungle ,sans dents pour mordre , sans armes , pis , gêné d'intelligence , encombré d'innocence et de scrupules, quelque chose comme la victime rêvée , l'agneau du sacrifice. (ibid :94)

It seems to me as if I was released in a jungle, without teeth and without arms to defend myself, something like a dreamed victim he felt myself as a lamb of sacrifice. [Translation.Mine]

In these words, Mammeri compares the colonial school to a jungle where we do not find any law, where everything is anarchic and violent. He opposes the ideology of the “Civilizing Mission” pretended by the French colonizer and shows the real face of the latter.

All these incidents in both the school and the army were a turning point in Arezki's life .He was deceived , the thing that pushed him to burn his books as Mammeri writes;« Lentement la flamme caressait les feuilles et doucement gagnait de poche en poche Molière, Shakespeare, Homère, Montesquieu , et les autres. » (Ibid:100). “ The papers were burning slowly, one by one, Moliere , Shakespeare, Homere, Montesquieu and other.” [Translation.mine]

After the end of war , Arezki has left Mme Maurer and those he met in France, However his departure was not a big deal for them, on the contrary, they laughed at him



when they knew that he is an Algerian. Mme Maurer ,one of his friends,has shocked him when she told him:

Après votre départ , dit Mme Maurer , nous avons bien ri , c'est un de vos camarades qui nous a dit que vous étiez Algérien. Avant de l'apprendre nous avons cru que vous étiez comme tout le monde , vraiment comme tout le monde .

-Vraiment ? dit Arezki.

-Oui , vous avez l'air ... enfin ( Ibid :121)

After your departure, says Mme Maurer, we laughed a lot. It is one of your mate that you are an Algerian. Before discovering this, we thought that you were like everybody.

Really? Says Arezki

Yes, you looked like [Translation.Mine]

In this passage, Mammeri shows how the French consider the Algerians as being different, as being stranger. They are not like everybody. Arezki was closed to Mme Maurer, but once his real identity was revealed, everything changed . He is considered as nobody.

Under the influence of his teacher 'Mr Poiré', Arezki has abounded his family and his tradition than he attempted to assimilate the French culture , but after being rejected he returned to his community . In this view, Wadi Bouzar states in his article "Mouloud Mammeri's Journey(1917-1989)" :

it is in "*Le Sommeil du juste*"that the temptation of running away and breaking off relations with one's community was best described . The main character, Arezki, with his father and his community. Under the influence of his French teacher Mr. Poiré,Arezki attempts the adventure assimilation to the French community until the day that he found out that he is and always rejected as has to accept himself as an Algerian .( bouzar.W,1999:25)

This means that Arezki's rejection his culture and adoption to the French culture failed. The reason of this failure is the fact that he is rejected by the school and the army.

Because of all what happened to Arezki outside Ighzer , he became lost as Mammeri writes about him:« Pour l'instant ce qu'Arezki cherchait , c'est une doctrine pour suivre , quelque chose qui peut remplacer la parole du maitre » (Mammeri,1955 :125) for the

moment , what Arezki is looking for, is a doctrine to follow, something which will replace the words of the master.” [ Translation .mine].

In this quote, the author shows the deception of Arezki who believed that the war was really holy and that participated in the war against Germany like any French soldier, but this was not the case. Now Arezki is lost and he is looking for faithful principles to follow. Through this psychological state of Arezki , Mammeri rebels against the French colonizer and unveils its truth which is the exploitation of the indigenous during the Second World War.

After this deception, Arezki returns to Ighzer where nobody cares about him. Mammeri writes: « Arezki entra dans la vie d'Ighzer comme un nageur se jette dans l'eau : d'un coup .Nul ne s'inquiéta de savoir d'où il revenait ni ce qu'il avait fait. » (ibid : 143) “ Arezki entered in the life of Ighzer like a swimmer who throws himself in water at a glance. Nobody worried about him” [Translation. Mine]. Even after many years far from Ighzer, his return has changed nothing . No one cares about him. He is no longer of them .

After his arrival to his village , where nothing has changed Ighzer is always under the French colonizer, his brother Slimane informs Arezki that nothing has changed in Ighzer. All what did for the French colonizer was for nothing. The French colonizer won the war against the German Nazy but Algeria is still colonized. The French colonizer has not only deceived Arezki but his family. This novel carries the deception of the Algerian people .Through Arezki and his brother Slimane , the author gives voice to the Algerians to express their anger towards the colonizer. He mocks at him by telling ;

-c'est à croire qu'on ne t'a rien appris à l'école , mon frère , dit Slimane . Tu sais bien que c'est fini , que tout est fini, depuis que vous avez gagné la guerre . C'est de nouveau la vieille ère. (Ibid : 154).

It looks like if you have not learnt anything at school,my brother,says Slimane. You know well that it is finished ,that everything is finished ,since you won the war. It is newly the ancient age. [ Translation mine]

As we have discussed, the main character of *Le sommeil du juste* was rejected from his surroundings both in his village and the colonial school, in this view Benjamin Jack Sparks in his PHD thesis entitled *The Plagues of Colonialism in: Representation of Sufferings in Colonial and Postcolonial Francophone Algerian Novels from 1950 -1966* affirms:

Arezki, in his youth, is mocked and belittled by those around him for his participation in the colonial education system, in so much that when he returns home for vacations, he is treated as belonging to an inferior race.(Sparks,2015: 59)

In other words, Arezki's inferiority is the same in all the novel, he is treated as a stranger as before leaving and even after returning to his village, and this is because he joined the colonial school. Mammeri condemns the French educational system that destroyed the life of the Algerian youth by pushing them to deny their culture. It is exemplified by Arezki who suffers from an identity crisis and he feels that he is tricked by the colonial school.

## **II- The Magistrate's rejection to the Ideology of the Empire in *Waiting for the Barbarians***

In this part, we are going to study the identity crisis of The Magistrate in J.M Coetzee's *Waiting for the Barbarians* in relation to Althusser's theory of ideology developed in his essay *On Ideology and Ideological State Apparatuses*.

The novel opens with a dialogue between The Magistrate and Colonel Joll of the "Third Bureau". "The third bureau" is part of The Empire's administration. The latter is of the "Repressive state apparatuses" that is stated by Althusser in his theory of ideology. The Magistrate is astonished when he sees the pair of glasses as it is expressed in the following passage:

I have never seen anything like it: two little discs of glass suspended in front of his eyes in loops of wire. Is he blind?... He tells me they are a new invention. "They protect one's eyes against the glare of the sun," he says "you would find them useful out in the desert" (Coetzee,1980: 5)

In this excerpt, it is shown that the Magistrate lacks knowledge in comparison to Colonel Joll. Even though he occupies an important position in the empire, he is underestimated and treated as being inferior and someone who knows nothing. Thus, the identity of the Magistrate is related to this pair of sunglasses and defines the identity of the subjects of the empire. The magistrate is therefore categorized out of “home”. His belonging to the imperial family is related to this instrument. In this sense, this pair of sunglasses is the symbol of civilization. Abdullah F., Al-Badaneh argues in his article “Waiting for the Barbarians : The Magistrate’s identity in a colonial text” “He [The Magistrate] identifies himself with the colonized in terms of knowledge” ( Al-Badaneh, 2013:121). This means that The Magistrate sees himself as a colonized not as a colonizer, so he is not part of the Empire which is the colonizer. In other words, in order to be a part of the empire, the Magistrate has to know everything.

J.M. Coetzee starts his novel by demonstrating that the glasses are a symbol of civilization. The Magistrate, who is a member of the empire: the civilization, does not know what this object is. Consequently, he is seen as illiterate by Colonel Joll. The author starts his work in this way to face the Apartheid system by demonstrating that despite the fact of being a part of the empire, it does not mean that the individual has know everything.

Despite the fact that he occupies an important position in the empire, The Magistrate has always felt himself strange in comparison to Colonel Joll. He complains about his mode of life that should be a comfortable one:

Living in the apartment has become bad for me, I think; but not only that. If I lived in the magistrate’s villa on the quietest street in the town, holding sittings of the court on Mondays and Thursday, going hunting every morning, occupying my evenings in the classics, closing my ears to the activities of this upstairs policeman, if I resolved to ride out the bad times, keeping of own counsel, I might cease to feel like a man. (Coetzee, 1980: 27)

In other words, The Magistrate is bored with his way of life from living in an apartment. He is not living in the magistrate villa, like all the magistrates. Thus, he feels himself like an

outsider. Besides lacking knowledge concerning the sunglasses, he is complaining about his mode of life and his status as a Magistrate. This is what makes him, like Arezki in *Le sommeil du juste*, suffer from an identity crisis. In this novel, Coetzee criticizes the life of the members of the empire. In other words, he criticizes the Apartheid system that made a difference between the Whites and the Blacks, between the members of the empire and the Barbarians. Life in the Empire should be comfortable, but what happens to the Magistrate shows the opposite.

Furthermore, The Magistrate feels sad. Even though he is part of a civilized life that must be a happy one, it is not reflected in the Magistrate's life as he expresses:

The joy has gone from my life. I spend the day playing with lists and numbers, stretching petty tasks to fill the hours. In the evening I eat at the inn, reluctant to go home, make my way upstairs to warren of cubicles and partitioned rooms where the others sleep and the girls entertain men-friends. (ibid:28)

In this case, it is obvious that The Magistrate, who is supposed to have important tasks to do inside the empire, does insignificant things like playing. Consequently, the Magistrate loses his identity as a magistrate of the empire.

Like Mammeri who portrays the Arezki's psychological condition at the colonial school and the army, Coetzee portrays that of the Magistrate within the empire. The latter is supposed to be happy since he is part of the empire but he is getting bored and he has nothing important to do. He becomes also sick as Coetzee writes:

The Magistrate claims also Throughout a trying period he [Colonel Joll] and I have managed in to behave towards each other like civilized people. All my life I have believed in civilized behaviour, on this occasion, however, I cannot deny it, the memory leaves me sick with myself." (ibid:30)

Through this expression, it becomes that The Magistrate criticizes the civilized life. For him, the civilized behaviour makes him sick. The complaining of Coetzee's main character about the civilized life is a way of challenging the Apartheid policy, the policy of segregation that

isolated the Blacks who are considered as being primitive from the Whites who are the civilized. Thus, the Whites should have a happy life not a sad one like that of the Magistrate. He is suffering and feels always sad. The thing that should not have happened in a civilized life.

Colonel Joll has arrested many Barbarians. After being released, a barbarian girl was left behind and she did not return to her tribe. The Magistrate has seen that girl begging in the street. This incident, or this meeting with the Barbarian girl has got an effect on his life. He is supposed to be on the side of the Empire and fight the Barbarians, but he feels sympathy towards the Barbarian girl. He has taken care of her and he has got sexual intercourse with her. Through time, the Magistrate has become another person. He feels himself lost. He claims: "Sometimes I am enabled to live again all the strength and swiftness of my manhood. Like a wraith I glide from brake to brake." (ibid:47). The Magistrate sees himself invisible and as being "nothing."

The encounter of the Barbarian has pushed the Magistrate to be against the empire and as we have seen in the previous chapter, he tries to protect the barbarians and to help them to gain their lands. Even if he is part of the Third Bureau, the Magistrate does not behave as the Third Bureau wants. Consequently, he is considered as Barbarian man. In this perspective, Subhasish Barua writes in his article "what Coetzee says in waiting for the barbarians – Story or History"

In the novel, [*Waiting for the Barbarians*] the Magistrate does not do his duty as the imperial regime and the Third Bureau want him to do. His mingling with the barbarians conforms to the fact, at least as it was perceived by the Third Bureau, that he is one of the barbarians. (Subhasish Barua, 2016: 417)

This means that the contact the Magistrate with Barbarians makes him forget his duty and his position in the Third Bureau this is what has pushed Colonel Joll to consider him as a barbarian. Consequently he left the empire. In this novel, through the Magistrate, Coetzee gives voice to a white man who has a clear conscience to express his anger against the

Apartheid system in South Africa. By so doing, the author challenges this segregation and defies it .

### **-The Magistrate's Ambivalence towards the Ideology of the Barbarians**

As we have seen in the passages above, the Magistrate is always complaining about his way of life inside the empire . He has always felt himself as stranger, thus he left the empire. But, Before leaving the latter , the Magistrate wanted to write two documents where he denounced the atrocities committed by the Empire . He states:

Before I can leave there are two documents to compose . the first is addressed to the provincial governor. “ To repair some of the damage wrought by the forays of the Third Bureau “ I write :” and to restore some of the goodwill that previously” I sign and seal the letter. (Ibid : 68)

Through these words, the Magistrate expresses his anger towards the Third Bureau . Hence, The Magistrate was seen by Colonel Joll as a traitor and was replaced by Mandel .The loss of his position means his separation with the empire as he claims: “I am aware of the source of my relation : my alliance with guardians of the Empire is over , I have set myself in opposition , the bond is broken , I am a free man.” (Ibid:91) Through this expression, the author shows that The Magistrate is detached from the Empire and feels himself as a “free man”. He can enjoy his new life outside the Empire.

Once outside the Empire, The Magistrate started regretting his past in the Empire and he wonders if he has enjoyed it as he confesses: “Have I truly enjoyed the unbounded freedom of this past in which more than ever before my life has been to make up as I go along ?”(Ibid: 91-92). The Magistrate sees that his life is more structured after being separated from the Empire and happier. He does not belong to its ideology anymore, and he cannot be harmful to the Barbarians.

The detachment of the Magistrate from the Empire was something joyful just at the beginning of his departure. Few days later, he has felt himself alone, and even worse than this, he has felt like an animal. He declares: "Truly, man was not made to live alone! I build my day unreasonably the hours when I am fed. I guzzle my food like a dog. A bestial life is turning me into a beast." (Ibid:93). This means that the Magistrate sees himself like a beast not as a human being. He feels himself lost without any aim to achieve without any principles to follow.

Another extract where the Magistrate shows his dissatisfaction about his life is when he claims: "I am no more than a pile of blood, bone and meat that is unhappy." (Ibid:100). In other words, the Magistrate feels himself like an object without a soul, and beyond this he is unhappy. The illustration of the inner state the Magistrate is a way of the author to judge the Apartheid policy. He criticizes the latter by exposing its negative side that led the Magistrate to flee from the Empire.

After the difficult life that The Magistrate had outside the Empire, he has come back. However, he is not welcomed. No one lets him enter but he waited there until his warder unlocks the gate. The latter has had a harsh behavior with him as it is mentioned in the following passage:

So I wait at my old door till my warder unlocks it, pushed me inside, in closes it on two of us. His voice comes to me out of the darkness tight with anger: 'Listen ten: you talk to anyone about getting out and I'll make your life a misery! You understand? I'll make you pay!' (Ibid:118)

After the Magistrate's return, he is rejected by his warder. By analyzing this situation, we notice that the fact that the warder has rejected the Magistrate means he cannot anymore regain his place there. The Magistrate, who is normally part of the empire, a white man, is denied by his home land. By using this character, Coetzee challenges the Apartheid, which is according to the white man a policy of justice, organization and civilization. However, the



reality show the opposite, this policy is cruel towards its own followers who are against injustice.

The Magistrate was put in prison and after being released, he started to be in touch with the people of the empire and he regained their trust. Everything seemed to be good and life seemed to be beautiful. He started identifying himself with the empire, this is shown when he tells of the peasant who has been imprisoned by the empire:

We cannot do just as we wish,' I lectured him " we are all subjects to the law n which is greater to anyone of us . The magistrate who sent you here, I myself , you – we are all subject of the law ' (Ibid:159)

This means that the Magistrate ,like everyone is he is part of the Empire . He is restricted by its principles and laws and he depends on them. These principles should not be contradicted or opposed by the individuals otherwise they will be considered as strangers.

The Magistrate continues his life as normally as possible inside the empire. He is does his job at the same time he is thinking about that barbarian girl with whom he had sexual relationship. He also thinks about what he wants to really to do, as once he writes:

I think :' I wanted to live outside history . I wanted to live outside the history that Empire imposes on its subjects , even its lost subjects . I never wished it for the barbarians that they should have the history of Empire laid upon them . How can I believe that that is a cause of shame(ibid: 177)

In this expression, it is shown that life inside the empire is not what the Magistrate wanted to have. He feels sorry towards the barbarians for what they have undergone because of the empire and he considers this as a shame. This means that the Magistrate , in spite of occupying an important position in the empire, is against what the latter causes to the barbarians.

At the end of J.M Coetzee's novel , the Magistrate is looking at children from the window. They are building a snowman. He noticed that the snowman is without hand but he does not want to interfere . He comments on this scene by saying: "This is not the scene I

dreamed of. Like much else nowadays I leave it feeling stupid , like a man who lost his way a long but presses on along a road that may lead nowhere”(Ibid:179) . He sees himself in this snowman. His life is summarized in the latter. The Magistrate decides to leave him without hands, to feel like a stupid man who is lost like him .

In this study, we have noticed that Mouloud Mammeri and John Maxwell Coetzee use dialogues in their fictions. In *Le sommeil du juste* , we find dialogues between Arezki and the members of his family, between “the Father” and “the Komisar” and letters addressed by Arezki to Mr Poiré. The use of these dialogues is a way used by the author to debate with colonizer . They are means to confront the different ideological and repressive state apparatuses used by the French colonizer to dominate the Algerians and he shows its consequences on them

In *Waiting for the Barbarians* , too, we find dialogues between The Magistrate and Colonel Joll, between the Barbarians and Joll’s officers . Like Mammeri, via these dialogues, Coetzee faces the Apartheid system and the repressive State Apparatuses used by the whites in order to dominate the Blacks in South Africa. Through these dialogues, he discusses the impact of Apartheid on South Africans.

In sum, this study in the light Althusser’s concept of “ideology” has proved that Arezki in Mammeri’s *Le sommeil du juste* and the Magistrate in Coetzee’s *Waiting for the Barbarian* suffer from an identity crisis because of two oppressive systems the French colonizer in Algeria and Apartheid in South Africa. In *Le sommeil du juste* , Arezki is rejected by his family under the influence of Mr Poiré, denies his traditions . At the colonial school, he endures the same situation as his mates mock at him and see him as a foreigner. The same thing happens to him at the army, he is considered as being inferior . His return to Ighzer has not changed anything. He is considered as nothing by everyone and no one cares about him.

In *Waiting for the Barbarian*, The Magistrate is considered as different to the empire even if he is a Magistrate. He does not even live in a villa like all the magistrates. After meeting the Barbarian girl, he feels sympathy towards the barbarians and hence he leaves the empire. Once outside, he feels himself as a beast. His return to the empire, has not changed anything. He is rejected once again and even put in prison. After being released, he has regained his position. But, at the end of the novel, he compares himself to a snowman without hands, without any road to follow.

### **Chapter Three: Thematic Study**

In this chapter, we are going to discuss the theme of discrimination and violence in Mouloud Mammeri's *Le sommeil du juste* and J.M. Coetzee's *Waiting for the Barbarians* in relation to the Ideological State Apparatuses and the Repressive State Apparatuses of Althusser theory of ideology.

#### **I-Discrimination**

##### **Racial and Ethnic Discrimination in *Le Sommeil du juste* (1917):**

In order to make a clear analysis of this these, we think that it is important to define Race and ethnicity. As it is defined by Riley Jamie in his article "Race and Ethnicity", race is the division of group according to their physical appearance: colour of the skin, type of hair and the shape of the face as well as intelligence. Ethnicity, on the other hand, is related to religion, culture and language. (Riley.Jamie on [www.longwood.edu/media/diversity.../Race\\_and\\_Ethnicity](http://www.longwood.edu/media/diversity.../Race_and_Ethnicity).)

Racial discrimination is reflected through Arezki and other characters. At the beginning of the novel, Arezki is shown as being discriminated by the members of the hisfamily, Mammeri writes

comme il ne savait rien faire on lui demandait rien .Il faut dire qu'il était peu encombrant : on le déplaçait comme un meuble. Si quelqu'un avait besoin de la place ou Arezki s'était par hasard assis on n'avait qu'à le toucher à l'épaule.

(Mammeri ,1955 : 12)

As he knows nothing , we do not ask him to do anything . He was considered as a surplus : we moved him like a furniture . If the place, where Arezki was, is needed, we had just to touch his shoulder so that he leaves it

[translation.mine]

Even though Arezki is an intellectual , he is considered as someone who knows nothing, an illiterate in the eyes of his family. No one gives him importance but they see him as an extra.

Mammeri adds

S'il manquait Mohand ou Tamazouzt on les attendait, on savait où ils étaient et ce qu'il retenait. Mais nul ne s'inquiétait de l'absence de Arezki: il devait écrire la lettre de quelque veuve ou de lire l'interminables livres qu'il rapportait de Tasga' (ibid )

if Mohand or Tamazouzt were missing , we waited for them, we knew where were they and what were they doing where they were. However we never worry about Arezki's absence : maybe he had to write a letter for a widow or read his books which he brought from the library. [Translation.mine]

In the word above, we notice that Arezki is not even considered as a member of the family . No one cares about his absence . Mammeri shows this carelessness to portray how the French Colonizer destructed the Algerian families who are known as being united, but the French colonizer deconstructed them.

“The Family” is one of the Ideological State Apparatuses mentioned by Althusser in his essay *Ideology and Ideological State Apparatuses* (Althusser,1971: 17) racial discrimination within the same family is something that should not happen. However, Mammeri exposes this discrimination in order to attack French colonialism. Arezki's family makes a distinction between him and the other members of the family because he rejects his own culture and traditions and even his religion. This is due to the fact that he goes to the French school and thus he has adopted the French culture, the culture of the colonizer. Consequently, his father as well as the other members of the family sees him different.

Racial discrimination is also reflected through the character of “the father” In the following excerpt, the latter is discriminated by the komisar, as Mammeri writes : « -L’administrateur te dit qu’il t’a pas convoqué pour que tu lui donnes ton avis sur ce qui se passe dans ta commune . » (Mammeri,1955 : 16) “ the Administrator tells you that he has not asked you to come in order to give him your opinion concerning your district” [translation mine]. In accordance with this quotation, the father is minimized by the administrator. It would be worth to mention in this novel , “the Father” represents the Algerians who are dominated by the French colonizer. In fact, he is not given the right to give his opinion concerning his region , since he is seen by the administrator, or the French colonizer, as nobody .

*Le sommeil du juste* pictures the domination of the French colonializer over the Algerians. Through the characters of “the Father” and “the Komisar”, Mammeri illustrates the relationship between them. This literary work is used as a means to express the anger of the Algerians during colonialism. He portrays the relationship between the French colonizer and the Algerians. A relationship based on stereotypes, as a ground to control the indigenous.

Ethnic discrimination is reflected through the father. The latter faces discrimination by the administrator because of his social status , he is a poor man. The Komisar tells him :

Tu es pauvre, le plus pauvre des pauvres Entre la main de Toudert tu n’est qu’un chiffon qu’il pourrait déchirer , s’il n’était pas honnête Pour l’administration tu ‘es qu’un ver que je pourrais écraser si je n’avais pas la crainte de Dieu ,et tes enfants et les enfant de tes entrailles (Mammeri,1955 : 21)

You are poor, the pour of the poorest between the hands of Toudert. You are just a piece of rag that he can tear, if he was not honest. For the administration , you are just a magot which I can swat , if I have not the fear of the lord , and your children and your grandchildren .[translation. Mine]

In the above quote, there is an ethnic discrimination as the Father is someone from the village. He knows nothing. Hence, The Administrator discriminates the Father in comparison to the cousin Toudert. He treats him as an insect and dehumanizes him , whereas he praises Toudert

whom he sees as an honest man who is in reality a traitor who works for the French colonizer. This discrimination from the administrator, as a repressive state apparatus, is a sample of what the French colonizer has done in Algeria. By depicting this, Mammeri in *Le sommeil du juste* denounces the ideology of the French colonizer in Algeria. This also echoes Fanon's notion of superiority and inferiority. The Administrator shows himself as being superior in order to make the Father feel inferior.

Ethnic discrimination is also portrayed through Slimane, Arezki's brother. He is discriminated and underestimated by his boss. He is a Berber who works for the French who discriminated him. This is shown in the following passage:

Slimane cria en kabyle derrière lui: “ tu as oublié de me payer, homme d'honneur” Comme ils criaient beaucoup, le chauffeur fini par s'arrêter, lui jeta par la portière une pièce de cent francs et un juron grossier (Ibid : 44)

Slimane screamed in Kabyle language: 'You have forgotten to pay me, man of honor' As he screamed a lot, the driver stopped, and threw a piece of 100 franc and a swear word.[translation mine]

The words above demonstrate how Slimane is underestimated and differentiated by the driver in comparison to the other workers. The driver has forgotten to pay him while he has paid the others, and when he asked for his right, the driver has paid him less than the other workers. In *le sommeil du juste*, the colonizer is the ruling class that discriminates the Algerians who work for them. Slimane stands for this category of workers who faces the injustice of the bosses. In this view Abdelkader Aoudjit states in his book *The Algerian Novel and Colonial Discourse: Witnessing to a Différend* (2010)

Mammeri's *Le sommeil du juste* portrays also the deplorable conditions of Algerian farm laborer. As Slimane travels the country in search of work, he is confronted everywhere by the facts of oppression and injustice including starvation wages, hard labor and tyrannical bosses and foremen. (Aoudjit, 2010:83)

This means that, through the character of Slimane, Mammeri denounces the oppression of the French colonizer and its discrimination to the Algerian worker by giving them low wages in comparison to the other workers. In the same way, Slimane's case is a question of

“superiority” and “inferiority” . The Driver considers he superior and thus he discriminates Slimane and makes him feel inferior. Through Slimane , Mammeri depicts how the French colonizer had exploited and enslaved the Algerians. The latter , were working hard for the French and for low wages. By so doing, Mammeri voices the Algerians and makes them express their wrath.

At the end of Second World War in which Arezki has participated, Arezki had a discussion with a gendarme. The latter asked him why he was still in France . He answered it he was going to stay in France then the gendarme told him: « --Comme si la France avait besoin d'un coco comme toi , a-t-il dit. » (Ibid:170). “As if France was in need of someone like you” .[Translation.mine] This means that he is nothing in comparison to the French people and he cannot serve France with anything .This echoes Fanon’s notion of superiority and inferiority discussed in his book *Black Skins White Masks* in which he assumes that the superiority of the colonizer is linked to the inferiority of the colonized ( Fanon,1967:69).

The feeling of inferiority of Arezki is related to the feeling of superiority of the gendarme. By portraying this relationship between the gendarme and Arezki , Mammeri reveals the real intentions of the French colonizer. The aim of the latter was to take advantage from the indigenous and engage them in war against Nazism. Once the war was finished, the Algerian youth who is represented by Arezki in this novel, was reduced to nothing.

Raveh is another character who is subject to racial discrimination by the administrator. Raveh ‘the Amine of the village’ asks Toudert to help a poor woman of Ighzer but Toudert is not pleased . Consequently, Toudert sees the komisar and complaints about Raveh . Thus , the komisar becomes angry and tells Toudert: « De quoi se mêle t’il [ Raveh], celui là ? dit l’administrateur , ‘est ce que le caïd qui lui en a donné l’ordre. » (Mammeri,1955 : 66) “for what does he interfere, this one ? Says the administrator ‘ Has the caïd asked him to do so ?”

[translation mine]. The Administrator as an agent of a repressive state Apparatus' categorizes Raveh from Toudert . He does not see him as being apt to check the state of the villagers, unless it is the order of the Caid , but it is not the case. Toudert is one of the villagers of Ighzer who works for the Komisar, the colonizer. So, for the komisar , it is to Toudert or to someone else to control the villagers' state and not to Raveh.

By showing this discrimination among the elders of the village, Mammeri pictures how the French colonizer interfered and created a disorder in the village of Ighzer. The latter represents Algeria a whole. The author denounces the administration of the French colonizer that created social conflicts within Algeria.

Raveh was asked to come to the administration, but his arrival makes the Komisar angry because he underestimates him. The latter tells to Salem, one of his officers :

-Demande lui[ Raveh] , dit il à Salem , pourquoi il se présente sans le caïd.  
-il dit qu'il a été convoqué, dit Salem  
-Explique- lui qu'il un chef direct et qu'il ne doit pas en référer à l'autorité supérieure sans passer par la voie hierachique . (Ibid :71)

Ask him[Raveh],he says to Salem, why he is here without the Caid  
He says that he was convened ,Salem says  
Explain him that there is a direct chef and he cannot refer to the superior authority without going through official channel. [Translation.mine]

From the above words, we understand that Raveh is discriminated and alienated by the komisar . The latter refuses to receive him. The behaviour of the Komisar in to show that he is superior Thus, the fact that the Komisar feels himself superior makes Raveh feel himself inferior and nothing in comparison to the komisar .

As a soldier in the French army , Arezki was subject to an ethnic discrimination. The responsible of the canteen screamed:« Les Europeans, cria , ou sont les Europeans ? » (Ibid:86)“ The Europeans ,screamed the sergeant, where are the Europeans” [translation mine]. The responsible of the canteen differentiates Arezki from the other members of the



army. As he asks for the Europeans soldiers to eat first, as, according to him, it is the law “the Europeans first”. In spite of being a soldier who fights for the French, he is discriminated and he has not even the right to eat with or before the Europeans .

“The Army” , as Althusser cites in his essay *Ideology and Ideological State Apparatuses*, is one of the repressive state apparatuses cited by Althusser . (Althusser.L,1971,17) According to Althusser, this apparatus is violent . Indeed, the sergeant considers Arezki as being nothing and he annihilates him as he tells him : « Occupe toi de ce que te regarde , dit le sergent ? Et il rentra dans la cuisine . » (Mammeri,1955:86) “mind your own business, says the sergeant? And he enters into the kitchen.” [Translation.Mine] Arezki has not even the right to give his own opinion or defend himself . The aim of the sergeant behavior the barrack is to show his superiority .

After the end of the war, Arezki returns to his village and his family but he is not welcomed as it is shown in the following passage

Arezki entra dans la ville d'Ighzer comme un nageur se jette à l'eau , d'un coup . Nul ne s'inquieta de savoir d'ou il revenait ni ce qu'il avait fait . Il entra dans le jeu le soir-meme comme s'il était parti la veille .(Ibid :143)

Arezki entered his village Ighzer like a swimmer throws himself in water, in one go. Noone wonders where was he or where what was he doing. He entered as if he had left the eve. [translation mine]

Arezki has no importance. He is not a part of the village or of the family. Noone cares about him. Arezki left his village and join the French army in order to fight the German nazism. At the end of the war , and after the victory of France, nothing changed in Algeria . The latter was still under the French colonizer and all what he has done was for nothing, Algeria did not get her freedom. He fought for nothing

## **Racial and Ethnic Discrimination in *Waiting for the Barbarians***

Like *Le sommeil du juste*, racial and ethnic discrimination are reflected in *Waiting for the Barbarians* mainly through the barbarians by the Third Bureau. For the people of the empire, the whites, the Barbarians are savages and this is reflected in the following passage: “And in a day or two these savages [ the Barbarians ] seem to forget they ever had another home”(Coetzee,1980: 24) . As we have already discussed, Althusser in his theory of ideology states that administration as a repressive state apparatus which is according to him violent. In *Waiting for the Barbarians*, the Third Bureau, the administration of the empire, differentiates the Barbarians from the others and sees them as being primitive.

The Barbarians are not only seen as being primitive but also diseased, as Coetzee writes: “A rumour begins to go the rounds and is pelted that they are diseased, that they will bring an epidemic to town.”(Ibid: 25) . These stereotypes regarding the Barbarians alienated them from the others. The others are hygienic and healthy and the Barbarians, by their dirtiness, will spread the illnesses in the town. These rumours denote a cause for the Whites to dominate the Blacks in South Africa.

The Barbarians are arrested and put in the prison where the kitchen staff has not given them utensils as the Magistrate affirms: “Though I make them dig a pit in the corner of the yard and have the night soil removed, the kitchen staff refuses them their food from the doorway as they were indeed animals.” (Ibid). In this quotation, it is shown that the staff of the kitchen treats the Barbarians like animals. They let them eat without using utensils to make them different from the others.. In this novel, Coetzee attacks the superiors of South Africa during the Apartheid period. He reveals to the world the real intentions of the whites: to control everything in the country even the Blacks’ territories.

Racial discrimination is also reflected through The Magistrate; after his return to the Empire, he is put in the prison, where he is dehumanized and his life is transformed into a nightmare. He affirms “I realize how tiny I have allowed them to make my world. How I daily become more and more like a beast or a simple machine” (Ibid:99). He adds: “My requests for clean clothes are ignored. I have nothing to wear but I brought with me. I wash one item, a shirt or a pair of drawers, with ash and cold water.”(ibid). It is obvious that The Magistrate is differentiated from the prisoners. The guards refuse to give him clean clothes which are his right.

The aim of Colonel Joll and the prison guards in their attitude towards The Magistrate is to make him feel inferior. If we rely on Fanon’s notion of “superiority and inferiority”, we will notice that the Magistrate’s feeling of inferiority correlates with Colonel Joll’s feeling of superiority. By showing this relationship between the Colonel Joll and The Magistrate, Coetzee criticises the Apartheid system represented by Joll. He demonstrates how this supposed civilized society behaves towards his own followers.

There are many other events where the Barbarians are subject of discrimination. Colonel Joll considers the Barbarians as enemies as he declares: “Enemy...Enemy...Enemy...Enemy. He steps back and folds his hands.”(Ibid:122). Colonel Joll as well as the inhabitants of the town are afraid of being attacked by the Barbarians, thus they judge them of being savages and as being enemies who are going to confront them. This discrimination confirms Fanon’s notion of “superiority and inferiority”. The reason of this discrimination is that the members of Third Bureau want to make themselves as leaders and to put their rules into practice.

Another incident where the discrimination of the Barbarians is shown when a little girl was raped and her friends have recognized him as being a barbarian by his ugliness as

Coetzee writes: “Her friends claim a Barbarian did it. They saw him running away into the reeds. They recognize him as a Barbarian by his ugliness.”(Ibid: 142) . So, rape and ugliness are associated with the barbarians even though the rape of the little girl can be done by a white man. These stereotypes once again are made just to make a distinction between the barbarians and the others.

In this fiction, Coetzee mirrors how the Whites attribute all what is pejorative to the Blacks in South Africa. He reveals how the superior distorts the images in the sake to show that they are primitive and they need to be civilized , and being the civilized , it is the duty and “the white man’ s burden” to civilize them.

Besides what has been said about the discrimination of the barbarians, these latter are differentiated from the other because of their morphology as Coetzee states: “They are bony , pigeon-chested people. Their women seem always to be pregnant; their children are stunted; in a few of the young girls there are traces a fragile.”(Ibid: 144). In this quotation, everything that is negative is associated with the barbarians; they are seen as being as abnormal unlike the white men who are of a good race.

Coetzee goes further and shows how the Whites criticize the physical appearance of the Barbarians. For them, besides being dirty and ugly, they do not even look like even ordinary people. By exposing the vision of the Whites concerning the Blacks in this novel, Coetzee defies the Apartheid policy and denounces it deeds.

## **II-Violence**

In this part , we are going to discuss the theme of violence in Mammer’s *Le sommeil du juste* and Coetzee’s *Waiting for the Barbarians* relaying on Louis Althusser’s theoretical concept of “Repressive States Apparatuses”. Besides, we are going to use Fanon’s concept of

violence on developed in his book *The Wretched of the Earth* (1963): “In the colonies, it is the policeman and the soldier who are the official, instituted go-betweens, the spokesmen of the settler and his rule of oppression.” (Fanon ,1963:38). He adds:

In the colonial countries, [...], the policeman and the soldier, by their immediate presence and their frequent and direct action maintain contact with the native and advise him by means of rifle butts and napalm not to budge. It is obvious here that the agents of government speak the language of pure force. The intermediary does not lighten the oppression, nor seek to hide the domination; he shows them up and puts them into practice with the clear conscience of an upholder of the peace; yet he is the bringer of violence into the home and into the mind of the native. (Ibid)

By using the concepts above, we are going to study how the French military system in *Le sommeil du juste* , and the Third Bureau , *Waiting for the Barbarians* speak the language of violence.

### **Emotional and Verbal Violence in *Le sommeil du juste***

Throughout *Le sommeil du juste*, we find different events where emotional and verbal violence are reflected . In the following quote, the father is shown as being subject of an emotional and verbal violence:

En attendant, pour leur faire sortir ( et surtout à son fils) à quel point leur a été nécessaire , le komisar lui [le père ]enlevait toutes les cartes d'alimentation de la famille « qu'il aille se plaindre au pape s'il veut. '(Mammeri,1955 :17)

In the meanwhile of getting them out( and mainly his son) at which extent was that necessary, the komisar took away from him [the father] all the ration card of the family ‘ he can complain at the pope if he wants’ [ Translation mine] .

To deprive someone of food is a cruel act done by the Komisar. In addition, he threatens the Father of entering the prison as it is mentioned in the following quote : “L’administrateur te demande si tu as envie de rentrer en prison tout de suite”. (Ibid: 18)“The Administrator asks you if you want to go to prison straightway.” [ translation mine]. As the Father tries to defend himself by saying that he has a large family and he is poor , the komisar replies: “-Mangez moins ou faites moins d’enfants. ’(Ibid:18) ‘Eat less or make less children.”[ translation mine].

The quotations above are part of a dialogue between Komisar and the Father. The Komisar ,as Djoher Amhis Oukseel claims in her book *La voie des ancêtres :une lecture de Le sommeil du juste de Mouloud Mammeri (2010)* represents the colonialist system, a repressive state apparatus, and he highlights the relationship between the colonizer and the colonized as the dominator and the dominated. (Amhis.Oukseel,2010:100). Indeed, the Komisar puts an accent on his authority in front of The Father whom he deprives food and an on whom he imposes heavy taxes .

The Father is the character who symbolizes the traditions (Ibid:90) . He represents Algeria but not French Algeria. The Komisar humiliates him and makes him feel as being nothing, without any power to defend himself. He seeks a cause to dominate the father. By lowering the latter , the Komisar maintains his hegemony on him.

Verbal violence is also reflected in *Le sommeil du juste* through the father .The latter is subject of verbal violence as the Komisar mistreats the father by qualifying him of dishonest person. This verbal violence minimizes the father in comparison to his cousin Toudert . ‘The Komisar’ was angry and he has expressed his anger through his hooked fingers .This is shown in the following dialogue;

- Le komisar dit que tu es malhonnêtes parce que Timizert tu l’as déjà hypothéqué à Toudert , que du reste même quand tu lui auras cédé ce champs , tu seras loins de lui payer tout ce que tu lui dois, tu es entier entre ses mains.  
Le père avait vu les doigts crochus du komisar se serrer convulsivement sur un cou imaginaire. (Mammeri,1955 :21)  
The komisar is telling you that you are not honest because you have already mortgaged Timizet to Toudert, and when you will give it up, you will never pay your debts to him, You completly in his hands. The father had seen the hooked fingers of the komisar shaking around an imaginary neck.[Translation mine]

As we have already stated, the Father represents the traditions. Accordingly, violence towards him, means violence towards the traditions. As we have seen in the first chapter, the

aim of the French colonizer is assimilation. Thus, being violent towards the traditions is a way to get rid of them and the task of assimilating the indigenous will be easy for the colonizer.

Arezki, also, has been subject of an emotional violence from the French soldiers in the army as well as his French mates at school. In the canteen, where he could not eat at the same time as the Europeans, the sergeant has behaved in a violent way towards him as Mammeri writes : «Le sergent finit par dire à Arezki qu'il allait lui coller deux pains pour lui apprendre à vivre » (Ibid:86) “ the sergeant told Arezki that he is going to punch him in order to show him how to behave” [translation mine]. The sergeant represents “ a repressive state apparatus » « the Army » , this apparatus, according to Althusser is violent. The sergeant acts in this way in order to oppress Arezki and also as we have discussed in the previous part , to discriminate him from the other soldiers.

Violence towards Arezki was not only applied by the sergeant but also by one of his colleagues, a French soldier as he told him: «Dégonflé, pucelle ! hurla le grand bronze » (Ibid 86) “quitter, maiden! Screamed the tallest and tannest boy”[ Translation mine]. This violence, by either the sergeant or the French soldier regarding Arezki has annihilated him. The purpose of this behavior is to show that he can never be at the same level as the French soldiers.

Everybody in the Army ill-treated Arezki and shouted at him as it is shown in the following quotation: « Arezki du reste n'entendait rien . Il se rendait seulement compte que tout criait contre lui. »(Ibid : 89) “Arezki did not hear anything. He becomes aware that everyone was shouting at him”[Translation mine]. Everyone in the barrack was aggressive with him. Arezki who represents the Algerian youth, during the French colonization, suffered from different forms of violence..

Mammeri's depiction of this behavior is a means to reveal to the whole world the real intention of the French colonizer hidden behind the “Civilizing Mission” . As we have

discussed in the first chapter, their intention was not to civilize the Algerians but to dominate them. Through the administration and the army as repressive state apparatuses, the French maintained their control over the Algerians.

Another event where Arezki undergoes verbal violence is at school. Arezki tells the reader : « Tous se moquaient de ma peau de petite fille, de ma voix frêle . » (Ibid :93) “Everyone was mocking at my skin of a little girl, and my soft voice.”[Translation.mine]. Mockery towards an individual touches his/her emotions. Arezki’s classmates mocks at him because of his physical appearance and his voice . This mockery makes him inferior and a stranger .

#### **-Physical Violence in *Le sommeil du juste***

Physical violence in *Le sommeil du juste* is undergone through the main character Arezki both in the Army and the French school. At school, his mates ill treated him, considered him as an enemy and they hit him . Arezki affirms : « Quelqu’un me fit un croc-entre les jambe, je tombais , ils se jetèrent tous sur moi. »(Ibid: 90) Someone hit me between my legs, and I fell, they all threw themselves on me.” [Translation mine]. It is true that this violence has taken place at school , which is according to Althusser ideological and not repressive like the administration or the army , but this violence was from French mates. Here, it is worth emphasizing on the fact that Arezki’s classmates are part of the French colonizer in Algeria. Thus, they are part of the French army that is violent and aggressive.

Mammeri exposes how was really the relationship between the indigenous and the French school. The aim of the latter is to bring civilization and enlightenment to Algeria. However, its behavior was not a civilized one. On the contrary, the teacher Mr Poiré succeeded to convince Arezki to fight the German Nazism and his mates have never considered him as one of them. They have always made him feel inferior .Thus , we conclude



that the French colonizer use different means of violence against Arezki in order to show his domination on him.

### **Emotional and Verbal Violence in *Waiting for the Barbarians***

Similarly to *Le sommeil du juste* , *Waiting for the Barbarians* exposes the violence of the Whites in its different forms towards the Blacks in South African. Emotional and verbal violence in this novel is undergone through The Magistrate . He hears some expressions that affected him .This is shown in the following passage where Colonel Joll minimizes The Magistrate by telling him:

But let me ask you : that it is : do you believe that that is how you fellow –citizens see you after ridiculous spectacle you created on the square the other day ? Believe me, to people in this town you are not the One Just man , you simply a clown , a madman you are dirty , you stink , they can smell you a mile away. You look like an old beggar- man. (Coetzee,1980:131-132)

In the quotation above, Colonel Joll qualifies The Magistrate with all that is negative. He considers him as a dirty madman , as a clown . He sees him as someone who has no importance in his community.

The Magistrate, a character who has an important position in the empire is considered as a surplus in the society. It is clear that Coetzee questions the superiors of South Africa who are represented in this novel by Colonel Joll and his men who have a harsh behavior toward the Barbarians.

Like emotional violence , verbal violence is endured by the Magistrate when Mandel, like Colonel Joll, ill-treats him in the prison, since he sees him as unfaithful to the empire . He considers him as a ‘bastard’ and as someone is who is primitive. The Magistrate declares:”He wretched himself free and hits me so hard in the chest that I grasp and stumble backwards’ you bastard ! he shouts. “you fucking old lunac ! Get out Go and die somewhere !”(Ibid: 145).

Mandel, the one who replaced after his departure, qualifies him of “Bastard” and he wishes him to die like an animal. By so doing, Coetzee shows how Mandel takes advantage from his position in order to build his relationship with Magistrate, a relationship of a dominator and the dominated. By his feeling of superiority he makes the Magistrate feel that he inferior.

### **Physical violence in *Waiting for the Barbarians*:**

Physical violence is also displayed in *Waiting for the Barbarians* mainly through the Barbarians. At the beginning of the novel , the Barbarians are arrested and accused of thieving. This is depicted in the following dialogue:

‘Excellency’ he says. His voice croaks ; he clears his throat.  
‘Excellency , we know nothing about thieving . The soldiers stopped us and tied us.  
(Ibid:8).

According to the old barbarian man and the other prisoner, a young boy, they are innocent, but they are arrested by the soldiers under the pretext of being caught thieving. It is a way of the soldiers, as repressive state apparatus to show what kind of relationship they have with the Barbarians . The Whites have these images concerning the Blacks in South Africa. They always consider them as thieves and enemies. Consequently, they arrest them and put them in prison where they are subject to violence, a way to dominate and to alienate them.

After his return to the Empire , The Magistrate is subject to cruel acts because he is seen as a traitor. The following excerpt mirrors physical violence towards The Magistrate who is The Magistrate is shown as being beaten by one of Colonel Joll’s men. This cruelty is due the fact that the Magistrate is considered as being unfaithful to the Third Bureau, since he sympathizes with the Barbarians, though he occupies an important position in the administration, he is the Magistrate. He states;

Something crashes into me from behind .I sprawl in the dust , gasp , feel the sear of old pain in my back .A stick thuds down on me. Reaching out toward it off, it like a withering blow on my hand .

It becomes important to stand up , however difficult the pain makes it. I come to my feet and see who is that hitting me. It is that stocky man with the sergeant 's stripes who helped with the beatings (Ibid,1980: 123-124)

The Magistrate has not only undergone violence from Colonel Joll but from another man as well. He states: “ can’ you see ? he shouts , beating at my grasp .My hands are still weak” . (Ibid:169) Shouting and beating are two violent actions that The Magistrate undergoes. It is the link between the Magistrate and the members of the Third Bureau is a question of superiority and inferiority .

There are other events where physical violence is endured by the Barbarians. For instance : “The grey beard is caked with beard . The lips are crushed and drawn back , the teeth are broken . One eye is rolled back, the other eye-socket is a bloody hole”(Ibid:11 ) . The old man is beaten until his body members broke. This physical violence has destroyed him. He is humiliated and reduced to nothing. All this cruelty is to control the Barbarians .

Besides the old barbarian man, we have the Barbarian girl, the main female character of the novel, is also subject to violent acts as the Magistrate affirms : “I must believe that I saw her one day she [the Barbarian girl] was brought in by the soldiers roped neck to neck with the other barbarians prisoners.”(Ibid: 41). Like the other Barbarians, the Barbarian girl was arrested and her neck was tied. She and the other barbarians are dehumanized and treated like dogs.

As it has been already discussed, the Barbarian girl plays an important role in the Magistrate’s life. She is a turning point in the latter. In the Magistrate’s affirmation, we notice how this girl suffers because of the White man. By revealing this, Coetzee questions the civilization of the white man who behaves in a barbarous way even towards a woman .

In addition, inside the prison, the Barbarians are kneeled and treated as slaves. They are dehumanized. One of the prison’s guard answers The Magistrate:

What are they doing ?

‘ they are making those Barbarians kneel . (Ibid:120)

As a way to make the Barbarians obey the administration, the prison's guards make them kneel. It is a way that the white used to subordinate Blacks in South Africa during the Apartheid period. Through these lines, Coetzee denounces the harshness of that policy. He adds:

Then the beatings begin, the soldiers use the stout green cane staves, bringing them down with the heavy slapping sounds of washing-paddles, raising red welts on the prisoners' backs and buttocks. (Ibid: 122)

The cruelty of the prison's guards is depicted through the beatings of the Barbarians and sounds of the slapping. It is obvious that members of the empire do not miss any opportunity to be brutal against the Barbarians. They use everything at any moment to make them understand that they are under their mercy.

Colonel Joll's cruelty is also reflected in The Magistrate's souvenir. He remembers Colonel Joll was brutal towards the Barbarians. In fact, he has tried to exterminate the barbarians with a violent way. By using his sword he kills the barbarians one by one. The Magistrate tells:

A mad vision yet a virulent one: I, wading in the ooze, am I in the ooze, am no less infected with than the faithful Colonel Joll who tracks the enemies of the empire through the boundless desert, sword unsheathed to cut down barbarian after barbarian. (Ibid: 154)

All this violence and cruelty is exercised by the prison's guards, the barracks or Colonel Joll, the responsible of the Third Bureau. These are Repressive State Apparatuses that use violence in order to dominate the individuals. In this fiction, the prison and the administration use violence against the barbarians in order to control them.

This violence confirms also the concept of violence stated at the beginning of the chapter. In *Waiting for the Barbarians*, the prison's guards and the Third Bureau's members stand for the administration of the empire that imposes its laws on the barbarians. Hence, in this narrative, Colonel Joll and the prison guards draw on different violent means against

the Barbarians to make them see clearly that they are the leaders and they are under their mercy.

It is clear that Mouloud Mammeri and John Maxwell Coetzee denounce through their fiction two ideologies. The French colonization in Algeria through Mammeri *Le Sommeil du juste* and the Apartheid system in South Africa Through *Waiting for the Barbarians* .In *Le sommeil du juste* , the French colonizer has violent attitude towards the Algerians, mainly the main character Arezki , one of the reasons that made him suffer from an identity crisis it has been discussed in the first chapter. The French Colonizer shows himself as being superior in order to dominate the Algerians.

In *Waiting for the Barbarians* , like in *Le sommeil du juste* , the Third Bureau controls the Barbarians via means of violence and differentiates them from the other people. The Third Bureau has always made them feel that they are inferior, like Arezki in *Le sommeil du juste*. This attitude is one reason for which the Magistrate suffers from an identity crisis.

## V-General Conclusion:

This comparative study between Mouloud Mammeri's *Le sommeil du juste* (1955) and John Maxwell Coetzee's *Waiting for the Barbarians* (1980) in the light of Louis Althusser's theory of "Ideology", and Fanon's concept of "Violence" has proved that French Colonialism in Algeria and Apartheid in South Africa have a hidden purpose behind the ideology of the "Civilizing Mission"

The French Colonizer in Algeria as well as the Whites in South Africa considered themselves the civilized and the Africans as being primitive. For them, it is their duty to bring enlightenment to the primitive societies. Thus, thanks to the "Civilizing Mission", the Europeans controlled everything in the colonized countries where they were despotic.

Through their narratives, M. Mammeri and J.M Coetzee picture the state of the natives under two oppressive political systems. They also expose the negative effect of these ideologies on the natives. In *Le Sommeil du juste*, Arezki suffers from an identity crisis since he rejects his culture and traditions because of the influence of the colonial school. Arezki attempts to adopt the culture of the colonizer but he finds himself rejected by the French either at school or at the army.

In *Waiting for the Barbarians*, The Magistrate is against the behaviour of members of the "Third Bureau" towards the Barbarians. After meeting the Barbarian girl, the Magistrate feels sympathy towards the barbarians, thus he leaves the empire until he notices that he cannot live anymore outside the empire as he feels himself as a dead person.

The two novels also deal with the issue of discrimination. In *Le sommeil du juste*, Mammeri exposes, through Arezki and the other characters how the French colonizer

discriminates the Algerians from the French and considers them as others. In *Waiting for the Barbarians*, Coetzee, too, depicts how the white man discriminates the barbarians.

Besides, the two novels treat the theme of violence. In *Le sommeil du juste*, through his characters, Mammeri shows how the French colonizer was violent against the Algerians. In *Waiting for the Barbarians*, Coetzee, too, mirrors how the Barbarians were subject to violence by the members of the Third bureau.

It is clear that both Mammeri and Coetzee denounce the ideologies: the French colonialism for Mammeri and Apartheid for Coetzee. Via *Le sommeil du juste*, and through the characters Mammeri shows the atrocities committed by the French colonizer against the Algerian. He criticizes also the colonial school, represented by "Mr Poiré", and its effects on the Algerian youth. After being influenced by the French culture, the young people reject their own culture, but they find themselves lost. Consequently, they suffer from an identity crisis.

Coetzee on the other hand, through his novel *Waiting for the Barbarians*, and through the characters denounces the policy of the Apartheid by demonstrating atrocities committed against the Barbarians. The Latter are considered by members of the Third Bureau as being savages and uncivilized and seen as a threat to the empire. As a consequence, they ill-treat them.

These two novels are a means to criticize the westerners. The latter pretend to be civilized and it is their duty to bring enlightenment to the primitive societies. However their inhuman attitude towards the natives shows the opposite. They were harsh, violent and even savages. Finally, It is noticeable that these two narratives can be analyzed from the perspective of the postcolonial theory.

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